

Gc
942.0006
C14p
New ser.
no.48
1713398

REYNOLDS HISTORICAL
GENEALOGY COLLECTION

ALLEN COUNTY PUBLIC LIBRARY



3 1833 00729 1328

Camden Society London
Publications New ser.

#. 48

No.

VISITATIONS AND MEMORIALS

OF

SOUTHWELL MINSTER.

EDITED BY ARTHUR FRANCIS LEACH,

LATE FELLOW OF ALL SOULS' COLLEGE, OXFORD; ASSISTANT CHARITY COMMISSIONER.



P. 807451

PRINTED FOR THE CAMDEN SOCIETY.

M.DCCC.XCI.

1891

VISITATIONS AND MEMORIALS

SOUTH WELLS

EDITED BY ARTHUR PRINCE LEACH

PRINTED BY THE CAMBRIDGE SOCIETY



D24583.94

PRINTED FOR THE CAMBRIDGE SOCIETY

1713398

VISITATIONS AND MEMORIALS
OF
SOUTHWELL MINSTER.

SEAL OF THE COLLEGIATE CHURCH OF THE BLESSED MARY THE VIRGIN OF
SOUTHWELL,
IN THE COUNTY OF NOTTINGHAM, COMMONLY CALLED SOUTHWELL MINSTER.

*From an impression attached to the Deed of Surrender to Henry VIII.,
1540 November, 1540.*

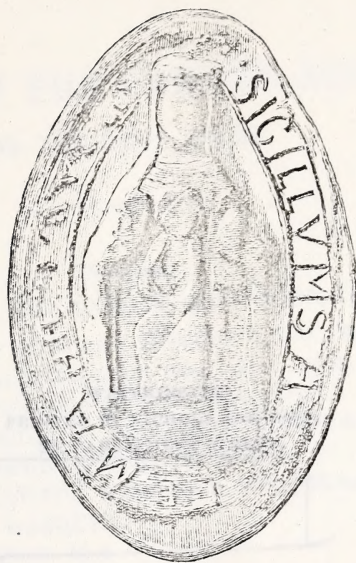
It seems to portray the Virgin seated with the Child on her lap, and the legend
"Sigillum Sancte Marie . . . wella."

The seal seems to be of a date not later than the first half of the 13th century—
perhaps of the time of Ralph, Archbishop of York, 1261-1272, who gave the
Canon separate prebends. The seal was broken up by the Chapter in 1540, to
invalidate some deeds fraudulently sealed with it.



Digitized by the Internet Archive
in 2014

<https://archive.org/details/publications48camd>



SEAL OF THE COLLEGIATE CHURCH OF THE BLESSED MARY THE VIRGIN OF
SOUTHWELL,
IN THE COUNTY OF NOTTINGHAM, COMMONLY CALLED SOUTHWELL MINSTER,

*From an Impression attached to the Deed of Surrender to Henry VIII.,
17th November, 1540.*

It seems to portray the Virgin seated with the Child on her lap, and the legend
"Sigillum Sancte Marie . . . wella."

The seal seems to be of a date not later than the first half of the 12th century—
perhaps of the time of Ealdred, Archbishop of York, 1061-1075, who gave the
Canons separate prebends. The seal was broken up by the Chapter in 1588, to
invalidate some deeds fraudulently sealed with it.

[NEW SERIES XLVIII.]

COUNCIL OF THE CAMDEN SOCIETY

FOR THE YEAR 1889-90

President.

THE RIGHT HON. THE EARL OF CRAWFORD, M.P., F.R.S.

PROFESSOR MONTAGU BURROWS, M.A., F.R.S.

JAMES J. CARTWRIGHT, ESQ., M.A., F.R.S., Treasurer.

WESTMINSTER:

PRINTED BY NICHOLS AND SONS,

25, PARLIAMENT STREET.

REV. J. SILVER, ESQ., F.R.S., Secretary.

REV. J. WOOD, ESQ., F.R.S., Librarian.

JAMES GIBSON, ESQ., F.R.S., Editor.

SAMUEL RAWSON GARDINER, ESQ., M.A., M.D., Director.

REV. F. M. GASQUET.

REV. W. H. H. H. H.

REV. DR. H. H. H.

W. J. C. H. H. H., ESQ., F.R.S.

ALEXANDER MACMILLAN, ESQ., F.R.S.

THE EARL OF CRAWFORD, M.P., F.R.S.

HENRY REEVE, ESQ., D.C.L., C.B., F.R.S.

S. R. SCARGILL-BIRD, ESQ., F.R.S.

PERCY M. THORNTON, ESQ.

[NEW SERIES XLVIII.]

COUNCIL OF THE CAMDEN SOCIETY

FOR THE YEAR 1889-90.

President,

THE RIGHT HON. THE EARL OF CRAWFORD, LL.D., F.R.S.

PROFESSOR MONTAGU BURROWS, M.A., F.S.A.

JAMES J. CARTWRIGHT, ESQ., M.A., F.S.A., *Treasurer.*

REV. J. SILVESTER DAVIES, M.A., F.S.A.

REV. J. WOODFALL EBSWORTH, M.A., F.S.A.

JAMES GAIRDNER, ESQ., *Secretary.*

SAMUEL RAWSON GARDINER, ESQ., M.A., LL.D. *Director.*

REV. F. A. GASQUET.

REV. W. HUNT, M.A.

REV. DR. LUARD.

W. J. C. MOENS, ESQ., F.S.A.

ALEXANDER MACMILLAN, ESQ., F.S.A.

THE EARL OF POWIS, LL.D.

HENRY REEVE, ESQ., D.C.L., C.B., F.S.A.

S. R. SCARGILL-BIRD, ESQ., F.S.A.

PERCY M. THORNTON, ESQ.

CONTENTS.

Introduction: History and Constitution of Southwell Minster	1-10
Contents of White Book of Southwell	11-111
Contents of Chapter Register of Southwell	112-121
Visitations and Corroborations	
1483-1512	122-128
Wills proved before the Court of the Minster	129-139
Admission and Recognition of Canon and Ministers of the Church	140-150
Extracts from Liber Albus	
Inquisition on Customs of York Minster, 1469	151-159
Inventory of Ornaments and Goods at Southwell Parish Vestry, 1669	160-169
Statutes of the Collegiate Church of the Blessed Mary the Virgin of Southwell, 1521-1525	170-210
Index, General	211-221
Names of Persons	222-251

The COUNCIL of the CAMDEN SOCIETY desire it to be understood that they are not answerable for any opinions or observations that may appear in the Society's publications; the Editors of the several Works being alone responsible for the same.

CONTENTS.

	PAGE
Introduction : History and Constitution of Southwell Minister	ix-c
Contents of White Book of Southwell	ci-cviii
Contents of Chapter Register of Southwell	cix-cxi
Visitations and Corrections of Ministers of Southwell Collegiate Church, 1469-1542	1-95
Wills proved before the Chapter of Southwell, 1470-1541	96-145
Admissions and Resignations of Canons and Ministers of the Church	145-189
Extracts from Liber Albus : Inquisition on Customs of York Minster, 1106	190-196
Inventory of Ornaments and Goods of Southwell Parish Vicar, 1369	197-200
Statutes of the Collegiate Church of the Blessed Mary the Virgin of Southwell, 1221-1335	201-216
Index, General	217-221
Names of Persons	223-234

NOTE ON SEAL.

I have only been able to hear of two impressions of this seal now extant. One is in the British Museum (Harl. Ch. 83, D. 2) attached to a grant to Rufford Abbey, Notts, witnessed by the Chapter of Southwell, about 1220. This is No. 4058, vol. i., p. 750, of Mr. Birch's Catalogue of Seals in the MSS. Department at the British Museum. It is much damaged, only the lower part of the drapery of the Virgin being distinguishable. Enough remains, however, to identify it as from the same seal as the second impression, viz., that attached to the Surrender to Henry VIII., from a cast of which the engraving is taken. This impression is now in the Record Office (Augmentation Office, Surrenders, 218). It has been further damaged since the cast in the British Museum (lxx. 58, No. 4058 in Mr. Birch's catalogue) was taken by Mr. Ready, of the British Museum, some 40 or 50 years ago, when the Augmentation Office Records were still at Westminster.

Mr. W. H. St. John Hope is my authority for the date of the original seal.

INTRODUCTION.

SOUTHWELL with its Minster is a curious instance of a place of architectural beauty and historical interest of the first rank, which owing to its lying on a bypath, apart from the great highways of traffic and travel, has fallen almost into oblivion. In pre-Reformation times Southwell, owing to the Minster and the adjoining palace of the Archbishops of York, near the great Fosseway, and the important castles of Newark and Nottingham, was the frequent resort of kings and magnates. Now, being on a small branch line between Mansfield and Newark, accessible only by a special journey, and lying off the main road, it has sunk into something less than a market town and is passed by on the other side by a hurrying world. *The locus in quo.*

Yet it is far more worth a visit than many a much-frequented spot. The Minster, lying in a most striking situation, in green meadows bordering the old-world town of Southwell, is of cathedral proportions, and contains in its chapter-house one of the most beautiful, if not the most beautiful, gem of Gothic architecture in the world; while as a collegiate church of almost cathedral dignity and immemorial antiquity, whose constitution remained essentially unchanged from the time of King Edgar to the time of Queen Victoria, it possesses a historical interest which is absolutely unique. Besides, the half-restored ruins of the noble palace of the Archbishop of York, with its memories of Wolsey (and other archbishops, in their time as great as he), almost touching

the south side of the Minster; and on the west, almost opposite the gates of the Minster yard, the ancient Saracen's Head Inn, hardly altered since Charles I. dined or slept there the night before his surrender to the Scotch at Newark, should be alone enough to make the place famous. Yet in fact Southwell, if its name is known at all, is known chiefly for the quite modern interest attached to it as the newly-constituted cathedral of the newly-constituted see of Nottinghamshire and Derbyshire, whose first bishop, Dr. Ridding, is likely to leave his mark there for the same highmindedness, breadth of view, and generosity as he has at Winchester as head master.

Import of the Southwell registers.

The present writer must confess that only so was it known to him, until he had the good fortune to be deputed by the Charity Commissioners, at the end of 1886, to inquire into the case of Southwell Collegiate Grammar School. In this inquiry it became of practical importance to ascertain exactly the position which the school held in regard to the collegiate church. Finding but little said of it in print, research into the ancient MS. records of the church became necessary. In this search the unique position occupied by the Minster, the antiquity of the school, and the extreme interest of the two pre-Reformation registers of the church, which are still preserved, at once arrested attention. Interest in the question as to what, in point of life and morals, was the real state of the ecclesiastical institutions of the country at the Reformation has been strikingly revived by Father Gasquet's brilliant book on Henry VIII. and the Monasteries, and by Canon Dixon's racy History of the Church of England. As bearing on this question, the later of the two registers, extending as it does from the year 1469 to the year 1547, and containing a very full record of the inner life of the place during those critical years, is of great importance. The records of the triennial visitations of the church, held with fair regularity during the greater part of this period, supply most valuable evidence on the main thesis of Father Gasquet, that the allegations brought by Henry VIII. and his Commissioners

of Inquiry against the monasteries and other ecclesiastical establishments were false and scandalous. Owing to the multiplicity of legal and other questions arising in the case of the Southwell Grammar School itself, and the onerous requirements of official business of a kind which demands not only one's whole time but more than one's whole brains, so that only scraps of time snatched from vacation and "early morn and dewy eve," or rather night, are available, the execution of this design has been long delayed. In consequence, the appearance in 1888 of Dr. Jessopp's book on the Visitations of the Diocese of Norwich 1492-1532, has to some extent anticipated this book. But there are these very important differences between the two. First, the Norwich Visitations are mainly of monastic establishments, those of the very few collegiate churches in that diocese being somewhat superficial, while the Visitations now recorded are entirely of one of those collegiate churches which most of the leaders of the Reformation, except Cranmer, were desirous of leaving wholly untouched. Second, and more important, while the Norwich Visitations are those of an outside authority to whom nothing would be personally known, and to whom as little as possible doubtless was communicated, these Southwell Visitations are the records of a domestic forum, in which the facts were almost as well known to the visitors personally as they were to the persons visited; the judges being personally, if not judicially, cognisant of the characters and conduct of those on their trial.

The interest of this register is not confined solely to the question of the conduct of the inmates of Southwell Minster, it is equally interesting also for the picture it gives of the whole manner of life and working of a collegiate church.

It is remarkable how little was until very lately known of, and how little study was given to, the collegiate churches of secular canons, even to those which were cathedrals, compared with the great amount of research that has been devoted to the conventual establishments. Indeed, the former have often been

Collegiate churches
of secular canons in
general.

confounded with the latter by professed authorities on ecclesiastical history, and the canons of Beverley or Southwell talked of as monks or friars, or identified with the Augustinian canons; which is very much as if an Oxford college were confounded with a Jesuit seminary or Salvation Army barracks. Even the Dean and Chapter of Ripon informed the Cathedral Commissioners of 1854 that their predecessors in pre-Reformation times were Augustinian canons, a statement which was enough to make their predecessors turn in their graves. Yet the collegiate churches of secular canons, (or prebendaries as they were afterwards called by way of contradistinction from the canons regular) were probably the most ancient, certainly in historical times the most important, of the ecclesiastical institutions of the country, when the most important institutions of the country were ecclesiastical. The most splendid of our churches—old St. Paul's, York Minster and its three sister churches (Southwell, Beverley, Ripon), Lincoln, Salisbury, Wells, Windsor; and, amongst lesser lights, Howden in Yorkshire, St. Mary's, Stafford, St. Mary's, Leicester, St. Mary's, Warwick, Wolverhampton, Manchester, Higham Ferrers—were collegiate churches of secular priests, not abbeys or priories or houses of monks or regular canons, still less friaries. And as they were some of the most ancient, so at the time of the Reformation were those collegiate churches or colleges some of the most modern and flourishing of ecclesiastical foundations. It is true that during the whole period of pre-Reformation history new collegiate churches were continually being created. But the fashion prevailed strongly for monastic foundations—from the Conquest to the reign of Henry I., in favour of Benedictine monasteries; from the time of Henry I. to that of Henry III., in favour of regular canons, Augustinians, Præmonstratensians, Gilbertines; and afterwards in favour of friaries; besides occasional outbreaks in favour of such exceptional reformed orders as Cistercians, Carthusians, and the like. In the time of Edward III., however, a new impetus was given to the foundation of establishments for secular priests. From 1350 onward

hardly a single monastery or friary was established. A reaction set in. Collegiate churches or colleges became again the fashionable foundations, as they had been before Dunstan and Lanfranc, or new additions were made to the collegiate establishments by the institution of chauntry priests. From the great institutions of Windsor with its canons and poor knights, Winchester and Eton with their fellows and poor boys, the Newark, Leicester, with its 100 poor men and women, to the small collegiate chapels in the castles of Pontefract or Nottingham, innumerable collegiate institutions of all sorts and sizes arose. Nor was there any difference between these more modern foundations and the ancient collegiate churches of secular canons, except sometimes in name, the term prebendaries, fellows, chaplains, clerks, or simply secular priests, being used instead of canons, which term had been usurped in common parlance by the Augustinian canons and their offshoots. Only, as the Reformation approached, more and more of an eleemosynary or educational, and less of a purely ecclesiastical character, was given to them. While the early prebendaries were only expected to teach and preach and give alms at discretion, poor knights, or poor men, or poor boys were in the later colleges made part of the foundation; and the prebendaries or fellows, as at Archbishop Rotherham's college of Jesus at Rotherham, in Yorkshire, Archbishop Chicheley's at Higham Ferrers, in Northamptonshire, were to be masters in grammar, in song, or theology, even in reading, writing, and arithmetic, instead of mere priests. Besides, these collegiate churches being always parish churches as well, were far more living institutions and more intimately connected with the life of the country than the monasteries. It was from the ranks of the secular canons, not of the regulars, that the great ecclesiastical statesmen, the Becketts, the Grossetestes, the Wykehams, the Wolseys rose. They furnished the lawyers and judges, the civil service, and the diplomatic service of the day. If they did not furnish so many writers of history as the monasteries, they supplied what is more important perhaps—the makers of it. Nor

were their services to learning any way inferior to that of the monks and friars. They did not produce so many illuminated service books. But the collegiate churches were the direct parents and models of the universities, and more especially of the colleges therein; they were the direct keepers and founders of a very large number of the ancient grammar schools of the country now existing, as well as of an immense number swept away; and, indirectly, through Winchester and Eton they were the parents of our great public schools. Through the chauntries, which, in fact, made so many parish churches into small colleges, they were also indirectly the nursing mothers of by far the largest proportion of the existing grammars schools of the country. Indeed, wherever a grammar school exists, which can trace its existence as far back as 1625, we may be pretty sure that it is descended, directly or indirectly, from a preReformation school kept by a collegiate church, or a chauntry priest, on the same spot.

Of the more than 200 collegiate churches existing at the Reformation, from the magnificent York Minster with its 36 canons, and Windsor with its £1,600 a year (equal to £20,000 or £30,000 of our money), down to the small college of Astley, Warwickshire, with its dean and two canons and three vicars choral on £39 10s. 6d. a year, nearly all—which were not cathedrals—were swept into the pockets of Henry VIII. and Edward VI. and their courtiers. Not even the royal chapel of St. Stephen's, Westminster, in the precinct of the royal palace, founded by Edward III. on the same day as Windsor; not even the gorgeous Newark at Leicester, the special creation and Campo Santo of the Dukes of Lancaster, through whom the Tudors claimed the throne, were spared. The very fabrics were in most cases utterly destroyed. Even the educational foundations, such as Rotherham, shared the same fate, while Eton and Winchester and the colleges of the universities were on the brink of destruction. Some, like Beverley, Ripon, and Stafford, were purchased by the inhabitants and made parish churches. A bare half-dozen, like Windsor, Manchester, Wolverhampton,

Middleham, Southwell itself, were spared. Of these, the most famous, the most ancient, and one of the largest and richest was Southwell Minster. Almost a cathedral before Lincoln or Salisbury Cathedrals existed, a college of secular canons before Windsor or Manchester were thought of, and in point of fabric, amongst the most ancient and the most beautiful of all the collegiate churches which were not cathedrals, the Collegiate Church of the Blessed Mary the Virgin of Southwell has a unique and manifold interest.

The fabric of Southwell Minster is a splendid one. Its total length is 307 feet, about 20 feet only less than Lichfield Cathedral. Except for traces of Saxon architecture in its north transept, the present building does not probably date back further than the early part of the reign of Henry I. The Norman nave is on the very model of Chichester, even down to such details as the existence of nodes and notches in the arches of the triforium, apparently intended for smaller interlacing arches which have been broken or removed. Chichester could not have been begun till after 1075, when the see was transferred from Selsey to Chichester. In the oldest register of Southwell, called, as at York Minster, the *Liber Albus*, is a copy of a letter of Archbishop Thomas, addressed "to all his parishioners" (*i.e.* people in his diocese) "of Nottinghamshire." "We pray you, dearest sons, that in remission of your sins, ye will give help from the blessings of your alms to build the church (*ad faciendam ecclesiam*) of S. Mary of Suwell. And whosoever there, even in the least degree gives assistance, shall be to the end of this age a partaker of all the prayers and blessings (*beneficiorum*) which shall be done in it, and in all our churches: And that ye may the more willingly do this We release to you that ye need not visit every year the church of York, as all our other Parishioners do, but the Church of S. Mary of Suwell, and have there the same pardon that ye have at York." This release from attendance at York at the Whitsuntide procession fixes the date to Archbishop Thomas I. or II. For this privilege, which, in effect, made Southwell, if not so before, the cathedral of Notting-

Southwell Minster—
its architecture.

Norman nave.

hamshire, was enforced by Papal Bull in 1171 by Pope Alexander III. addressed to the canons: "Moreover as has been granted to you by the same Archbishop (viz. of York) and for a long time observed, we enact (statuimus) that as well clerks as laymen of the county of Nottinghamshire shall go at Pentecost in solemn procession to your church, and that every year according to ancient and reasonable custom of the same church a synod shall be held; and there the chrism shall be brought by the Deans of that county from the church at York, and thence distributed through the other churches." The only question is whether it was Thomas I. of Bayeux, the first Norman Archbishop, 1075-1100, or Thomas II. of Beverley, his nephew, 1108-1114, who wrote the letter. According to the Rev. J. L. Petit (*Archaeol. Jour.* 1848, p. 197), confirmed by Mr. Ewan Christian, the style is nearer the later date than the earlier; and it is thought that the energies of the first Thomas were given to the building of York, while the second Thomas, his successor, devoted himself to Southwell.

Early English choir.

The date of the beautiful Early-English choir is even more definitely fixed by an Indulgence granted by Archbishop Walter Grey in 1235 for contributions to the Fabric of Southwell, printed in Canon Raine's edition of Grey's Register.

Decorated chapter-house.

The building of the Decorated chapter-house is similarly determined by a statute of Archbishop John le Romaine in 1293, addressed to the Chapter of Southwell, directing that "the houses of alien Canons threatening ruin shall be duly repaired within a year, to which repair we will and command that they are to be compelled by you, under heavy penalty to be assessed by you, the chapter, according to the defects; which (penalty) is to be applied to *the fabric of the new chapter-house*." It is satisfactory thus exactly to fix the date ^a of so exquisite a work, which brings

^a Mr. Dimock, a late vicar-choral of Southwell, to whose research the dates of the architecture of the church above given are due, has carefully collected from the White Book all the datings of documents "in capitulo" or "in domo nostra capituli."

it to practically the same period as the Angel Choir in Lincoln Cathedral. The chapter-house is on the plan and model of that at York, but smaller and far more beautiful. Like that of York, it stands on the north side of the church, and is approached by a long straight passage leading, on the right, to the octagonal chapter-house. This has no central pillar. Nothing can surpass the elegance of the windows, or the rich yet chaste beauty of the carvings of the capitals of the columns of the stalls, and the arcadings on the walls, and elsewhere, in imitation of natural foliage. But the crowning glory is the entrance arch through which the chapter-house itself is seen and approached. It is simply lovely. Nothing can hope to rival the splendid symmetry of its proportions and the exquisite lightness and grace of its poise. In general effect, the Sainte Chapelle at Paris, the Angel Choir at Lincoln, fall into a second rank compared with this Southwell chapter-house. Rosslyn Chapel is almost barbarous, the Percy tomb at Beverley seems too florid, compared with the serene self-restraint and yet luxuriant beauty of this perfect work of art. In design and execution alike, in its general proportions and its minutest detail, it is impossible to conceive anything more beautiful. It is the most perfect work of the most perfect style of Gothic architecture.

Though the dates of the present fabric of Southwell Minster are thus exactly ascertainable, the date and origin of the original Minster and its inhabitants are "lost in the mists of antiquity."

Origin of the
Minster.

lari" of Southwell. From his list it appears that the earliest document dated "in capitulo" (one of the earliest in the book) is in 1266. There is however one so dated in 1260. The next so dated is not till 1291, from which time till 1352 frequent examples remain. From thence onwards the usual dating was "in domo nostra capitulari." Is it not a legitimate inference that the old chapter-house was burnt or otherwise destroyed or pulled down in or shortly after 1266, and that the new chapter-house was finished in 1291? As some of the later documents dated "in capitulo" (which undoubtedly means "chapter-house" as well as "chapter") are contemporaneous with the earlier documents dated "in domo capitulari," it would not appear that the change into the later formula from the earlier shows any change of house.

Of course it has been asserted that it was founded by Paulinus, the first Bishop of York, or Apostle of Northumbria, in or about 625. No better authority is, however, produced than a statement of Bede's that Paulinus preached and baptized on the Trent, "juxta Tiovulfingeceaster," which straightway has been identified with Southwell, without the smallest evidence of identity either topographical or etymological.^a Indeed, such evidence as there is, is all against identity. Southwell is not on the Trent, but on the Greet, a tiny trout stream which falls into the Trent three or four miles from Southwell, and which would hardly suffice for the baptism of a child of five years old, as baptism was then understood, viz., by total immersion, still less for the stalwart Saxon savage. Nor is it an open stream where the heathen would assemble in their thousands to hear and be dipped. Moreover, Southwell, as a name, bears antiquity, and its origin in a holy well, on the face of it. According to Dickinson's History of Southwell, a well or spring called Lady's Well, "in the church yard, immediately under the walls of the choir, on the north side, near the chapter-house," was only covered over in 1764, owing to some one tumbling into it and being drowned. Another well "was situated in the inclosure on the right of the cloyster leading to the chapter-house. Rising within the precincts of the church it obtained the name of Holy Well. This has long been covered up or filled over." What is there in this to identify Southwell with Tiovulfingeceaster?

More probable is the origin claimed for the college, by the canons residentiary, to Henry VIII.'s Commissioners of Chauntries and Colleges in 1546 (Record Office, Certificates of Chauntries, No.

^a The latest attempt in this direction is to say that "Tiovul" was dropped and "Fingeceaster" corrupted into "Finster" or "Fister," "ton" was then tacked on and so Fiskerton, a village on the Trent near Southwell, is arrived at. This is almost as bad as Dickinson's etymology "of Saxon Tielo, industry, Roman vulgus, multitude, Saxon Fengan (whence finger), to lay hands on, and Roman Castrum, i.e. the place where much industry was employed in laying hands on the multitude"! Besides, Fiskerton belonged to Thurgarton Priory, not to Southwell Minster. And, if the derivation were correct, after all, Fiskerton, a village three miles off, is not Southwell. Fiskerton is far more probably the town, as Fiskargate, now Fishergate, at York, was the street of fishermen.

13), that it was "of auncient tyme founded by the righte famous of memorye Edgare, the King's majestie's most noble progenitour:" a claim, as to which the commissioners (Sir John Markham, William Cowper, Nicholas Powtrell, and John Wyseman) are careful to add, "withoutte any foundation in writinge showed to the Commyssioners."

In regard to the prebend of Oxton, held by the then senior canon residentiary, it is stated that it was "founded by Zebbe et Edgare, the King's most noble progenitors," "as by the certificate of John Fitzherbert, prebendarie of the same, doth appere, withoutte any further writinge shewed to the Commyssioners." Who Zebbe may be I am unable to discover. An almost fatal objection to attributing the foundation to King Edgar is that he was entirely under the influence of Dunstan, who sanctioned, if he did not order, the secular canons from Winchester Cathedral, and from all other places that he could, to replace them by Benedictine monks; while Edgar was credited with the foundation of forty monasteries himself. It is extremely improbable, therefore, that he would have newly founded a college of secular canons. The earliest alleged document relating to Southwell is a grant of King Eadwy,^a in 958, to Bishop, *i.e.* Archbishop Oscytel, "*euidam desiderabili meo Oscyello, Episcopo*," witnessed by Odo, Archbishop of Canterbury, "Edgar, the King's brother," &c., of "*partem telluris meæ, ubi dicitur ad Suwellam, xx mansas*." This is printed in Dugdale, from the *Magnus Liber Albus* of York, and is No. 472 in Kemble's *Codex*. Eadwy may be the Zebbe of Master John Fitzherbert. But it is difficult to see how this grant can be genuine. In 958 both Northumbria and Mercia were in revolt from Eadwy, under Edgar, and he neither had the land to give, nor was he likely to give to the archbishop of his enemies. Oscytel, too, was an intimate friend of Dunstan, and of his own successor, Oswald of Worcester, a friend of monks and enemy of the secular canons. A further argument that Edgar, who the same year succeeded Eadwy

^a So spelt in the document itself.

and was already a rival king or under-king, would not have witnessed Eadwy's deed, breaks down, if the new edition of this grant in Mr. De Gray Birch's *Cartularium Saxonicum* (vol. iii. p. 230), from a collation by Canon Raine, is correct. For the new reading is "Eagelr' frater regis," instead of Edgar.^a The date too is wrong. The year of Indiction is given as the 14th, whereas 958 was the 1st. Again, in the witness-clause Eadwy is called simply "Eadwi rex" whereas in other grants he is "rex Anglorum" or "Basileus totius Britanniae", or with some description of the people over whom he reigns. It is a further element of suspicion that the same year there is a grant from King Edgar to Oseytel of lands at Sutton and Scroby, also in Notts. It is hardly probable that Oseytel should have been "in" with both parties, and got a grant from two successive occupants of the throne in the same year. The list of witnesses in the two documents, both Bishops and Thanes, is almost wholly different. Both documents can hardly be genuine, and the Sutton grant has all the notes of genuineness.

The foundation of Southwell must be attributed probably to a date when the Northumbrian power was supreme south of the Humber, and Nottinghamshire and Lincolnshire were subject to it. Seeing that the canons of York were, according to Canon Raine, called Colidei, or Culdees, as late as the reign of Henry I.; seeing the intimate connection always existing between Southwell and York, and that the neighbouring cathedral of Lichfield was also of Culdee origin, under Chad, and that no one has ever suggested (as it has been alleged by monkish writers, with but scant evidence, was the case at Beverley and Ripon) that Southwell was ever monastic, it is probable that a far earlier date than the middle of the tenth century saw its first foundation. But to attempt to assign any more approximate date is hopeless, and must be mere guesswork.

All that is certain is that a great church or minster existed here

^a Canon Raine kindly allowed me to see the original copy in the White Book. Undoubtedly it is Eagelr'. It is suspicious that in this book the grant of Eadwy is placed after the grant from Edgar.

before the Conquest, inhabited *ab initio* by secular canons, while at, or probably before, the Conquest its constitution had so far developed that those canons were already prebendaries. This appears from Domesday Book. "*Snotinghamscire. Terra Archiepiscopi; Torgartone*^a *Wapentac.* In Sudwella and its Berewicks, . . . three clerks have 4 carucates of land and a half; . . . of it two oxgangs are *in prebend*. In Nordmuscham 1 carucate and a half subject to taxation (*ad geldam*). *Bingeham hou Wapentac.* In Crophill^b and Hegelinge^b S. Mary of Sudwell has 2½ carucates. There the canons have in demesne 2 carucates, and 5 sochmen, and 12 villeins, and 4 bordars, having 6 carucates, and 2 oxgangs and 20 acres of meadow. . . . In Nortwelle S. Mary of Sudwell has 12 oxgangs of land."

Date of establishment of prebends.

The unequivocal evidence thus offered by Domesday, that the canons were already prebendaries, is confirmed by one of the earliest historians of York, Hugh the Chaunter, or precentor, who was a canon of York by 1130, and, having access to the records, may be taken to be an unimpeachable authority. He says that Archbishop Aldred, the last English archbishop, 1061-1075, "bought many lands out of his own property and added them to his churches, and from some of these he made prebends at Suthwella. He also established refectories, where the canons could eat together, one at York, one at Southwell." He also says that Archbishop Kinsius, or Kinsige, 1051-61, gave bells to Southwell Minster (*Hist. of Church of York*, ii. p. 353, ed. Canon Raine, Rolls Series). As the canons of York itself, he tells us in another place, did not acquire separate prebends till the time of Thomas I., who became archbishop in 1075, and found his cathedral deserted by all but three canons, and its lands wasted (by the Conqueror), there can be no question that this shows a very high antiquity and dignity in Southwell Minster. At Chichester Cathedral the canons are expressly said to hold their lands in common (*communiter*), and not as separate prebends. At Exeter, the separate prebends were

^a Thurgarton.

^b Cropwell (Bishop) and Hickling.

before the Conquest, inhabited as it was by several canons, while at or probably before the Conquest its constitution had so far developed that those canons were already prebendaries. This appears from Domesday Book: "Southwellshire. Tova Aethelric; Toverton; Wapentake. In Sudwella and its Baresleke . . . of it two three clerks have a curacies of land and a half. . . of it two organs are in gift. In Northwella I curate and a half subject to taxation (ad geldum). Wapentake for Wapentake. In Gropill and Herington, S. Mary of Sudwell has 2½ curacies. There the canons have in demesne 2 curacies, and 5 socmen, and 12 villans, and 4 bordars, having 8 curacies, and 2 organs and 20 acres of meadow. . . In Northwella S. Mary of Sudwell has 12 organs of land."

The unambiguous evidence thus offered by Domesday, that the canons were already prebendaries, is confirmed by one of the earliest historians of York, Hugh the Chanter, or prebendary, who was a canon of York by 1130, and, having access to the records, may be taken to be an unimpeachable authority. He says that Archbishop Aldred, the last English archbishop, 1061-1075, "bought many lands out of his own property and added them to the churches, and from some of these he made prebends at Southwella. He also established rectories, where the canons could eat together, one at York, one at Southwella." He also says that Archbishop Kinsing, or Kinsige, 1051-61, gave bells to Southwell Minister (Kinsing, *Churches of York*, ii. p. 353, ed. Canon Haine, Rolls Series). As the canons of York itself, he tells us in another place, did not acquire separate prebends till the time of Thomas I, who became archbishop in 1075, and found his cathedral deserted by all but three canons, and its lands wasted (by the Conqueror), there can be no question that this shows a very high antiquity and dignity in Southwell Minister. At Chester Cathedral the canons are expressly said to hold their lands in common (commonalty), and not as separate prebends. At Exeter, the separate prebends were

* Toverton.

† Gropill (Hilhop) and Herington.

not established till late in the twelfth century, as at the Conquest it was under the rule of Chrodegang. Neither at Lichfield nor at Wells do the canons seem to have had prebends. It is commonly said that only ^a at St. Paul's, and, perhaps, at Harold's foundation of Waltham Abbey, separate prebends were established, as at Southwell, before the Conquest. At the sister church of Beverley Minster, the canons hardly attained in full to the position of prebendaries, or owners of separate estates, but to the last received stipends out of the common estates managed by the provost—an exceptional arrangement, exceptionally marked by their being called, not, as in most collegiate churches, from the names of places where the estates lay, but by the names of various saints to whom altars in the Minster were dedicated;—an arrangement of which there are early traces at Ripon.

What the precise number, position, or mode of life of the secular canons at Southwell was, at the time of Domesday, cannot with certainty be determined. According to the certificate of Henry VIII.'s Chauntry Commissioners, "the collegiate church comenly called Southwell Mynstre"—(the only document by the way in which I have seen the word minster used)—is "reputed and taken for the hed mother church of the towne and countie of Nottingham, wherein is *sedes archiepiscopalis* and so allowed by the King's Majestie's grace in yers past, by an Act of Parliament," &c. And this no doubt gives the true *raison d'être* of this establishment. It was the

^a This however is, I think, open to doubt. As far as Domesday is concerned there is no evidence that the canons of Waltham had separate prebends; though in the *Inventio Crucis* it is absolutely stated that they had. That being so, it is very probable that, though not specifically appearing, other colleges and cathedrals had prebends too. In all probability the canons of Hereford had, since at Preston we find "two canons" holding land. The evidence that the canons of St. Paul's, Bedford (afterwards moved to Newenham and made Augustinian), had prebends is of the same kind as that for St. Paul's, London, viz., the names of the canons holding lands are given. At Holy Trinity Twyneham, afterwards, when made Augustinian, Christ Church, Hants, there is similar evidence. At St. Mary's, Stafford, it is distinctly stated that the king has thirteen canons with prebends (canonicos prebendarios).

not established till late in the twelfth century, as at the Convent it was under the rule of Clugny. Neither at Ely, nor at Wells do the canons seem to have had prebends. It is commonly said that only* at St Paul's, and, perhaps, at Ilchester's foundation of William Abbey, separate prebends were established, as at Southwell, before the Conquest. At the latter church of Beverley Minster, the canons hardly attained in full to the position of prebendaries, as owners of separate estates, but to the last received stipends out of the common estates managed by the provost—an exceptional arrangement, exceptionally marked by their being called, not as in most collegiate churches, from the names of places where the estates lay, but by the names of various saints to whom altars in the Minster were dedicated;—an arrangement of which there are early traces at Ely.

What the precise number, position, or needs of life of the secular canons at Southwell was, at the time of Domosday, cannot with certainty be determined. According to the certificate of Henry VIII.'s Chantry Commission, "the collegiate church commonly called Southwell Minster"—(the only document by the way in which I have seen the word *minster* used)—is "reputed and taken for the mother church of the town and county of Nottingham, wherein is seated archbishopric and so allowed by the King's Majesty's grace in years past, by an Act of Parliament," &c. And this no doubt gives the true reason of the establishment. It was the

* This however, as I think, open to doubt. As far as Domosday is concerned there is no evidence that the canons of William had separate prebends; though in the *Liber Primus* it is absolutely stated that they had. That being so, it is very probable that though not specifically appointing other colleges and cathedrals prebends for. In all probability the canons of Ilchester had about twenty prebends, having land. The evidence that the canons of St Paul's had (afterwards moved to Newstead and made Augustinian) had prebends of the same kind as that for St Paul's, London, viz. the names of the saints holding land was given. At Ely Trinity Tychard, afterwards when made Augustinian, had twelve prebends, there is similar evidence. As at Ely's St Paul's, it is definitely stated that the king has thirteen canons with prebends (consecrated).

cathedral of the Archbishop of York for the county of Nottingham, perhaps before Lincoln was cut off after the Conquest, for the whole Southumbrian portion of the diocese of York; since, as has been said, it probably owes its foundation to Northumbrian predominance, and the endeavour of some triumphant Northumbrian king to consolidate his Southumbrian acquisitions or possessions by giving his archbishop a Southumbrian see. York was, in effect, a diocese with four cathedrals (or *matrices ecclesiæ*, as they are often called in wills), York, Ripon for the West Riding, Beverley for the East Riding, Southwell for Notts. The archbishop had round him in Southwell his staff of priests, missionaries, and itinerant evangelisers for Nottingham, just as he had at York for Yorkshire. They were supported, no doubt, at first by the archbishop, but eventually a certain specified portion of his lands was assigned to them for their common support. As late as 1106, we find that at York the canons' lands were called "St. Peter's Table" (*Mensa S. Petri*), a term which points to a time when these lands were held in common to keep a common table. At Southwell we have the direct evidence of Hugh the Chaunter, already quoted, that the canons had a common refectory. Bishop Stubbs, in his preface to *The Foundation of Waltham Abbey* (originally the collegiate church of the Holy Cross, a college of secular canons founded by Harold, who were dispossessed in favour of regular or Austin canons by Henry II. in 1177), says, "The difference between a monastery of monks and a minster of secular priests or canons consisted in the fact that the former were bound by laws of obedience, poverty, and chastity, but were not necessarily in holy orders; those of the latter were ordinary clergymen, bound by no particular vows, but living together on common estates, serving a common church, and under common local statutes."

The monk was supposed to have sunk his own individuality in that of his convent. He lived, or was supposed to live, in his monastery, and to devote himself wholly to or for it, not to the general public or the outside world. The origin of the secular canons is said to be that of missionary priests, the assistants

The monk was supposed to have sunk his own individuality in that of his convent. He lived or was supposed to live in his monastery, and to devote himself wholly to it, not to the general public or the outside world. The origin of the secular canons is said to be that of antientary priests, the assistants

local statutes." common estates, serving a common church, and under ordinary, bound by no particular vows, but living together as clergyman, were not necessarily in holy orders; those of the latter were ordinary, but former were bound by laws of obedience, poverty, and chastity, but a minister of secular priests or canons consisted in the fact that the in 1177," says "The difference between a monastery of monks and who disposed in favour of regular or Austin canons by Henry II. Holy Cross, a college of secular canons founded by Harold, who tion of Westminster Abbey (originally the collegiate church of the common refectory. Bishop Stubbs, in his preface to the *Annals* of Hugh the Chanter, already quoted, that the canon had a to keep a common table. At Southwell we have the direct evidence term which points to a time when these lands were held in common canons' lands were called "St Peter's Table" (William S. Peto), a their common support. As late as 1106, we find that at York the were supported, no doubt, at first by the archbishop, but eventually liars for Nottingham, just as he had at York for Yorkshire. They in Southwell his staff of priests, missionaries, and itinerant evangel- East Riding, Southwell for Notts. The archbishop had round him called in wills), York, Ripon for the West Riding, Beverley for the with four cathedrals for western cathedrals, as they are often archbishop a Southumbrian see. York was, in effect, a diocese date his Southumbrian acquisitions or possessions by giving his the endowment of some important Northumbrian king to connect it probably over its foundation to Northumbrian predominance, and Southumbrian portion of the diocese of York; since, as has been said, perhaps before Lincoln was cut off after the Conquest, for the whole cathedral of the Archbishop of York for the county of Nottingham.

and advisers of the bishop. They were not only attendants on the services of the common church, which was also a parish church, but also served the other churches around. Probably even before they became prebendaries (that is separately endowed with separate prebends, provision, or estate), they were already, besides being canons at the mother church, sharing in the common fund of the church, also rectors or parish priests at the churches attached to the mother church. It was as such rectors or parish priests that they received their prebends, taking, to their own individual and particular use, the profits of the lands attached to those parish churches. In the earliest documents at Southwell we find proof that the canons each had his separate prebendal mansion at Southwell, and also his separate prebendal mansion at his prebendal manor, or parsonage.

Essentially, the monk was a person devoted to saving his own soul by severing himself from this world, and devoting himself to the world to come. Essentially the secular canon was a person devoted to saving the souls of others, and endeavouring to improve this world. While the monk became dead in law on entering the living tomb, his monastery, and had no call to be a priest at all, the secular canon was bound to fill at least two important positions, that of a landlord and that of a priest. As a canon he had "stall in choir and place in chapter," to sing in the common church, and deliberate on the common affairs. But as a prebendary he had also to manage his own estates, perform service in his own prebendal church, and do priest's duty in his own prebendal parish. Up to sixty years after the Conquest, in England (and it would seem in Normandy too, for both the first and the second Thomas of York were sons of priests), the canons, like other secular clergy, were married. This was the real grievance of Dunstan, and in after days of Lanfranc, against them, and this, rather than the possession of separate estates, was the reason they were ejected from Winchester Cathedral by Ethelwold, under Edgar, and not permitted to be restored by Walkelin, under the Conqueror. Marriage was an insuperable obstacle to the common dormitory;

and advisers of the bishop. They were not only attendants on the services of the common church, which was also a parish church, but also served the other churches around. Probably even before they became prebendaries (that is separately endowed with separate prebends, provision, or estates) they were already, besides being canons at the mother church, sharing in the common fund of the church, also rectors or parish priests at the churches or attached to the mother church. It was as such rectors or parish priests that they received their prebends, taking to their own individual and particular use, the profits of the lands attached to those parish churches. In the earliest documents at Southwell we find proof that the canons each had his separate prebendal mansion at Southwell, and also his separate prebendal mansion at his prebendal manor, or parsonage.

Essentially, the monk was a person devoted to saving his own soul by severing himself from this world, and devoting himself to the world to come. Essentially the secular canon was a person devoted to saving the souls of others, and endeavouring to improve this world. While the monk became dead to law on entering the living tomb, his monastery, and had no call to be a priest at all, the secular canon was bound to fill at least two important positions, that of a landlord and that of a priest. As a canon he had "a stall in choir and place in chapter," in king-in-the-common church, and he also to manage his own estates, perform services in his own prebendal church, and do the priest's duty in his own prebendal parish. Up to sixty years after the Conquest, in England (and it would seem in Normandy too) for both the first and the second Thomas of York were sons of priests; the canons, like other secular clergy, were married. This was the real grievance of Dunstan, and in after days of Eadward, against them, and this rather than the possession of separate estates, was the reason they were ejected from Winchester Cathedral by Ethelwold, under Edgar, and not permitted to be restored by Wulfstan, under the Conqueror. There was an inseparable element to the common demerit;

it was also a great obstacle to the common refectory, and to the common life. Hence at Southwell, as at York, the common refectory speedily and quickly disappeared. About 1125 Pope Honorius in a letter, preserved in the York White Book, to Archbishop T[hurstan] says, "In your churches" (which the context shows to mean the four minsters) "be earnest to reform discipline (religionem reformare satage) and restore the Refectory of Suthwella to the good condition in which it existed in times past." Traces of it continued to exist in the custom of the residentiaries entertaining the other members of the church at their tables; and it was reproduced in the common halls of the subordinate bodies of vicars choral and chauntry priests, who in later times really performed the duties of the canons. By the time that celibacy was enforced on the clergy the constitution of the collegiate churches had become too firmly fixed, and too secularly useful, to allow of the revival of a strict monastic life. And Henry VIII. and Cranmer, in effecting their conservative revolution, and restoring the right of marriage to the canons of Southwell, and restoring the married secular canons to Winchester and elsewhere, were only "the whirligigs of time bringing about his revenges." They were only giving effect to the general feeling of Christendom as evinced in the gradual decay of the old strict monasticism, and, by the freer character of the new institutions of the Augustinian canons, then of the friars, lastly of the new collegiate churches, that monasticism had been tried and found wanting, or at least had done its work and was out of date.

What was the original number of the canons at Southwell must be to a large extent a matter of conjecture. Probably it was seven. That was the original number at York, at Beverley, at Lichfield, perhaps at Ripon. Further, Domesday Book mentions estates of the canons at Southwell, Cropphyll (now known as Cropwell Bishop), and Northwell (now Norwell). It also has the following entry as to Udeburg, now Woodborough: "In Udeburg 7 oxgangs of land to geld. Land of 2 carucates. There, $\frac{1}{2}$ a carucate in demesne, and 2 villains, and 1 bordar, having one

Number of original
prebends.

it was also a great obstacle to the common reformatory, and to the common life. Hence at Southwell, as at York, the common reformatory speedily and quietly disappeared. About 1135 Pope Honorius in a letter, preserved in the *York White Book*, to Archbishop [Thurstan] says, "In your churches" (which the context shows to mean the four minsters) "be earnest to reform discipline (reformatum satage) and restore the history of Southwell to the good condition in which it existed in times past." Trace of a continued to exist in the custom of the residentiares maintaining the other members of the church at their tables; and it was reproduced in the common halls of the schola cantoria bodies of young clerics and chantry priests, who in later times really performed the duties of the canon. By the time that college was enforced as the clergy the constitution of the collegiate churches had become too firmly fixed, and too secularly vested, to allow of the revival of a strict monastic life. And Henry VIII. and Cromwell, in effecting their conservative revolution, and restoring the right of marriage to the canon of Southwell, and restoring the married secular canon to Winchester and elsewhere, were only "the whippers of time bringing about his revenge." They were only giving effect to the general feeling of Christendom as evidenced in the gradual decay of the old strict monasticism, and, by the free character of the new institutions of the Augustinian canon, then of the friars, lastly of the new collegiate churches, that monasticism had been tried and found wanting, or at least had done its work and was out of date.

What was the original number of the canon at Southwell? Probably it must be to a large extent a matter of conjecture. Probably it was seven. That was the original number at York at Beverley, at Richfield, perhaps at Ely. Further, Thomas's book mentions estates of the canon at Southwell (now known as Cropwell Bishop) and Northwell (now Northwell). It also has the following entry as to Lebeug, now Woodborough: "In Lebeug 2 exchange of land to Ely. Land of 2 canons. There 1 canon in house, and 2 vicars, and 1 beater, having one

carucate. *Belongs to Suduvelle.* There holds one clerk under the Archbishop one bovate of land to geld." The words "Ad Suduwelles pertin." taken in conjunction with the statement that one clerk under the archbishop holds a bovate, must surely mean that it belonged to the church of Southwell, and that the clerk was a prebendary. The word clerk is often used for canon in Domesday. Now on these very estates we afterwards find seven prebends: one of Normanton, three of Norwell, two of Cropwell, one of Woodborough. There was no prebendary of Southwell itself, any more than there was of York or Ripon; but the vicarage of Southwell was in the presentation of the prebendary of Normanton, i.e. Normanton-by-Southwell, a hamlet in the parish of Southwell just across the Greet, and he took the tithes, or the greater part of the tithes, of Southwell parish. Cropwell, in conjunction with Oxtun, afterwards gave its name to two prebendaries, commonly called Oxtun and Cropwell, and Oxtun second part; and Norwell gave its name to three prebendaries, called Norwell Overhall, Norwell Palishall, and Norwell third part. In Domesday Norwell had a church and priest. In later times its parish church had two rectors, and two vicars, corresponding with two prebendaries only, and the third part was very much poorer than the other two prebends, from which it is perhaps to be inferred that the third part was a later creation and not one of the original seven. Woodborough always supported one prebendary.

Other prebends, of the foundation of which no evidence remains, are North Muskham and the Sacrist prebend. There are deeds of augmentation (which may or may not be contemporaneous with the foundation) of the prebend of South Muskham. A page has been cut out of the White Book at this place which would probably have settled the question of the date of this prebend. The Sacrist prebend was never a prebend in the full sense, that is it had no lands, except a house and garden attached to it, and no prebendal church. It was a dignity or office executed in the church, and its holder was supported out of the oblations in the church. It is probable therefore that this was not an original prebend. It is

curate. Always to Southwell. There holds one clerk under the Archbishop one house of land to him." The words "Ad Southwell parson" taken in conjunction with the statement that one clerk under the archbishop holds a house, must surely mean that it belonged to the church of Southwell, and that the clerk was a parson. The word clerk is often used for canon in the old records. Now on these very estates we afterwards find seven parsons: one of Northampton, three of Newark, two of Cropwell, and one of Woodborough. There was no parson of Southwell itself, any more than there was of York or Ripon; but the vicar of Southwell was in the presentation of the parson of Northampton, i.e. Northampton-by-Southwell, a hamlet in the parish of Southwell just across the Great, and he took the tithes, or the greater part of the tithes, of Southwell parish. Cropwell, in conjunction with Oxtun, afterwards gave its name to two parishes, commonly called Oxtun and Cropwell, and Oxtun second part; and Newark gave its name to three parishes, called Newark, Newark Orchard, Newark Fairfield, and Newark third part. In the time of Henry VIII. Newark had a church and parson. In later times the parish church had two rectors, and two clerks, corresponding with the two parishes only, and the third part was very much poorer than the other two parishes, from which it is perhaps to be inferred that the third part was a later creation and not one of the original seven. Woodborough always supported one parson. Other parsons of the foundation of which no evidence remains, are North Mickleham and the Sancti parson. There are heads of augmentation (which may or may not be contemporaneous with the foundation) of the parson of South Mickleham. A page has been cut out of the White Book at this place which would probably have settled the question of the date of the parson. The Sancti parson was never a parson in the full sense, that is had no house, except a house and garden attached to it, and no parsonal dignity. It was a dignity or office reserved to the church, and its holder was supported out of the oblations in the church. It is probable therefore that this was not an original parson. It

further probable that North Muskham was an original prebend, and that Oxtou II. was not. For the addition of Oxtou to Cropwell, which is a considerable way from it, seems of later date than Domesday, while Nordmuseham is specially mentioned in Domesday as part of and a "berewick" of the manor of Southwell. Of all the other prebends the foundation deeds are preserved in the White Book. All but one were founded by Archbishops of York, out of their own or the archiepiscopal estates, no very exact distinction being drawn between them; but one of them, Dunham, is stated by Henry II. as having been given by him to Archbishop Thurstan, apparently for the purpose. All the prebends were in Notts, and the earlier ones were none of them more than a dozen miles from Southwell. The later prebends were, in order of date: South Muskham, probably founded by Thomas II., 1108-1114; Beckingham and Dunham by Thurstan, 1119-35; Halloughton, or Halton, by Roger of Bishopsbridge, about 1160; Rampton, by Pavia and Robert Malluvel, her son, about 1200; Eton, by John le Romaine, in 1290; and finally North Leverton, carved out of Beckingham by the same prelate, in 1291.

Then the church stood complete with its sixteen canons and prebendaries, as it remained until the year 1540, and indeed until 1841.

Its great increase, while Ripon was left with its original number and Beverley only increased to nine, is no doubt due to Southwell being the most southern, and therefore the safest, pleasantest, and most fashionable, manor and residence of the archbishops.

The arrangement of the stalls, before the recent restoration, though it presents some puzzles, supports the theory above advanced. There were six stalls facing east, the original stone backs of which still remain. The stall on the right of the entrance to the choir from the nave is much more highly ornamented than the others, in beautiful diaper work. After the Reformation this was occupied by the vicar-general of the chapter, and in all probability this was the archbishop's stall. It was so at Beverley. The first on the left was, after the Reformation, occupied by the canon

further probable that North Muckham was an original prebend, and that Ozton II. was not. For the addition of Ozton to Cropwell, which is a considerably way from it, seems of later date than Donnesley, while Zorlansham is specially mentioned in Donnesley as part of and a "baronick" of the manor of Southwell. Of all the other prebends the foundation deeds are preserved in the *Wille Book*. All but one were founded by Archbishops of York, out of their own or the archiepiscopal estates; no very exact distinction being drawn between them; but one of them, Bingham, is stated by Henry II. as having been given by him to Archbishop Thurstan, apparently for the purpose. All the prebends were in *Nettes*, and the earlier ones were none of them more than a dozen miles from Southwell. The later prebends were, in order of date: South Muckham, probably founded by Thomas II., 1108-1114; Bockingham and Bingham by Thurstan, 1119-32; Hallowthorpe, or Hailton, by Roger of Bishopscotbridge, about 1160; Haddington, by Favia and Robert Maltrevel, her son, about 1200; Eton, by John le Romane, in 1200; and finally North Leverton, carved out of Bockingham by the same prelate, in 1201.

Then the church stood complete with its sixteen canons and prebendaries, as it remained until the year 1340, and indeed until 1841.

Its great increase, while Eton was left with its original number and Beverley only increased to nine, is no doubt due to Southwell being the most southern, and therefore the safest, pleasantest, and most fashionable, minor and residence of the archbishops.

The arrangement of the stalls, before the recent restoration, though it presents some peculiarities, supports the theory above advanced. There were six stalls facing east, the original stone backs of which still remain. The stall on the right of the entrance to the choir from the nave is much more highly ornamented than the others, in beautiful diaper work. After the restoration this was occupied by the vicar-general of the chapter, and in all probability this was the archbishop's stall. It was so at Beverley. The first on the left was, after the restoration, occupied by the canon

Prebendal stalls.

residentiary, there being only one at a time; before, it was probably occupied by the senior residentiary. The other stalls were thus arranged—

No Name.			Prior of Thurgarton.
Rampton.			Halloughton.
Sacrist.			Eaton.
N. Leverton.			Oxton and (Cropwell) II.
No Name. Gangway Stall.			No Name. Gangway Stall.
Dunham.			Woodborough.
Beckingham.			North Muskham.
South Muskham.			Norwell III.
Oxton (and Cropwell) I.	Norwell. Palishall.	Canon. Resident.	Arch- bishop.
			Norwell. Overlall.
			Norman- ton.

North Muskham, it will be observed, ranks considerably higher than Oxton and Cropwell II. The puzzles are (1) the prior of Thurgarton sitting in the seat which would rightly belong to the prebendary of Normanton, who was *ex-officio* chancellor of the church, and (2) the sacrist or treasurer not sitting in the extreme north-east seat. As for this last, it appears that this seat was left vacant for the reader, in post-Reformation practice, and it is probable that the sacrist's name was transferred. It is for reasons stated in dealing with the Sacrist morally certain that he did at first sit at the end. The effect of the prior of Thurgarton taking the Normanton stall was to make Norwell III. and North Muskham a seat lower than they would have been. If moved up, the

seven prebends—Norwell I. and II., Normanton, Crophyll I., North Muskham, South Muskham, Woodborough—would take their natural rank, as the elder creations, above all the others, Norwell III. having been inserted when cut off from the other Norwells. The present choir, it must be remembered, is not the original one.

How or when the prior got in is a mystery. Dickinson says he claimed a seat over the heads of all the canons as a right, but when he cannot say. But his seat is not over the heads of all the canons, and he certainly could not have claimed it as a right. His presence is indeed a proof that the animosity between the regular and secular canons was not so great as is sometimes supposed. He was admitted, no doubt by courtesy, as the nearest distinguished ecclesiastical stranger—perhaps in 1225 in return for the convent of Thurgarton having given up Rolleston Church to the archbishop for Southwell;^a or in return for having, in pursuance of a Bull of Pope Urban IV., in 1263, addressed to him, recovered for the chapter certain lands and tithes, &c., wrongfully granted away for insufficient consideration. (W. B., p. 5). The prior of Thurgarton was no doubt a greater person than any canon taken separately, and he was the chief ecclesiastic of the county, as evinced by his being in 1291 the collector of the tithes given by the Pope to Edward I., the collection of which was the origin of the record known as Pope Nicholas' taxation. But, however great a person, he was not so great as the chapter of Southwell collectively, and could not possibly have got his seat as of right.^b

Stall of Prior of Thurgarton.

Generally speaking, the constitution of Southwell was founded on that of York. Just as in municipal charters London was made the model by reference to which rights and liberties were bestowed on other cities; just as Archbishop Thurstan by his charter in the reign of Henry I. conferred upon the burgesses of Beverley "the

Constitution of Minster.

^a See p. liii. post.

^b At Wells the Prior of Muchelney had a prebend and place in chapter. At Chester the Prior of Wilmington, or his superior, the Abbot of Grestein in Normandy, had a stall. But these were definite foundations and appropriations for the purpose.

same liberties by the same laws as the men of York have in their city," "with their Hans house free as that of York;" so the liberties and privileges of the church and canons of Southwell are confirmed to them, by reference to those of St. Peter's and the canons of York. The earliest extant document relating to them is a Bull of Pope Alexander III., 1171, granted perhaps in view of the searching inquiry ordered by Henry II., in 1170, into the administration of justice, not only in the royal courts, but also in the lay and ecclesiastical franchises. This Bull, after confirming to the canons all the possessions of the church present or future, goes on: "Moreover the ancient customs and the liberties, those, *namely, which the church of York is known to have had from old time and still to have*, as they have been granted to you and your church by the archbishops, chapter of York, and illustrious kings of the English with pious and reasonable wisdom, and confirmed by their authentic charters, we have determined to confirm by apostolic authority [prohibiting]^a under the denunciation of anathema [that any should dare rashly] to infringe the same, or with rash presumption to countenance those who do."

The earliest statement of the privileges of St. Peter's Minster at York, by reference to which those of Southwell had to be ascertained, is that printed at p. 190 seq. of this book. It is a letter of the chapter of York to the chapter of Southwell, stating the result of a solemn Inquisition held at York in 1106 by the Chancellor of England and other special judicial officers of the King sent for the purpose, when Osbert, the sheriff of Yorkshire, had tried to invade the franchises of the archbishop and the canons, not only of York, but of Beverley and Ripon as well. The finding of this Inquisition

^a It is noteworthy that though this Bull was in fact the fundamental charter of the church, and apparently the earliest written evidence of its privileges, the scribe, in entering it in the White Book, omitted the words in brackets, though they are absolutely needed to make the sentence sense, and they are only inserted on the fly-leaf in another and later hand. The authentic charters mentioned in it, except the letter of Archbishop Thomas before quoted, seem to have disappeared, if they ever existed.

same liberties by the same laws as the men of York have in their city,"⁶ with their Hans house free as that of York;" so the liberties and privileges of the church and canons of Southwell are confirmed to them, by reference to those of St. Peter's and the canons of York. The earliest extant document relating to them is a Bull of Pope Alexander III., 1171, granted perhaps in view of the searching inquiry ordered by Henry II. in 1170, into the administration of justice, not only in the royal courts, but also in the lay and ecclesiastical franchises. This Bull, after referring to the canons all the possessions of the church present or future, goes on: "Moreover the ancient customs and the liberties, those, namely, which the church of York is known to have had from old times and still to have, as they have been granted to you and your church by the archbishops, chapter of York, and illustrious kings of the English with plain and reasonable wisdom, and confirmed by their authentic charters, we have determined to confirm by apostolic authority [prohibiting] under the denunciation of anathema [that any should dare rashly] to infringe the same, or with rash presumption to communicate those who do."

The earliest statement of the privileges of St. Peter's Minister at York, by reference to which those of Southwell had to be ascertained, is that printed at p. 100 seq. of this book. It is a letter of the chapter of York to the chapter of Southwell, stating the result of a solemn inquisition held at York in 1100 by the Chancellor of England and other special judicial officers of the King, sent for the purpose, when Osbert, the sheriff of Yorkshire, had tried to invade the franchises of the archbishop and the canons, not only of York, but of Beverley and Ripon as well. The finding of this inquisition

* It is noteworthy that though this Bull was in fact the fundamental charter of the church, and represents the earliest written evidence of its privileges, the words in which it is the *White Book*, contain the words in which, though they are actually needed to make the sentence sense and they are only inserted on the list in another and later book. The sentence charter mentioned in it was the letter of Archbishop Eusebius before quoted, and it is very probable that it was the

was very soon after—the exact date does not appear)—confirmed, and a large part of it set out in a charter of Henry I. as the ancient liberties “under ancient kings and archbishops, and, what many (plerique) can remember, under King Edward and Archbishop Aldred was the custom of noble liberty (*consuetudo egregiæ libertatis*) of St. Peter’s Church.” It was also effectively pleaded at Ripon in 1228, (as appears from a document printed in Mr. Fowler’s *Memorials of Ripon*, Surtees Society, vol. 74), against the combined aggression of King Henry III.’s sheriff and Archbishop Walter Gray’s bailiff, and solemnly allowed by the King’s justices, among whom is to be noted Robert de Lexington, a canon and benefactor of Southwell. Henry I.’s charter is recited and confirmed, and more privileges added to it, to suit the existing state of things, by a charter of Henry III., also given in the Southwell White Book, dated at Portsmouth in July, 1253. Finally the rights of the canons were challenged again, in the case of Southwell itself, early in Edward III.’s reign, by *Quo warranto* proceedings, which occupy a large space in the White Book; and solemnly confirmed again by his charter 26 November, 1333.

These documents show an absolute *imperium in imperio*. The chapter in the common lands, the canons in their prebends, were alike little kings and little bishops, free from all jurisdiction, spiritual or temporal, of king or archbishop. The king’s writs did not run on the Minster lands without the allowance of the canons; no distress, no surety could be taken by the sheriff without their leave. The canons had civil and criminal jurisdiction over all their tenants and people in their liberty. The judges on circuit had to hold the pleas of the Crown at the south door of the church; in criminal cases in one of the canon’s houses, outside the Minster yard. They had to make a return of their proceedings to the canons, and the fines and forfeitures inflicted went to the canons, and not to the king. The canons exercised also the municipal power of assizes of bread and ale, and punished forestallers, regraters, and adulterators, and other like offenders. The canons

was very soon after—(the exact date does not appear)—confirmed, and a large part of it set out in a charter of Henry I. as the ancient liberties "under ancient kings and archbishops, and what many (perhaps) can remember, under King Edward and Archbishop Adulf was the custom of noble liberty (*consuetudo egregie libertatis*) of St. Peter's Church." It was also effectively pleaded at Ripon in 1228, (as appears from a document printed in Mr. Fowler's *Memoirs of Ripon, Suffered Society*, vol. 74), against the continued aggression of King Henry III.'s sheriff and Archbishop. Walter Gray's bailiff, and solemnly allowed by the King's justices, among whom is to be noted Robert de Lasington, a canon and benefactor of Southwell. Henry I.'s charter is recited and confirmed, and more privileges added to it, to suit the existing state of things by a charter of Henry III. also given in the Southwell White Book, dated at Portsmouth in July 1225. Finally the rights of the canons were challenged again, in the case of Southwell itself, early in Edward III.'s reign, by Guy Warrenne, lord-king, which occupy a large space in the *White Book*; and solemnly confirmed again by his charter 20 November, 1333.

These documents show an absolute inviolability in regard to the chapter in the common lands, the canons in their parishes, were alike little kings and little bishops, free from all jurisdiction, spiritual or temporal, of king or archbishop. The king's writ did not run on the Minster lands without the allowance of the canons; no distress, no entry could be taken by the sheriff without their leave. The canons had civil and criminal jurisdiction over all their tenants and people in their liberty. The judges on circuit had to hold the pleas of the Crown at the south door of the church; in criminal cases in one of the canon's houses, outside the Minster yard. They had to make a return of their proceedings to the canons, and the first and foremost indicted went to the canons, and not to the king. The canons exercised also the municipal power of assize of bread and ale, and punished brewers, retailers, and adulterers, and other like offenders. The canons

and their tenants were free from all tolls and taxes; it was even decided by a process, recorded in the White Book, that they need not contribute to the expenses of knights of the shire, as they paid for their own proctor in Convocation. They were freed even from the "triunoda necessitas," the threefold obligation of bridge-building, castle-making, and attendance in war, which was expressly kept alive in the charter of Eadwy to Archbishop Oseytel already discussed, but was expressly abrogated as regards "the four churches" by special charter of Henry I., printed in *Memorials of Ripon*.

It would not appear that at Southwell there was required even the limited attendance in war which was shown at York, Ripon, Beverley, and Hexham by sending a standard-bearer with St. Peter's, St. Wilfrid's, St. John's, or St. Andrew's banner with their respective burgesses. At least we hear of no banner of our Lady of Southwell. Nor do we meet in the register with any entry such as that in the Beverley Chapter Register (now at the Society of Antiquaries), where leave of absence is given John de Rolleston, the vicar choral of the archbishop's stall and chauntry chaplain of the Brotherhood of St. Michael in the same church, to carry the standard of St. John of Beverley to Edward II. before his disastrous march to Bannockburn; or the curious letter in French written by the chapter of Beverley to Edward III. when sending Thomas de Hugate to him, with the same banner, in 1335.

In spiritual matters Southwell was free from all archiepiscopal jurisdiction except by way of appeal. The church was indeed subject to the archbishop's visitation to see that its statutes were observed. But in their own immediate district, the chapter and the canons alone exercised jurisdiction over the vicars choral and chauntry priests, over their prebendal or parochial vicars whom they instituted, and over the laity in their "peculiar."

The supremacy of the church as the cathedral, or mother church, of Notts was established by the compulsory attendance of laity and clergy at the Whitsuntide procession, and of the clergy at the

and their tenants were free from all tolls and taxes; it was even decided by a process, recorded in the *White Book*, that they paid not contribute to the expenses of knights of the shire, as they paid for their own protection in Convent. They were freed even from the "trouble necessary," the threefold obligation of bridge-building, castle-making, and attendance in war, which was expressly kept alive in the charter of Eadwy to Archbishop Osgar already discussed, but was expressly abrogated as regards "the four churches" by special charter of Henry I., printed in *Messengers of Hope*.

It would not appear that at Southwell there was retained even the limited attendance in war which was shown at York, Ripon, Beverley, and Hexham by sending a standard-bearer with St. Peter's, St. Willibrod's, St. John's, or St. Andrew's banner of our Lord's respective banners. At least we hear of no banner of our Lady at Southwell. Nor do we meet in the register with any entry such as that in the Beverley Chapter Register (now at the Bodleian, Antiquaries), where leave of absence is given John de Helleston, the vicar-church of the archbishop's stall and chantry chaplain of the brotherhood of St. Michael in the same church, to carry the standard of St. John of Beverley to Edward II. before his discomfiture at the battle of Bannockburn; or the curious letter in French written by the chapter of Beverley to Edward III. when sending Thomas de Helleston to him, with the same banner, in 1325.

In spiritual matters Southwell was free from all archiepiscopal jurisdiction except by way of appeal. The church was indeed subject to the archbishop's visitation to see that its statutes were observed. But in their own immediate district, the chapter and the canons alone exercised jurisdiction over the vicars-church and chantry priests, over their parsonal or parochial vicars whom they instituted, and over the lay in their "parish."

The supremacy of the church as the cathedral, or mother church, of Notts was established by the compulsory attendance of lay and clergy at the *Whitstable* procession, and by the clergy at the

yearly synod, and by the distribution of the chrism, or holy oil and cream used in baptisms, from thence throughout the county.

They possessed all archiepiscopal functions except ordination, and they could present whom they liked for ordination, and it would almost seem that the archbishop could not refuse to ordain the presentee. The chapter was addressed as Venerable, the title given in Magna Charta to the archbishops and bishops, though in these days fallen to archdeacons. They had the power of excommunication against any who broke the sanctuary of the church, or used violence in its precincts or the houses of canons, or invaded its liberties and privileges. They were the ordinaries of their deanery, and held their courts like the officials of the consistory court, or the archdeacons. ¶ In these courts they took cognisance of matrimonial and sexual offences, of slander and perjury (then of ecclesiastical cognisance), even of debt or a breach of promise to pay, and of course of probate of wills and administration of goods of deceased persons; and all these, not only of the clergy, but of the laity. The chapter court was also the court of appeal in civil cases from the courts of the prebendaries; and cases of descent of land, claims to dower and property in general, were decided by them, and numerous instances are given in the White Book of such appeals.

The chapter and the prebendaries, those at least of the earlier prebends, the endowments of which consisted of lands—(the endowment of the later ones being mainly tithes)—as lords of manors, also held their views of Frankpledge and other manorial courts. Copious examples of these are given, with statements of the curious customs of the manors, their fines and services. We hear especially a great deal about the fine of 5*s.* 4*d.*, paid by the daughter of a native or villein on marriage, under the name of “marchet,” perhaps a corruption of “maritagium,” and of the same amount under the significant name of “lecherwyte” for seduction; while it is solemnly decided that when seduction is followed by marriage the fines were due under both headings.

Though Southwell Minster, in its rights and privileges, was thus

yearly synod, and by the distribution of the chrism, or holy oil and cream used in baptism, from thence throughout the county.

They possessed all archiepiscopal functions except ordination, and they could present whom they liked for ordination, and it would almost seem that the archbishop could not refuse to ordain the presentee. The chapter was addressed as Venerable, the title given in Magna Charta to the archbishops and bishops, though in those days fallen to archdeacons. They had the power of excommunication against any who broke the sanctity of the church, or used violence in its precincts or the houses of canons, or invaded its liberties and privileges. They were the ordinaries of their deanery, and held their courts like the officials of the consistory court, or the arch-deacon. In these courts they took cognizance of matrimonial and sexual offences, of slander and perjury (then of ecclesiastical cognisance), even of debt or a breach of promise to pay, and of course of probate of wills and administration of goods of deceased persons; and all these, not only of the clergy, but of the laity. The chapter court was also the court of appeal in civil cases from the courts of the prebendaries; and cases of descent of land, claims to dower and property in general, were decided by them, and numerous instances are given in the *White Book* of such appeals.

The chapter and the prebendaries, those at least of the earlier prebends, the endowments of which consisted of lands—(the endowment of the later ones being mainly tithes)—as lords of manors, also held their views of Frankpledge and other manorial courts. Copious examples of these are given, with statements of the curious customs of the manors, their fees and services. We hear especially a great deal about the fine of 5s. 4d., paid by the daughter of a native or villain on marriage, under the name of "marabel," perhaps a corruption of "marriagefine," and of the same amount under the significant name of "bedbryte" for seduction; while it is extremely decided that when seduction is followed by marriage the fines were due under both names.

Though Southwell shines in its rights and privileges, was that

Southwell Chapter,
a republic

modelled on York, its constitution differed in some important respects from that of its prototype. Most important difference of all was that Southwell Minster, unlike every other collegiate church or college in the country, except Ripon, had no head. It acknowledged no monarch or principal like the dean at York, the provost at Beverley, the warden at Manchester, the master at Higham Ferrers. It did not even give a recognised supremacy to any canon, such as, at Ripon, was given to the prebendary of Stanwick. It was a singular instance of a republic among the surrounding monarchies. It had of course to some extent a head in the Archbishop of York, who as in York and his other collegiate churches appointed the canons, and was in causes of negligence or misfeasance a court of appeal. The regular way, too, of making statutes of the church was by enactment of the archbishop. He also had the visitatorial power of visiting the church and correcting infractions of the statutes. Still, he could only make statutes in chapter, with the assent and consent of the canons in chapter assembled. And his power, extensive as it probably was in early times, very quickly fell into a mere constitutional form, and his real share in legislation was that only of a constitutional king in Parliament, who enacts laws with the assent and consent of Parliament, or of the Lord Mayor of London, who makes Acts with the assent and consent of the citizens in common council assembled. Moreover, the statute-making power quickly became a mere bye-law authority for internal regulations, which, it would seem from the collected statutes of the Minster, was more often exercised by the chapter alone than by the archbishop in chapter. The visitatorial power too soon sunk into little more than a power of rebuke, and ordering to amend, in such matters as immorality and neglect of duty. To all practical intents and purposes, the chapter was, in historical times, a sovereign republic. It alone visited and punished the inferior ministers of the church and the prebends. It alone made bye-laws and granted dispensations to its own members from the observance of the statutes. Its position was exactly like that of

modelled on a clerk, its constitution differed in some important respects from that of its prototype. Most important difference of all was that Southwell Minister, unlike every other collegiate church or college in the country, except Ripon, had no head. It acknowledged no monarch or prince; like the dean at York, the provost at Beverley, the warden at Manchester, the master at Higham Ferrers. It did not even give a recognized supremacy to any canon, such as at Ripon, was given to the prebendary of Stanwick. It was a singular instance of a republic among the surrounding monasteries. It had of course to some extent a head in the Archbishop of York, who as in York and his other collegiate churches appointed the canons, and was in cases of negligence or mismanagement a sort of appeal. The regular way, too, of making statutes of the church was by enactment of the archbishop. He also had the visitatorial power of visiting the church and correcting infractions of the statutes. Still, he could only make statutes in chapter, with the assent and consent of the canons. And his power, extensive as it probably was in early times, very quickly fell into a mere constitutional form, and his real share in legislation was that only of a constitutional king in Parliament, who enacts laws with the assent and consent of Parliament, or of the Lord Mayor of London, who makes Acts with the assent and consent of the citizens. Moreover, the statute-making power quickly became a mere bye-law authority for internal regulations, which, it would seem from the collected statutes of the Minister, was more often exercised by the chapter alone than by the archbishop in chapter. The visitatorial power too soon sunk into little more than a power of rebuke, and ordering to amend, in such matters as immorality and neglect of duty. To all practical intents and purposes, the chapter was in historical times a sovereign republic. It made visits and punished the inferior ministers of the church and the prebends. It alone made bye-laws and granted dispensations to its own members from the observance of the statutes. Its position was exactly like that of

Southwell Chapter,
a republic

Florence or Hamburg under the nominal sovereignty of the Emperor of the Holy Roman Empire, an independent self-governing republic. To the pedantic lawyer of the scholastic school whom Coke followed, who laid down that as there could be no natural body, so there could be no corporation aggregate or body politic without a head, and who even held, that, in the vacancy of the headship, the corporation was in a state of suspended animation, and could not grant a lease or do any act but elect a new head, the chapter of Southwell without a dean but with a common seal must have been a kind of "*monstrum horrendum, informe, cui lumen ademptum*;"—a prodigy as great as the secular canon was to the monastic pedant who derided the "wordly unworldly" clerk, the "*canonicum sine canone*," "the *regularem irregularem*," "the man of rule who had no rule." And accordingly, when Ripon Minster was revived under James I., it was given a dean as well as canons. But, there is no doubt about it, that the chapter of Southwell was a corporation by prescription, without a head, from time immemorial long before the Conquest to the reign of Henry VIII., and by Act of Parliament from Henry VIII. to Victoria,—except for one short and puzzling period.

There is a space of perhaps ten or twenty years—it cannot be more and is probably much less—during which the White Book certainly shows something like a head of the chapter in the shape of a dean. Some thirty deeds are scattered about in it,—chiefly deeds referring to gifts for the fabric of the Minster, for lamps and incense therein, but as to one for an augmentation of the prebend of South Muskham,—to which "Hugh, Dean" is a witness. None of the deeds are dated; but from the names of the other witnesses, especially one Robert of Lexington or Laxton, a canon of the church and judge, and founder of the earliest chauntry in it, of Walter Maucclerk, another canon, who was made Bishop of Carlisle in 1223, and from some of the other witnesses also witnessing a deed dated "the first year after the translation of Thomas the Martyr," *i.e.* 1221, their date can be fixed to about the last-named year. "Dean" cannot be a proper name, as in one deed he is

Hugh, Dean of
Southwell.

Florence or Hamburg under the nominal sovereignty of the
 Emperor of the Holy Roman Empire, an independent self-
 governing republic. To the pedantic lawyer of the ecclesiastic
 school whom Cotel followed, who laid down that as there
 could be no natural body, so there could be no corporation
 aggregate or body politic without a head, and who even held that
 in the vacancy of the headship, the corporation was in a state of
 suspended animation, and could not grant a lease or do any act
 but elect a new head, the chapter of Southwell without a dean
 but with a common seal must have been a kind of "neutrum
 horridum, informe, et inane abominum;"—a body as great as
 the secular canon was to the monastic pedant who decided the
 "worldly unworthiness" of the "ecclesiasticus sine canone," "the
 regularis irregularis," "the man of rule who had no rule." And
 accordingly, when upon Minster was revived under James I. it
 was given a dean as well as canon. But there is no doubt about
 it, that the chapter of Southwell was a corporation by prescription,
 without a head, from time immemorial long before the Complaint
 to the reign of Henry VIII., and by Act of Parliament from
 Henry VIII. to Victoria,—except for one short and puzzling period.
 There is a space of perhaps ten or twenty years—it cannot be more
 and is probably much less—during which the *White Book* certainly
 shows something like a head of no chapter in the shape of a
 dean. Some thirty deeds are scattered about in it,—chiefly deeds
 referring to gifts for the fabric of the Minster, for jumps and
 incense therein, but as to one for an augmentation of the
 prebend of South Mankham,—to which "Hugh Dean" is a witness.
 None of the deeds are dated; but from the names of the other
 witnesses, especially one Robert of Laxington or Laxton, a known
 of the church and judge, and founder of the earliest chantry in
 it, of *Water Mankham*, another canon, who was made Bishop of
 Carlisle in 1233, and from some of the other witnesses also witness-
 ing a deed dated "the first year after the translation of Thomas the
 Martyr," i.e. 1221, their date can be fixed to about the beginning
 of the thirteenth century. "Dean" cannot be a proper name, as in one deed he is

Light, there is
 Southwell.

"Hugone, Decano de Suwell," in two "Hugone, Decano de Suthwell." Nor can he be merely a rural dean. There would hardly be a rural dean in the "peculiar" of Southwell. Besides, wherever^a he occurs "Hugh, Dean" signs before the other witnesses (except once after Henry of Nottingham, a canon), while in one deed the witness clause runs, "Witnesses the chapter of Southwell, namely, Hugh, Dean" and others, who were canons, by name. It is impossible therefore to avoid the conclusion that at one period during the episcopate of Walter Gray, a dean was instituted at Southwell, perhaps by way of bringing the church under stricter discipline and control of the archbishop. In this connexion it is a significant coincidence that 1225 was the date of the creation of the deanery of Exeter Cathedral, which had previously been acephalous like Southwell; while in 1230 Archbishop Gray himself instituted a kind of principalship at Ripon in the prebendary of Stanwick, who was made precentor and choir-rector, and required to be always resident. At Southwell, however, there was only one dean, whose name was Hugh, but whence he came, or what became of him, we know not. It is true there is in a copy (W. B.) of another deed of about the same date, a "Henr Decano Suthwell," who signs after the Archdeacon of Nottingham. But, as in the same deed, Robert Lexington appears as Ralph, we may feel perfectly certain that in this, as in many other cases, a mistake in the name has been made by the copyist. This dean must have ceased to exist by 1257, as in that year (W. B., p. 119) a solemn summons is issued to all the canons for a chapter to treat of certain urgent business, viz., to provide for the debts of the new Archbishop Sewall de Bovill, incurred in obtaining his confirmation, and, while the names of the canons are given, there is no mention of a dean. The odd thing is that "Hugh, Dean," might be supposed to have ceased to exist by 1225, as in that year a most important

^a In Brit. Mus. Cart. Harl. 83 F. 46, however, there is a confirmation by William, son of Maurice de Kelum, of grants to Rufford Abbey to which are witnesses in the following order: Robert de Muscham, Bartholomew canon de Suella, Master Richard de Walesbi, Magister Hug' de Suella, chaplain (capell') of Hoker-ton, "Hug' Decano Suellie," "and many others."

ordinance was made by the archbishop dealing with the division of the profits of the church of Rolleston, and this ordinance is said to be by assent of the chapter only, not as it would have been at York, by the assent of the dean and chapter, nor is any mention of a dean or of Hugh in it. Yet Hugh had been a witness to the deed already mentioned, by which this very church of Rolleston was granted by the prior and convent of Thurgarton to the archbishop, the date of which can be fixed to the year 1221, when a fine was levied to complete this grant. In the same year, by another deed, it was granted by the archbishop "to the use of Southwell Church to be converted to the augmentations of the commons of the residentiaries." In 1225, however, it seems that Hugh Dean was alive and active. For in Archbishop Gray's Register, edited by Canon Raine (Surtees Society, No. 56, p. 30), in April, 1229, a vicar of Biddlesthorp is instituted who is stated to have been presented by "Hugh, Dean of Suwell, parson of Biddlesthorp." In June, 1234, the same person is presented to the parsonage of the same place, called this time Bildeston, "the said Hugh being dead, and the living having come to Us by lapse." This place, Biddlesthorp, or Bildeston, now called Bilsthorpe, was in the soke of the chapter. Hugh the Dean, therefore, remains a mystery. Probably he was an unsuccessful "try on" of the archbishop's, and lasted no longer than a year or two. He had his day, and ceased to be, with no predecessors and no successors. But, though he came like a shadow and so departed, it seems impossible to deny him a substantial existence while he lasted. And so, this dean of 1221 must be accepted as one of the interesting incidents of the history of the Minster, a curious exception on an exception, the solitary and short-lived monarchical excrecence in the thousand-year republican life of the head-less chapter of Southwell.

The place of the dean was filled, apparently, by the senior canon in residence for the time being, quite independent of what stall he occupied. He seems to have been chairman of the chapter, and when it sat "*pro tribunali*" as a criminal court, he presided as judge. He appears to have enjoyed some special privileges in the

The Senior Residentiary for the time being was President of Chapter.

ordinance was made by the archbishop, dealing with the division of the profits of the church of Helleston, and this ordinance is said to be by consent of the chapter only, not as it would have been at York, by the assent of the dean and chapter, nor is any mention of a dean or of Hugh in it. Yet Hugh had been a witness to the deed already mentioned, by which this very church of Helleston was granted by the prior and convent of Thurgarton to the archbishop, the date of which can be fixed to the year 1221, when a fine was paid to complete this grant. In the same year, by another deed, it was granted by the archbishop "to the use of Southwell Church to be converted to the augmentations of the commons of the residentiares." In 1234, however, it seems that Hugh Dean was alive and active. For in Archbishop Gray's Register, edited by Canon Raine (Society's Society, No. 55, p. 50), in April, 1230, a vicar of Hilleston is instituted who is stated to have been presented by "Hugh, Dean of Southwell, person of Hilleston." In June, 1234, the same person is presented to the parsonage of the same place, called this time Hilleston, "the said Hugh being dead, and the living having come to us by lapse." This place, Hilleston, or Hilleston, now called Hilleston, was in the sole of the chapter. Hugh the Dean, therefore, remains a mystery. Probably he was an unsuccessful "try-on" of the archbishop's, and lasted no longer than a year or two. He had his day, and ceased to be with no predecessors and no successors. But though he came like a shadow and so departed, it seems impossible to deny him a substantial existence while he lasted. And so, the dean of 1221 must be accepted as one of the interesting incidents of the history of the Minster, a curious exception on an exception, the solitary and short-lived monarchical existence in the thousand-year republican life of the headless chapter of Southwell.

The place of the dean was filled, apparently, by the senior canon in residence for the time being, quite independent of what still he occupied. He seems to have been chairman of the chapter, and when it sat "pre tribunal" as a judicial court, he presided as judge. He appears to have enjoyed some special privileges in the

way of patronage and profits, as in an agreement (printed on page 164) made in 1527, the true senior resigns his seniority, and therewith the farm of a certain rectory of Upton-by-Southwell belonging to the chapter, taking in exchange the farm of the rectory of the already-mentioned church of Rolleston, and also making an arrangement about the patronage of chauntries and sub-deaconries.

There being no regular body of statutes at Southwell defining the duties of the various members of the chapter, as at Salisbury in 1091, or Lichfield in 1190, it is not possible to say exactly how far the constitution of Southwell developed itself like that of York. Had the archdeaconry of Nottingham been fixed at Southwell *ex officio* (as it was generally in point of fact by the archdeacon being also a canon), no doubt the church would have received the full equipment of the four *personae* or dignitaries of a cathedral, the dean, precentor, chancellor, treasurer; and distinct endowments would have been attached to them. As it is, except in the case of the sacrist or treasurer, we can only by casual notices and by inference ascertain that in point of fact the duties of these officers were attached, certainly as to the chancellor and probably as to the precentor, to the holders of certain stalls and prebends, or certain stalls or prebends were annexed to these offices. This was not without precedent, as at Salisbury the prebend of Colne was annexed in 1226 to the office of treasurer (*Register St. Osmund*, ii. p. 20, Rolls Series).

Mr. Fowler says (*Mem. of Ripon*) that there was no precentor at Southwell and no treasurer at Beverley, as there was no chancellor at Ripon. As regards Beverley and Southwell, however, he seems to be mistaken. At Beverley, in a chapter held in 1304, an order is made for payment of arrears of salary due to the canons, the sacrist, and the chancellor, owing to the misfeasance of the provost, who had been removed for divers misdemeanours amongst others plurality, in being at the same time precentor of Lyons, provost of Beverley, provost of Lausanne, and rector of Dunganvar in Ireland, all the time not being a priest. At the

way of patronage and profits, as in an agreement (printed on page 164) made in 1527, the then senior resigns his seniority, and there- with the form of a certain rectory of Upton-by-Southwell belonging to the chapter, taking in exchange the form of the rectory of the already-mentioned church of Hlleston, and also making an arrangement about the patronage of churches and sub-decaneries. There being no regular body of statutes at Southwell defining the duties of the various members of the chapter, as at Salisbury in 1081, or Lichfield in 1190, it is not possible to say exactly how far the constitution of Southwell developed itself like that of York. Had the archdeaconry of Nottingham been fixed at Southwell as office (as it was generally in point of fact by the archdeacon being also a canon), no doubt the church would have received the full equipment of the four persons or dignitaries of a cathedral, the dean, precentor, chancellor, treasurer; and distinct endow- ments would have been attached to them. As it is, except in the case of the sacrist or treasurer, we can only by casual notices and by inference ascertain that in point of fact the duties of these officers were attached, certainly as to the chancellor and probably as to the precentor, to the holders of certain stalls and probably to certain stalls or prebends were annexed to these offices. This was not without precedent, as at Salisbury the prebend of Colne was annexed in 1235 to the office of treasurer (Waples, St. Edmund, ii. p. 30, Hollis Series).

Mr. Fowler says (Mem. of Hipon) that there was no precentor at Southwell and no treasurer at Beverley, as there was no chancellor at Hipon. As regards Beverley and Southwell, however, he seems to be mistaken. At Beverley in a chapter held in 1304, an order is made for payment of arrears of salary due to the canon, the sacrist, and the chancellor, owing to the mismanagement of the precentor, who had been removed for some mismanagement amongst other things, in being at the same time precentor of Lyons, precentor of Beverley, precentor of Lonsdale, and rector of Bunsbury in Ireland, all the time not being a priest. At the

same chapter the precentor is also mentioned, showing Beverley with its full four dignitaries,^a if indeed the provost is quite a dean.

At Southwell the Precentor certainly existed at the same time. He was a person whom it was impossible to dispense with in a body which was before all things a singing establishment; and there are numerous references to him in the registers, though it is not possible to identify him with the holder of any particular prebend. In a letter of Archbishop Thurstan, about A.D. 1120, addressed "to all my successors," stating the foundation of the prebend of Beckingham, he says that he had given for a prebend to Herbert the churches of Beckingham and Leverton, and "in Suthwell the mansion which belonged to Willebert (or Gilbert) the chaunter" ("in Suthwella mansum quod fuit Willeberti cantoris" W. B., p. 21; in a later copy, at p. 237, Suthwell is "Sudwella," and Willeberti "Gilberti"). It is just possible that this may be a precentor of York, though when, in another place, the house of William the Treasurer is mentioned, he is called expressly "of York." But the precentor of Southwell is specially mentioned in the statutes of Archbishop Thomas de Corbridge, A.D. 1302 (W. B., p. 51): "Let all the books, at least those with the music (notati), be well examined by the precentor or his deputy (per precentorem vel ejus vices gerentem), that they may not be contradictory with one another, or discordant (ne sibi invicem contrariantur, vel discordent in nota)." As late as 1503, we find, at a visitation, a complaint that there is needed a proper deputy of the precentor. "Provideatur ut aliquis sufficiens assignetur, qui vicem cantoris implere valeat."

Precentor of Southwell.

The Treasurer, who was not the bursar, but the "custos jocalium"—as the corresponding official was called at All Souls'

Sacrist or Treasurer.

^a They all occur repeatedly in the Beverley Chapter Register; on the very first page of the Provost's Book, compiled in 1418, now in possession of the Rev. H. E. Nolloth, Vicar of Beverley Minster; frequently in Poulson's Beverlac in extracts from accounts in the Augmentation Office, and in which the Sacrist is sometimes called Treasurer; their stalls are placed in Dugdale, vi., p. 1309. They were not also Canons.

same chapter the precentor is also mentioned, showing Haverley with its full four dignities, it indeed the precentor is quite a dean.

At Southwell the precentor certainly existed at the same time. He was a person whom it was impossible to dispense with in a body which was before all things a singing establishment; and there are numerous references to him in the registers, though it is not possible to identify him with the holder of any particular benefice. In a letter of Archbishop Thurstan, about A.D. 1150, addressed "to all my successors," sending the foundation of the priory of Beekingham, he says that he had given for a precentor to Herbert the churches of Beekingham and Looxton, and "in Southwell the mansion which belonged to Willebert (or Gilbert) the chanter." ("in Southwellis mansum quod fuit Willeberti cantoris" W. H., p. 21; in a later copy, at p. 227, Southwell is "Southwell," and Willebert "Gilbert"). It is just possible that this may be a precentor of York, though when in another place, the house of William the Treasurer is mentioned, he is called expressly "of York." But the precentor of Southwell is specially mentioned in the statutes of Archbishop Thomas de Corbridge, A.D. 1302 (W. H., p. 51): "Let all the books, at least those with the music (notar), be well examined by the precentor or his deputy (per precentorem vel eius vicem gerentem), that they may not be contradictory with one another, or discordant (ne sint in se invicem contraria, vel discordant in nota)." As late as 1503, we find, at a visitation, a complaint that there is needed a proper deputy of the precentor. "Provisum est ut aliquis sufficienter assignetur, qui vicem cantoris implesse valeat."

The Treasurer, who was not the butler, but the "custos thesaurarii"—as the corresponding official was called at All Souls'—

* They all occur respectively in the Haverley Chapel Register; on the very last page of the Treasurer's book, compiled in 1415, now in possession of the Rev. H. E. Moffatt, Vicar of Haverley; respectively in London's Haverley; in extracts from accounts in the Agnesdell MSS., and in which the Kantor is mentioned as Treasurer; their date is given in Dugdale, v. p. 1300. They were not also Cantors.

College—the keeper of the jewels, plate, ornaments, and vestments, the paraphernalia of divine worship, or in a word of the *sacra* of the church, was at Southwell called the Sacrist, Sacristan, Segeston, or Sexton, and held a prebend of that name. As early as 1293 he had to be corrected, for neglect of duty, by Archbishop John the Roman at his visitation, and is enjoined “to sleep in the church, and ring according to the clock at the due hours” (*jaceat in ecclesia et secundum orlogium debitis pulset horis*) “while the clerks who are deputed to keep the doors of the church are to be corrected by him, and unless they obey him and otherwise behave themselves in honest fashion, we will that they be removed by him.” Two years earlier, 14 Kal. Nov., 1291 (W. B., p. 24), in creating a new prebend of North Leverton, the same archbishop assigned the new prebendary, “a stall in the choir on the north side, next the stall of the sacrist.” This identifies the sacrist with the treasurer, since the new canon would naturally be assigned the least honourable place in the choir, and that would be, in the absence of archdeacons, the seat next the treasurer, who sat at the extreme east end on the cantoris or north side, as the chancellor did at the extreme east of the decani or south side, in York, Lincoln, Lichfield, Salisbury, &c. That the sacrist could not then have sat last but one, as he did afterwards, is clear; otherwise the archbishop would have had to say whether the new canon was to sit on his right, or on his left hand. In the later, fifteenth-century, register the sacrista is continually mentioned, and complaints are frequently made of his neglect of duty in not sleeping in the church, not keeping the vestments in proper repair, or not having them properly washed, in supplying bad wine and sour bread for the sacraments, and not ringing the bells punctually. But these complaints appear to refer to the deputy or vicar choral of the sacrist, and not to the canon himself, who was commonly non-resident. It is curious, however, that the last holder of the sacrist prebend, appointed on the eve of the Reformation, was a residentiary, and had the unenviable task of handing over to Sir Edward North, the Chancellor of the Court of

College—the keeper of the jewels, plate, ornaments and vestments, the paragon of divine worship, or in a word of the sacra of the church, was at Southwell called the Sacrist, Sacristan, Sacristus, or Sexton, and held a prebend of that name. As early as 1202 he had to be corrected, for neglect of duty, by Archbishop John the Roman at his visitation, and is enjoined “to sleep in the church, and they according to the clock at the hour” (Jacet in ecclesia et secundum orologium debet dormire) “while the clerks who are deputed to keep the doors of the church are to be corrected by him, and unless they obey him and otherwise behave themselves in honest fashion, we will that they be removed by him.” Two years earlier, 14 Feb Nov., 1201 (W. R. p. 24), in creating a new prebend of North Lavenham, the same archbishop assigned the new prebendary, “a stall in the choir on the north side, next the stall of the sacrist.” This identifies the sacrist with the treasurer, since the new canon would naturally be assigned the best honorable place in the choir, and that would be, in the absence of archdeacon, the seat next the treasurer, who sat at the extreme east end on the cantoris or north side, as the chancellor did at the extreme east of the decan or south side, in York, Lincoln, Salisbury, &c. That the sacrist could not then have sat last but one, as he did afterwards, is clear, otherwise the archbishop would have had to say whether the new canon was to sit on his right, or on his left hand. In the later, fifteenth-century, register the sacrista is continually mentioned, and complaints are frequently made of his neglect of duty in not sleeping in the church, not keeping the vestments in proper repair, or not having them properly washed, in supplying bad wine and sour bread for the sacraments, and not ringing the bells punctually. But these complaints appear to refer to the dignity or office of the sacrist, and not to the canon himself, who was commonly non-resident. It is curious, however, that the last holder of the sacrist prebend, appointed on the eve of the Reformation, was a resident, and had the unusual title of Chancellor of the County of Northampton, and had the honor of

Augmentations, "to the King's Majestie's use" (in response to pressing letters, preserved in the White Book), what the Chauntry Commissioners described as "a chalice of gold with a patente, a cross of gold with a foot of gold sette with divers stones, a Tabernacle of our Lady of sylver and gilte, with two tables of silver and gilte enclosing the same," and, as we learn from North's letters, "having the pictures of Our Lady and other saints on it," and "ii. basens of sylver weyinge xlvii. oz. taken by the said John Adams for his cost in the carriage of the same plate." More plate had been expended only two or three years before, "aboughte the sewts and necessities of the newe erection of the said college," after the surrender to Henry VIII.

The Chancellorship was annexed to one of the first, and most ancient prebends, that of Normanton, a fact which suggests that here, as at York and at Waltham, the Magister Scholarum was the earliest dignitary. All collegiate churches and cathedrals were bound to keep schools; and the teaching of the grammar school was regarded in early days as an even more important part of the duties of the official, who afterwards was known as the chancellor, than his legal and clerkly business. It is indeed only through his scholastic functions that, at Southwell, we learn there was a chancellor at all, though when he appears in written evidence he no longer teaches school himself, but only sees that others do so. This he does not only in Southwell Grammar School itself, but throughout the county of which Southwell was the mother church. So the schools of the University of Oxford were, at first, under the superintendence of the chancellor of Lincoln, as chancellor of the mother church of the diocese. In the White Book (p. 136) is preserved an agreement between Cardinal Stephen, canon of Southwell, and the prior and convent of St. Catharine's, made in 1238, to settle a dispute which had arisen between them as to the right of presentation to the mastership of Newark Grammar School.^a This cardinal appears to have claimed the right as canon and prebendary of

Chancellor of
Southwell Minster.

^a This is wrongly described in Dickinson's *History of Southwell* as a contest about the presentation of a scholar.

Augmentations, "to the King's Majesty's use" (in response to passing letters, preserved in the *White Book*), what the Chancery Commissioners described as "a chalice of gold with a patene, a cross of gold with a foot of gold sette with divers stones, a Tabernacle of our Lady of syden and gilt, with two tables of silver and gilt enclosing the same", and, as we learn from North's letters, "having the pictures of Our Lady and other saints on it", and "ii. basens of silver wayninge xlviii. oz. taken by the said John Adams for his cost in the carriage of the same plate." More plate had been expended only two or three years before, "about the sewts and necessaries of the newe creation of the said college,"

after the surrender to Henry VIII.

The Chancellorship was annexed to one of the first and most ancient prebends, that of *Norwinton*, a fact which suggests that here, as at York and at *Walsham*, the *Magister Scoliarum* was the earliest dignity. All collegiate churches and cathedrals were bound to keep schools; and the teaching of the grammar school was regarded in early days as an even more important part of the duties of the official, who afterwards was known as the chancellor, than his legal and clerical business. It is indeed only through his scholastic functions that at Southwell we learn there was a chancellor at all, though when he appears in written evidence he no longer teaches school himself, but only sees that others do so. This he does not only in Southwell Grammar School itself, but throughout the county of which Southwell was the mother church. So the schools of the University of Oxford were at first, under the superintendence of the chancellor of Lincoln, as chancellor of the mother church of the diocese. In the *White Book* (p. 136) is preserved an agreement between Cardinal Stephen, canon of Southwell, and the prior and convent of St. Catherine's, made in 1238, to settle a dispute which had arisen between them as to the right of presentation to the mastership of Newark Grammar School. This cardinal appears to have claimed the right as canon and prebendary of

* This is wrongly described in *Thorp's History of Southwell* as a record about the presentation of a school.

Normanton, the convent of St. Catharine's-by-Lincoln as owners of the church of Newark. The agreement was that the convent might present a fit person to the canon or his deputy in chapter at Southwell, and the person presented was to swear obedience to the canon and chapter; and the convent were to be obliged to remove him, for cause shown, on the mandate of the chapter. But this cardinal was, like so many of the canons of English collegiate churches at this period, a foreigner and non-resident, and therefore careless of the rights of his office. Hence an indignant person, writing apparently at the period the White Book was composed, has penned a note in the margin that "Since the collations of grammar schools through the whole archdeaconry of Nottingham belong alone and wholly to the prebendary of Normanton in the collegiate church at Southwell, *as chancellor of the same church*, although this agreement may have been made it can be of no authority, as appears from its tenor, because it is bad in many respects (*quia peccat in pluribus*).” The annotator was clearly right, as, in the Chapter Register (p. 347, printed at p. 52 of this book), we find in 1485 the then prebendary of Normanton, John Danvers, who was vice-chancellor of Oxford, and held the prebend for thirty-two years, presenting to the mastership of Newark Grammar School. In 1475 he had presented to Southwell Grammar School itself, and in 1477 the master of Nottingham Grammar School was removed for negligence either by him or the chapter, and he presented a new one.

In further proof of his cancellarial duties, if proof were needed, we find from the certificates of chauntries that the prebendary of Normanton paid the stipend of the master of Southwell Grammar School a magnificent salary of £2 a year.

Non-residence of
canons.

One of the most striking features in the history of collegiate churches is, that no sooner had their constitution been firmly established than it at once began to fall to pieces, owing to the excessive exercise of "the sacred right of devolution." Non-residence produced almost at once the most complex developments in the constitution of collegiate churches. It produced the distine-

Normanton, the consent of St Catherine's-by-Doncaster as owners of the church of Newark. The agreement was that the convent might present a fit person to the canon or his deputy in chapter at Southwell, and the person presented was to swear obedience to the canon and chapter; and the convent were to be obliged to remove him, for cause shown, on the mandate of the chapter. But this cathedral was like so many of the canons of English collegiate churches at this period, a foreigner and non-resident, and therefore careless of the rights of his office. Hence an indigent person, writing apparently at the period the *White Book* was composed, has penned a note in the margin that "Since the collations of grammar schools through the whole archbishopric of York, Nottingham being alone and wholly to the prejudice of St. Norman in the collegiate church at Southwell, or elsewhere, it can never decay, although this agreement may have been made it can be of no authority, as appears from its being, because it is had in many respects (plainly proved in print)." The annotator was clearly right, as, in the Chapter Register (p. 347, printed at p. 52 of this book), we find in 1485 the then prebendary of Normanton, John Danters, who was vice-chancellor of Oxford, and held the prebend for thirty-two years, presenting to the mastership of Newark Grammar School. In 1475 he had presented to Southwell Grammar School itself, and in 1477 the master of Nottingham Grammar School was removed for negligence either by him or the chapter, and he presented a new one.

In further proof of his cancellarial duties, if proof were needed, we find from the certificates of charters that the prebendary of Normanton paid the stipend of the master of Southwell Grammar School a magnificent salary of £2 a year.

One of the most striking features in the history of collegiate churches is that no sooner had their constitution been finally established than it at once began to fall to pieces, owing to the excessive exercise of "the sacred right of devolution." Non-residence prebends almost at once the most complex development in the constitution of collegiate churches. It produced the distinc-

Non-residence of prebends

tion between "canons residentiary" and mere "prebendaries," as they are called in modern parlance; it caused the institution of vicars choral, and, indirectly, of chauntry priests, and in Southwell it gave rise to the exceptional offices of churchwardens, who were also bursars.

Non-residence, and doing duty by deputy, were almost inseparable accidents of the secular canon from the first, and became quite inseparable as soon as prebends were established. The canon and prebendary was necessarily obliged, either to be in two places at once, or to be represented in one of the two places by a deputy. The dilemma as to whether he was to reside at Southwell as a canon and have a deputy, say, at Norwell, ten miles off; or to reside in Northwell as a prebendary, and have a deputy as a canon at Southwell, was very quickly solved much in the same way as a celebrated parliamentary barrister solved the difficulty of being in half-a-dozen committee rooms at once, when he did equal justice to all his clients by appearing by deputy for all, and taking a ride in the park himself. The canon had two deputies or vicegerents, or vicars as they were then called, one in his stall in the choir, who was called his vicar choral, the other in his prebendal church, who was his vicar parochial or parish vicar. Meanwhile he himself either resided in another collegiate church or in another rectory, or sought his fortunes at the university, or in the law courts, or the service of the king or other magnate.

The very earliest English cathedral statutes, those of St. Osmund, of Salisbury, in 1091, contemplate non-residence as a likely thing to happen, when they provide that "dean and chaunter, chancellor and treasurer, shall always be resident in the church of Sarum, all hope of absence being put away." Further, while providing that these four officers are to have a double share of the communia or common fund, and the rest of the canons a single one, there is inserted the clause, "but no one shall share in the common fund who is not resident." Either therefore at Bayeux (from whence St. Osmund, like Thomas of York, who had been treasurer of Bayeux, is shown by Mr. Bradshaw in his work on

treasurer of Bayeux, is shown by Mr. Bradshaw in his work on (from whence St. Oswald, the Thomas of York, who had been the common fund who is not resident." Either therefore at Bayeux single one, there is inserted the clause, "but no one shall share in of the commons or common fund, and the rest of the canon is while providing that these four officers are to have a double share church of Sarum, all page of absence being put away." Further, chanter, chancellor and treasurer, shall always be resident in the likely thing to happen, when they provide that "lean and Osmund, of Salisbury, in 1081, contemplated non-residence as a The very earliest English cathedral statutes, those of St.

courts, or the service of the king or other magnate; rector, or sought his fortunes at the university, or in the law church, who was his vicar parochial or parish vicar. Meanwhile vicar, or vicar as they were then called, one in his stall in the being in half-a-dozen common rooms at once, when he did equal way as a celebrated parliamentary lawyer solved the difficulty of canon at Southwell, was very quickly solved much in the same or to reside in Southwell as a parson, and have a deputy as a well as a canon and have a deputy, say, at Northwell, ten miles off; a deputy. The dilemma as to whether he was to reside at South- two places at once, or to be represented in one of the two places by The canon and prebendary was necessarily obliged, either to be in because quite inseparable as soon as prebends were established, inseparable accident of the secular canon from the first, and non-residence, and doing duty by deputy, were almost

also pursued. it gave rise to the exceptional offices of churchwardens, who were vicars choral, and, indirectly, of chantry priests, and in Southwell as they are called in modern parlance; it caused the institution of tion between "canons residentiary" and mere "prebendaries."

the Black Book of Lincoln, to have drawn his inspiration), or in the cathedrals and collegiate churches of England and Normandy, and most probably in all, the disease of non-residence had already begun. It rapidly developed itself. Nor is it surprising that it did. Not only was the actual choir attendance with its multiplied services and manifold repetitions a most onerous duty, most trying to those of most activity and intelligence, but the pecuniary burdens of residence were considerable. A canon not only had to entertain the inferior ministers of the church at his own table, but also to entertain strangers as well. At Chichester, in 1251, a residentiary on coming into residence had to pay twenty-five marks to the chapter, twenty-five marks to the fabric fund, to give a feast, "convivium," to the dean and chapter and all ministers of the church, to dine daily the vicar of his stall, two other vicars, the doorkeeper, two sacrists, one chorister.^a All this he could escape by non-residence, and be earning income somewhere else as well.

At Southwell, non-residence on the prebends must have been well established by 1170, as the Bull of Alexander III. of that date especially insists on the right of the canons "to institute fit vicars, whom they please, in their prebendal churches without interference" by any one. Unfortunately we have no earlier statute of the church than 1225, when Archbishop Walter Gray endeavoured to counteract the attractions of non-residence by increasing the pay of the residents. But the very fact that he did so shows how the practice of non-residence had become confirmed. By this statute every canon attending matins on ordinary feast days, "days of nine lessons," was to have from the common fund 3*d.*, and on any "double" feast 6*d.*, while the residue was to be divided equally among the canons resident; and those were to be "esteemed resi-

^a At Lincoln, according to the "ancient customs" as stated in the Black Book in 1440, the Residentiary "in course" for a week, like a Winchester prefect, had to dine on Sunday twenty-two ministers of the Church, every day deacon and sub-deacon and vicar choral in course as rector chori; and breakfast two bellringers. On certain feasts the numbers were even larger.

the Black Book of Lincoln, to have drawn his inspiration), or in the cathedrals and collegiate churches of England and Normandy, and most probably in all, the disease of non-residence had already begun. It rapidly developed itself. Nor is it surprising that it did. Not only was the actual choir attendance with its multiplying services and manifold repetitions a most onerous duty, most trying to those of most activity and intelligence, but the pecuniary burdens of residence were considerable. A canon not only had to entertain the inferior ministers of the church at his own table, but also to entertain strangers as well. At Chichester, in 1251, a residential canon coming into residence had to pay twenty-five marks in the chaplain, twenty-five marks to the fabric fund, to give a feast, "convivial," to the dean and chapter and all ministers of the church, to dine daily the vicar of his stall, two other vicars, the bookkeeper, two sacristans, one chorister. All this he could escape by non-residence, and he carrying income somewhere else as well.

At Southwell, non-residence on the prebends must have been well established by 1170, as the Bull of Alexander III. of that date especially insists on the right of the canons "to institute fit vicars, whom they please, in their prebendal churches without interference" by any one. Unfortunately we have no earlier statute of the church than 1235, when Archbishop Walter Gray endeavored to counteract the attractions of non-residence by increasing the pay of the residents. But the very fact that he did so shows how the practice of non-residence had become confirmed. By this statute every canon attending masses on ordinary feast days, "days of nine lessons," was to have from the common fund 3s., and on any "double" feast 6s., while the residue was to be divided equally among the canons resident; and those were to be "estimated resi-

* At Lincoln, according to the "ancient customs" as cited in the Black Book in 1410, the residentiary "in canon" for a week, like a Winchester prebend, had to dine on Sunday (except on feasts) of the Church, every day between and between and every other day in canon; and besides two bell-ringers. On certain feast days the number was even larger.

dent who for three months continuously, or in two instalments, have lived in the church at Southwell." But even so those studying theology were to count as residents. And the residents might get leave of absence from their brethren even during the three months "for urgent business" if they made the time of three months up during the year.

That Southwell canons were not singular in having to be bribed to attend the services to which they were bound, is shown by the contemporary statutes of Chichester in 1232, where the canons "*nomine vini*," "for wine," were to have 12*d.* for attending at six principal "prime dignity" feasts, 6*d.* for the rest of prime dignity feasts, and 3*d.* at other feasts. In an earlier statute at Chichester, in 1197, each canon present at matins and vespers throughout the week had been given 12*d.*, and each vicar choral 3*d.*, so that the tariff for attendance rose rapidly. The term of residence varied considerably in different places. At Chichester, as late as 1247, it would seem that residence, instead of being for twelve weeks only, was for the whole year less three weeks a quarter, or twelve weeks in all. At Exeter, in 1268, residence was to be for forty-six days in each quarter, or a full half of the year. At Salisbury, in 1222, for three years, forty weeks' residence was to suffice; in 1305 a quarter's residence, less twelve days, was enough. At Lincoln, in about 1236, residence was to be thirty-four weeks and four days. At York, in 1221, it was twenty-four weeks. At Beverley, Archbishop Greenfield in 1317 relaxed a previous ordinance of John le Romaine, and fixed residence at twelve weeks "according to the minor residence at York."^a At Ripon, in 1332, Archbishop Melton being very indignant at finding nobody resident in the church, which was "*quasi penitus desolatam*,"

^a The York residence is rather mysterious. In the first year the "greater residence" implied twenty-six weeks continuously sleeping in his house in York, and presence at all hours. The "lesser residence" seems to be fixed at twenty-four weeks, twelve in each of the halves of the year. But in 1291, when a residentiary had made his greater and lesser residence and obtained the first vacant farm or lease of chapter lands, he had only to reside twelve weeks.

dent who for three months continuously, or in two instalments, have lived in the church at Southwell. But even so those studying theology were to count as residents. And the residents might get leave of absence from their brethren even during the three months "for urgent business" if they made the time of three months up during the year.

That Southwell canons were not singular in having to be obliged to attend the services to which they were bound, is shown by the contemporary statutes of Winchester in 1382, where the canons "nomine vini," "for wine," were to have 12d. for attending at six principal "prime dignity" feasts, 6d. for the rest of prime dignity feasts, and 3d. at other feasts. In an earlier statute at Winchester, in 1197, each canon present at matins and vespers throughout the week had been given 12d., and each vicar choral 3d., so that the tariff for attendance rose rapidly. The tariff at residence varied considerably in different places. At Winchester, as late as 1347, it would seem that residence, instead of being for twelve weeks only, was for the whole year less three weeks a quarter, or twelve weeks in all. At Exeter, in 1368, residence was to be for forty-six days in each quarter, or a full half of the year. At Salisbury, in 1232, for three years, forty weeks' residence was to suffice; in 1305 a quarter's residence, less twelve days, was enough. At Lincoln, in about 1286, residence was to be thirty-four weeks and four days. At York, in 1221, it was twenty-four weeks. At Beverley, Archbishop Grosbeard in 1317 relaxed a previous ordinance of John de Romane, and fixed residence at twelve weeks "according to the minor residence at York." At Ligon, in 1332, Archbishop Melton being very indignant at finding nobody resident in the church, which was "quasi penitus desertum,"

* The York residence is rather mysterious. In the first part the "greater residence" implied twenty-six weeks continuously sleeping in his house in York, and the "lesser residence" seems to be fixed at forty-three weeks, twice in each of the latter of the year. But in 1361, when a wealthy knight made his greater and lesser residence and claimed the two years' term as a house of chapel lands, he had only 20 weeks' residence.

ordained that the residentiaries "shall reside twelve weeks a year, as has been observed at Southwell and Beverley."

In 1260 the canons of Southwell, by an act of chapter, affected to modify or put a gloss on the statute of 1225 (which had been regularly made by the archbishop and chapter under seal, and could only be altered in the same way), explaining that they understood studying theology only to count as residence if studied "at Paris, Oxford, or Cambridge in the regular course, and at least for two terms of the year"—an ordinance probably aimed at the Italian canons thrust in by Papal "provisions," and, partly perhaps, at such casual universities in England, as were half established at Stamford and Salisbury. Absence of a canon at his prebend "for the sake of preaching, or hearing confessions, or doing such things as the due care of his prebend requires," if he does not sleep more than three nights out of Southwell, and has asked leave of the other canons resident, is not to count as absence. It is only absence without leave, or with leave at another than his prebendal church, which he has to make up within the year.

The plague of non-residence, however, was not stayed. It was, indeed, so far recognised as the regular thing, that in 1291, in founding two new prebends, the Archbishop John le Romaine makes provision at the same time for their vicars choral and parochial. In 1293, after a visitation, he ordains that every absent canon shall have a properly authorised proxy, that perpetual vicarages shall be established in all the prebendal churches, and that all the vicars choral shall be regularly paid 60s. a year by the prebendaries. His successor, Thomas of Corbridge, after a visitation held in 1300, introduced, from York, a statute to stop "colourable" residence, and to have some fixed beginning, that "every canon who has held peaceful possession for a year, wishing and intending to make his first residence, before beginning his residence shall, on Michaelmas Day, or within eight days afterwards, for three days before the canons in the chapter-house, if any shall then be resident, publicly protest and give notice of his coming and beginning his residence." The solidarity of the collegiate churches is strikingly exemplified

ordained that the residents "shall reside twelve weeks a year, as has been observed at Southwell and Beverley."

In 1266 the canons of Southwell, by an act of chapter, effected to modify or put a gloss on the statute of 1236 (which had been regularly made by the archbishop and chapter under seal, and could only be altered in the same way), explaining that they understood studying theology only to count as residence if studied "at Paris, Oxford, or Cambridge in the regular course, and at least for two terms of the year"—an ordinance probably issued at the Italian canonists' instigation in 1261. "provisions," and, partly perhaps, at such casual universities in England, as were half established at Stamford and Salisbury. Absence of a canon at his prebend "for the sake of preaching, or hearing confessions, or doing such things as the dean of his prebend requires," if he does not sleep more than three nights out of Southwell, and has asked leave of the other canons resident, is not to count as absence. It is only absence without leave, or with leave at another than his prebendal church, which he has to make up within the year.

The plague of non-residence, however, was not stayed. It was, indeed, so far recognized as the venial thing, that in 1301, in founding two new prebends, the Archbishop John de Thoresby makes provision at the same time for their vicars' choral and parochial. In 1303, after a visitation, he ordains that every absent canon shall have a properly authorized proxy, that parsonal vicars shall be established in all the prebendal churches, and that all the vicars' choral shall be regularly paid 60s. a year by the prebendaries. His successor Thomas of Cantuarke, after a visitation held in 1306, introduced, from York, a statute to stop "colombic" residence, and to have some fixed beginning, that "every canon who has held parsonal possession for a year, wishing and intending to make his first residence, before beginning his residence, shall, on Michaelmas Day, or within eight days afterwards, for three days before the canons in the chapter-house, if any shall then be resident, publicly protest and give notice of his coming and beginning his residence." The solemnity of the collegiate character is strikingly exemplified

in regard to this provision, as in a statute of Wells Cathedral, made in 1301, in almost identical terms, it is stated that the statute is made in order to bring the practice at Wells into conformity with that in other cathedrals.

In 1302 the same Archbishop is very strong on the subject of residence, putting it in the front rank of things to be reformed in consequence of his visitation. "In the first place," he says, "statutably injoining (*statuentes et firmiter injungentes*) you the canons—in whose absence neither divine worship, nor the mass of the glorious Virgin Mary, in whose honour the church was founded, are fitly sustained, nor have corrections been duly made in choir, or chapter, of the excesses of ministers—to make residence according to the statutes of the church, which on your admission you swore to observe. Do ye take care to provide by your special statutes, as to other matters, that neither divine worship be neglected nor excesses remain uncorrected; while, for keeping residence, let it be thus arranged: that at all times of the year three, or at least two, canons shall be resident in the church, who may hold chapter, and personally in consultation direct and handle business." But a loop-hole is left by this further provision: "But if by some inevitable cause, on lawful licence obtained from us, there should be for a time no canon in residence, let the rule of the church be committed to some discreet person under oath, until the canons return to keep residence."

Canons residentiary
at Southwell.

This statute fixed the constitution of the church in a sense probably very different from what its author intended. Henceforth "three or at the least two" canons residentiary became, not the minimum, but the maximum number of residentiaries; but instead of there being always two or three resident together at every part of the year, the greater part of the year there was only one residentiary, while under the fatal proviso for delegating their power to some fit person, more often than not there was no canon in residence, and the government of the church was intrusted to two churchwardens, who were two of the vicars choral. How soon or how rapid the decline in the number of residents to the minimum was

how rapid the decline in the number of residents to the minimum was churchwardens who were two of the three church. They soon or residence, and the government of the church was intrusted to two to some fit person, more often than not there was no canon in dentary, while under the fatal proviso for delegating their power of there being always two or three resident together at every part minimum, but the maximum number of residentaries; but instead "three or at the best two" canons residentary became, not the probably very different from what is another intended. Hereafter this statute fixed the constitution of the church in a sense the canons return to keep residence."

there should be for a time no canon in residence, for the rule of it by some inevitable cause, on lawful license obtained from us, business." But a loophole is left by this further provision: "But hold chapter, and personally in consultation direct and handle or at least two, canons shall be resident in the church, who may dance, let it be thus arranged: that at all times of the year three, neglected nor excess remain uncorrected; while, for keeping res- statutes, as to other matters, that neither divine worship be sworn to observe. Do ye take care to provide by your special ing to the statutes of the church, which on your admission ye or chapter, of the excesses of ministers—to make residence accord- are fully sustained, nor have corrections been duly made in such, the glorious Virgin Mary, in whose honour the church was founded, canons—in whose absence neither divine worship, nor the mass of "statutably infirm" (statutaries et infirmos) you the in consequence of his visitation. "In the first place," he says, of residence, putting it in the front rank of things to be reformed In 1302 the same Archbishop is very strong on the subject that in other cathedrals.

in regard to this provision, as in a statute of Wells Cathedral, made in 1301, in almost identical terms, it is stated that the statute is made in order to bring the practice at Wells into conformity with

there are no exact means of knowing. The preamble to statutes of 1329 shows four canons present in person and four by proxy, the rest being described as contumaciously absent. The preamble to statutes of 1335 shows six canons present in person (two of whom were among those appearing by proxy in 1329), the rest by proxy, and two only "contumaciously absent." But as early as 1361 (W. B., p. 129), we have Robert de Edenstow, canon residentiary, by himself "making and holding a chapter." In the period comprised in the later register we find on one occasion, in 1470, four canons residentiary excommunicating a recalcitrant vicar choral, and in 1492 three residentiaries try a charge of felony. On other occasions never more than two, and, as a rule, only one residentiary appears. We constantly have, as on (p. 17) 30th July, 1473, a single residentiary sitting as a tribunal, described as "making a chapter." In 1484 (p. 46) even so solemn a function as the Triennial Visitation is held by the "guardians," or churchwardens, in the absence of any canon. After that visitation the detected offenders are called up before a residentiary canon some months later. But the power of the churchwardens seems to have increased, as in 1534 (p. 92) we find the wardens themselves suspending a deacon, and summoning a chauntry priest for not attending services, though by a statute of 1248 it is expressly provided that they (*custodes ecclesie et altaris*) are to report delinquencies to the canons in residence. The last entry in the register, in 1542 (p. 94), shows a vicar choral summoned for adultery before a single guardian and the chapter registrar, themselves vicars choral. In 1535, when the *Valor Ecclesiasticus* was taken, Edward Basset is returned "as nowe being residentiary ye soole." In 1546 and 1547 there were three residentiaries.

Value of prebends.

There is some difficulty in making out whether a simple single canonry was, as a rule, an adequate endowment for the kind of person who became a canon, at least in the later days. The prebends at Southwell varied very much in value. The sacrist, according to one estimate, received under £2 a year clear, from property. The prebend of Dunham, however, was worth some-

thing like £36 a year. An average canonry would be worth about £20 a year. This was very good pay for an ordinary priest, who was happy if he could get a £5 a year chauntry. But this would hardly tempt the cleverest and best educated men of the day to settle down as residents in Southwell, with no opportunity for progress and distinction. Nor would the common fund, if it came to be divided among all the canons, produce a very great addition to their income. In 1525 its product in a year was a little over £45, which was divided among three residentiaries. Added to the perquisites arising from vacant prebends, gifts for presentations to chapter livings and other patronage, besides matins money and so forth, this sum made a very snug little addition to the prebend. No doubt also there were fines for renewals of leases even in those days, and these fines, so far as concerned the common fund, were no doubt something considerable. Still, divided among sixteen persons, £45 a year, even with perquisites and windfalls, would not come to much, and offered no sufficient inducement to residence.

As regards the separate prebends, whether as the cause or the effect of non-residence, the fines on leases were too intermittent to be of much value. It was clearly the practice to let the prebend as a whole, even including the prebendal mansion-house, with a reservation of a right of user of a room or two on occasion. It was let at the ancient and accustomed rent, as seen in Pope Nicholas' taxation. But there was no limit apparently on the length of leases, and long terms of years were granted, doubtless for valuable consideration in the way of money down to the grantor, which left the grantor's successors in the prebend nothing more than its bare annual rent for 99 or even 150 years and longer. Hence residence became impossible for the whole body of canons.

Still, a remedy would probably have been found if every one concerned had not really been interested in non-residence. Plurality of prebends.

One weighty reason why residence of canons was not more firmly enforced was that the popes and archbishops, even those who thundered

enforced was that the pope and archbishop, even those who had been
One striking reason why residence of canons was not more strictly
concerned had not really been interested in non-residence.
Still, a remedy would probably have been found if only one

canons.
longer. Hence residence became impossible for the whole body of
greater, which left the greater's successors in the prebend nothing
for valuable consideration in the way of money down to the
length of leases and long terms of years were granted, doubtless
Nicholas' taxation. But there was no limit apparently on the
was let at the ancient and accustomed rent, as seen in Pope
reservation of a right of use of a room or two on occasion. It
as a whole, even including the prebendal mansion-house, with a
be of much value. It was clearly the practice to let the prebend
effect of non-residence, the lines on leases were too intransigent to
As regards the separate prebends, whether as the cause or the
ment to residence.

which would not come to much, and offered no sufficient induc-
among sixteen persons, £45 a year, even with perquisites and
common fund, were no doubt something considerable. Still, divided
even in those days, and these fines, so far as concerned the
prebend. No doubt also there were fines for tenants of houses
and so forth, this sum made a very small addition to the
to chapter living and other patronage, besides making money
perquisites arising from vacant prebends, gifts for presentations
£45, which was divided among three residentiares. Added to the
to their income. In 1535 the prebend in a year was a little over
to be divided among all the canons, produce a very great addition
progress and distinction. Nor would the common fund, if it came
would hardly tempt the ablest and best educated men of the day
who was happy if he could get a £3 a year chantry. But this
£30 a year. This was very good pay for an ordinary priest,
thing like £36 a year. An average canon would be worth about

most fiercely against it, found non-residence extremely convenient. Non-residence became the basis of a glorious system of pluralities and patronage. The popes treated the English Church as their lawful spoil. They crowded the prebends of cathedrals and collegiate churches on Italians who never set foot in England; and the archbishops were forced to put in Italian nominees of popes and cardinals, if they wanted to get anything done at the Court of Rome. The kings of England were not behind them, nor the archbishops themselves. Anyone who got the favour of an Archbishop of York was singularly unfortunate, or moderate in his requirements, if he was not at least a canon of his four matrices ecclesiæ, York, Beverley, Ripon, and Southwell. Of later instances of the astounding plurality which resulted from this system, some are noted in the lists of canons given (pp. 145-160 post).

Perhaps, however, the most salient instance on record is that of William of Wykeham, who was a canon of Southwell. In 1366 he had to send in a list of his preferments to the Bishop of London, the Pope having caused inquiries to be made by way of annoying the King, with whom he was then quarrelling, and who had been heaping preferments on the anti-Papal party in the Church. The original return is given in full in Moberly's "Life of William of Wykeham." It is sufficiently comprehensive. Wykeham is described as Keeper of the privy seal, and this is what he held in the Church:—

	£
Archdeaconry of Lincoln ^a - - -	350 a year.
Canonry and prebend of Sutton in Lincoln Cathedral -	172 "
" Laghton in York Minster -	72 "
" Dunham in Southwell Minster -	36 "
" St. Mary's Altar in Beverley	
Minster - - -	16 "

^a This is described as "a benefice with cure [of souls] and [therefore] not compatible with another benefice with cure." The prebends are described as without cure of souls and compatible.

most fiercely against it, found non-residence extremely convenient. Non-residence became the basis of a glorious system of pluralities and patronage. The popes treated the English Church as their private spoil. They crowded the persons of cathedrals and collegiate churches on Italians who never set foot in England; and the archbishops were forced to put in Italian nominees of popes and cardinals, if they wanted to get anything done at the Court of Rome. The kings of England were not behind them, nor the archbishops themselves. Anyone who got the favour of an Archbishop of York was singularly unfortunate or moderate in his requirements, if he was not at least a canon of his four metropolises, York, Beverley, Ripon, and Southwell. Of later instances of the astonishing plurality which resulted from this system, some are noted in the lists of canons given (pp. 145-150 post).

Perhaps, however, the most salient instance on record is that of William of Wykeham, who was a canon of Southwell. In 1385 he had to send in a list of his prebends to the Bishop of London, the Pope having caused inquiries to be made by way of annoying the King with whom he was then quarrelling, and who had been keeping prebends on the anti-Papal party in the Church. The original return is given in full in Moberly's "Life of William of Wykeham." It is sufficiently comprehensive. Wykeham is described as Keeper of the privy seal, and this is what he held in the Church:—

Archdeaconry of Lincoln	1
Canons and prebend of Sutton in Lincoln Cathedral	172
Canon in York Minster	72
Ducham in Southwell Minster	36
St. Mary's Altar in Beverley	1
Minster	18
Total	350 a year.

* This is described as "a benefice with cure [of souls] and [theoretical] and profitable with another [benefice] with cure." The prebend, as described in without cure of souls and benefice.

Canonry and prebend of Totenhall in St. Paul's Cathedral	-	-	-	10	„
„ Fordington in Salisbury Cathedral	-	-	-	16	„
„ Wherwell in Wherwell Minster (Nuns)	-	-	-	40	„
„ Iwerne in Shafton, or Shaftesbury, Minster (Nuns)	-	-	-	20	a year.
„ Swords in St. Patrick's Cathedral, Dublin	-	-	-	60	„
Provost, canon, and prebendary of Wells Cathedral	-	-	-	45	„
Canonry and prebend of Athelney in Bridgnorth Free Chapel	-	-	-	23	„
Rectory of Manyhynet, Cornwall ^a	-	-	-	8	„
				<hr/> £866 <hr/>	

He had also been appointed to a canonry and prebend in Bishop Auckland Collegiate Church, but as he would not submit to examination, as required by the Pope, he had given it up. He would also seem to have had, at or about the same time, a canonry and prebend in Hereford Cathedral, in Bromyard Collegiate Church, in St. David's Cathedral, in Abergwili Collegiate Church, Carmarthenshire, and Llanddewi Brevi Collegiate Church, Cardiganshire, in Hastings Collegiate Church, and the Chapel of St. Stephen's, Westminster. Only the year before he had resigned, no doubt for good consideration, his deanery of St. Martin's-le-Grand, the chapel and cloister of which he rebuilt, and which he held before he had taken priest's orders, or even been ordained an acolyte.

Except the canonry in Bridgnorth, which is given at its "true value," the rest of the preferments are given at the value in Pope Nicholas' taxation one hundred and seventy years before, which we may suppose was as much below the true value as the land-tax valuation of to-day is below the true value of the land. Even on Pope Nicholas' taxation, Wykeham drew some £16,000 a year,

^a This he says he has resigned.

of our money, when he had been just three years a priest, without regard to the rich secular offices he also held. Of course, as a pluralist he was nothing to compare with Wolsey, who held the archbishopric of York at the same time as the richest bishopric and the richest abbey in the kingdom, and drew his thousands where Wykeham drew his hundreds. The art of plurality had improved in the intervening century and a half. A full list of all the preferments, say, of Richard Pace, canon of Southwell, Wolsey's secretary of state, would no doubt be quite as startling as Wykeham's.

Effect of non-residence.

It is very possible, indeed it is pretty certain, that the world at large suffered not at all from the system of non-residence and pluralities. The canonries came to be used as rewards for lawyers, diplomatists, and statesmen who were at least as useful, to put it no higher, working in the world, as they would have been if they had crawled through their lives, huddling through their duties or neglecting them altogether, to spend a little more time catching moles, dicing, or flirting, or worse, with the wives of the masons, carpenters, and petty yeomen of a country town like Southwell or Beverley. The non-resident canon stood then in much the same position as the non-resident fellow of a college does now; or did, until the last university reform. Many, perhaps most, did as good, perhaps better, work for their money than the residents.

The greater and lesser chapter.

It would seem that at Southwell, as at York, unlike many cathedrals, the residentiaries never established themselves as the chapter to the complete exclusion of the non-residents. In 1257, in 1329, in 1338, great stress was laid on the presence by proxy, if not in person, of all the canons resident or non-resident. Several references in the chapter register to the proctors or proxies of non-resident canons seem to show that their presence, real or notional, was still thought necessary to constitute a chapter. Thus, on p. 45, complaint is made of there being no sufficient hedge or wall between the vicar's garden and Chawndeler's prebendal mansion, "through the default of the prebendary and his proxy."

At Ripon, in 1534, it was expressly stated in an injunction of

of our money when he had been just three years a priest, without regard to the regular office he also held. Of course, as a pluralist he was nothing to compare with Wolsey, who held the archbishopric of York at the same time as the richest bishopric and the richest abbey in the kingdom, and drew his thousands where Wykeham drew his hundreds. The art of plausibility had improved in the intervening century and a half. A full list of all the prebends, say, of Richard Pace, canon of Southwell, Wolsey's secretary of state, would no doubt be quite as startling as Wykeham's.

It is very possible, indeed it is pretty certain, that the world at large suffered not at all from the system of non-residence and pluralities. The canonries came to be used as rewards for lawyers, diplomatists, and statesmen who were at least as useful, to put it no higher, working in the world, as they would have been if they had crawled through their lives, huddling through their duties or neglecting them altogether, to spend a little more time catching fishes, dicing, or flirting, or worse, with the wives of the musons, carpenters and petty yeomen of a country town like Southwell or Beverley. The non-resident canon stood then in much the same position as the non-resident fellow of a college does now; or did, until the last university reform. Many, perhaps most, did as good, perhaps better, work for their money than the residents.

It would seem that at Southwell, as at York, unlike many cathedrals, the residents never established themselves as the chapter to the complete exclusion of the non-residents. In 1557, in 1520, in 1538, great stress was laid on the presence by proxy, if not in person, of all the canons resident or non-resident. Several references in the chapter register to the proctors or proxies of non-resident canons seem to show that their presence, real or notional, was still thought necessary to constitute a chapter. Thus, on p. 48, a complaint is made of there being no sufficient judges or well between the vicar's chamber and Clauwgher's prebendal mansion, "through the default of the prebendary and his proxy."

At Hilport in 1534 it was expressly stated in an injunction of

Effect of non-residence.

The greater and lesser chapters.

Archbishop Lee, addressed to one of the resident canons who had affected to exclude the precentor, who was technically non-resident, from the chapter, and acted by himself, that the chapter consisted of all the canons resident and non-resident, and all must be summoned. By the Southwell statutes, however, many duties and powers were conferred expressly on the residentiaries only. Thus, in 1248, the accounts of the warden of the fabric were to be presented to the canons resident; they were to examine and promote the ministers of the church; they were to visit the prebendal churches and chapels, and in default of the prebendary of the place were to correct the ministers, &c.; they alone were to govern the vicars choral, and chauntry priests, and to present to all benefices in the church, and generally have its whole internal administration. As a fact, this control was largely exercised through the churchwardens.

The powers and duties of these churchwardens are rather a singular development, and are the strongest evidence of the early and wide development of non-residence. When Walter Gray gave the church of Rolleston to augment the commons of the canons in residence, a statute was thereon made in 1225: "The ancient *communia* of the church and the church of Rolleston, which we have given them (the chapter) in augmentation of their *communia*, and all future accretions of the said *communia*, should be conjoined into one sum, to be divided among the canons by the hands of wardens (custodum) annually provided for this purpose by the canons." In 1248 a statute of the canons of Southwell, in chapter assembled, provided that "the churchwarden (custos fabricæ ecclesiæ) every year, once a year, shall render his accounts before two canons in residence of all his receipts, and some canon or vicar of the church shall be associated with the said warden, who may be able to bear evidence of his receipts." In the same statutes the "wardens of the church and altar," who must be the same officers, are spoken of in the plural. In 1258 Domini Symon and Thomas, "proctors or wardens of the commons of the canons," give evidence as to the division of

Churchwardens of
Southwell.

Archbishop Lee, addressed to one of the resident canons who had affected to exclude the presenter, who was technically non-resident, from the chapter, and acted by himself, that the chapter consisted of all the canons resident and non-resident, and all must be summoned. By the Southwell statute, however, many duties and powers were conferred expressly on the residentiaries only. Thus, in 1218, the accounts of the warden of the fabric were to be presented to the canons resident; they were to examine and promote the ministers of the church; they were to visit the parochial churches and chapels, and in default of the prebendary of the place were to correct the ministers, &c.; they alone were to govern the vicars choral, and chantry priests, and to present to all benefices in the church, and generally have its whole internal administration. As a fact, this control was largely exercised through the churchwardens.

The powers and duties of those churchwardens are rather a singular development, and are the strongest evidence of the early and wild development of non-residence. When Walter Grey gave the church of Hoxton to augment the commons of the canons in residence, a statute was then made in 1225: "The ancient customs of the church and the church of Hoxton, which we have given them (the chapter) in augmentation of their commons, and all future accretions of the said commons, should be conjoined into one sum, to be divided among the canons by the hands of warden (custodum) annually provided for this purpose by the canons." In 1218 a statute of the canons of Southwell in chapter assembled, provided that "the churchwarden (custos fabricæ ecclesiæ) every year, once a year, shall render his accounts before two canons in residence of all his receipts, and some canon or vicar of the church shall be associated with the said warden, who may be able to bear evidence of his receipts." In the same statutes the "wardens of the church and vicar," who must be the same officers, are spoken of in the plural. In 1258 Bishop Symon and Thomas, "protectors or wardens of the commons of the canons," give evidence as to the division of

oblations between the parish and high altars, that is between the pockets of the chapter, and of the parish vicar, respectively. In the statute of 1260, already quoted for another purpose, it is again provided that "the warden of the fabric shall have a fellow, some chaplain of the church, given him by the residents, who shall be able to give evidence at his account of his receipts, nor shall he begin any work, in the church or out, except by the consent of the brethren present in general convocation, and of the proctors of those absent. Also, the wardens of the *communias* shall render their accounts at the end of the year, as has already been ordained." If these two offices of warden of the fabric, and of the common lands of the chapter, were still distinct in 1260, they had certainly ceased to be so by 1295, as in that year (W. B. p. 23) in a letter to the chapter giving the result of an inquiry held at South Muskham with a view to the institution of a perpetual vicarage, where there had been no regular parish vicar hitherto, they describe themselves as "wardens of the *communias* of the canons, and of the fabric of the church."

In 1302 they were so definitely recognised that by the statutes of Thomas de Corbridge, "it is provided that no one sworn to suit of choir of the church of Southwell shall absent himself from the church in any way, without leave from a canon resident asked and obtained, or from the wardens of the chapter (*custodibus capituli*), if the case should happen that no canon is then present." And the protestation of a canon, on entering his residence, is to be "before the canons in the chapter-house, if any of the canons is then resident, otherwise, before the wardens of the chapter of Southwell in the chapter-house, at Preciosa." In a statute made by "a convocation of the canons of Southwell Church," 1329, it is ordered and decreed (*statutum*) that every year at the audit next after the Feast of Trinity, general wardens of the commons of the canons (*custodes generales communie canonicorum*) are to be elected; and whereas in 1293 the great seal of the chapter was to be under the seals of three canons, and the little seal for citations

obligations between the parish and high altar, that is between the pockets of the chapter and of the parish vicar, respectively. In the statute of 1300, already quoted for another purpose, it is again provided that "the warden of the fabric shall have a fellow, some chaplain of the church, given him by the residents, who shall be able to give evidence at his account of his receipts, nor shall he begin any work, in the church or out, except by the consent of the brethren present in general congregation, and of the promoters of those absent. Also the wardens of the commons shall render their accounts at the end of the year, as has already been ordained." If these two offices of warden of the fabric and of the commons, which of the chapter, were still distinct in 1300, they had certainly ceased to be so by 1305, as in that year (*W. R.* p. 23) in a letter to the chapter giving the result of an inquiry held at South Munkham with a view to the institution of a perpetual vicarage, where there had been no regular parish vicar hitherto, they describe themselves as "wardens of the commons of the canon, and of the fabric of the church."

In 1303 they were so definitely recognised that by the statute of Thomas de Corbridge, "it is provided that no one shall be admitted to the choir of the church of Southwell shall absent himself from the church in any way, without leave from a canon resident asked and obtained, or from the wardens of the chapter (parochiales capituli); if the case should happen that no canon is then present." And the prohibition of a canon, on entering his residence, is to be "before the canons in the chapter-house, if any of the canons is then resident, otherwise, before the wardens of the chapter of Southwell in the chapter-house, at Trecon." In a statute made by "a congregation of the canons of Southwell Church," 1320, it is ordered and decreed (statutum) that every year at the next after the feast of Trinity, general wardens of the commons of the canons (generales communitatis canonici) are to be elected; and whereas in 1303 the great seal of the chapter was to be under the seals of three canons, and the little seal for citations

under the seal of one canon, now the three chests, in one of which the muniments and moneys of the church, in another the plate (jocalia) and relics, in the third the books of the community (communitatis) are to be kept by the two wardens and the sacrist. The wardenship of the commons, though nominally, and by express statute of 1260, an annual office, seems to have become practically one for life. The statute of 1260 provides that the "wardens of the commons shall deliver in their account at the end of the year, and then shall give up their office with the keys and everything committed to their care into the hands of the canons then resident, who shall deliberate for two or three days to whom, viz. whether to them or to others, they choose to assign the office." Yet we find in the White Book (pp. 147, 148, 159, 169) the same two vicars "wardens of the commons" in 1308, "wardens of the church" in 1312, and "wardens of the commons" in 1324. In 1329 it was again expressly enacted that "some certain form should be ordered by the chapter by which their power should be limited to single years." If this was intended to prevent the continuance of the same persons in office in successive years it did not do so. For in the register we find the same vicars choral, guardians, or wardens, or bursars (gardianis sive iconomis, p. 3), from 1469 to 1490; and, on one of them being made parish vicar of Southwell, his fellow goes on with a new colleague to 1492. Again John Bull is guardian from 1522 to 1534, and Christopher Walker from 1532 to 1542 (the last entry in the book). One election of the wardens by the canons in residence is entered, in which it is expressly stated, that they laid down their office at the end of the year, and were re-elected. No doubt they would have been as much astonished not to find themselves re-elected, as the remembrancer of the City of London, also a nominally annual officer, was entitled to be in a late *cause célèbre*.

The complicated character of Southwell collegiate church may be best seen from the certificates of chauntries of Henry VIII. The

The complicated character of Southwell collegiate church may be best seen from the curriculum of chapters of Henry VIII. The vestments, annual office, was entitled to be in a late cause re-elected, as the rectorship of the City of London, also a would have been as much astonished not to find themselves office at the end of the year, and were re-elected. No doubt they entered, in which it is expressly stated, that they laid down their book). One election of the warden by the canons in residence is Christopher Walker from 1532 to 1542 (the last entry in the 1492. Again John Bell is Guardian from 1532 to 1534, and vicar of Southwell, his fellow goes on with a new colleague to from 1488 to 1490; and, on one of them being made parish Guardian, or warden, or vicar (Guardian's five incomes, p. 3), not do so. For in the register we find the same vicar, choir, continuance of the same persons in office in successive years it did limited to single years." If this was intended to prevent the should be ordered by the chapter by which their power should be 1330 it was again expressly enacted that "some certain form church" in 1312, and "wardens of the commons" in 1324. In vicars "wardens of the commons" in 1308, "wardens of the find in the *White Book* (pp. 147, 148, 152, 153) the same two to them or to others, they choose to assign the office." Yet we who shall deliberate for two or three days to whom, viz. whether committed to their care into the hands of the canons then resident, and then shall give up their office with the keys and everything the commons shall deliver in their account at the end of the year, one for life. The statute of 1280 provides that the "wardens of statute of 1260, an annual office, seems to have become practically The wardenship of the commons, though nominally, and by express (commons) are to be kept by the two wardens and the vicar (local) and vicar, in the third the books of the community the manors and money of the church, in another the plate under the seal of one canon, now the three chests, in one of which

commissioners say : " In the which churche there be daylye att this daye resyaunte and abydyng xlvii persons, whereof

iii. Chanons Residentars.

The Parisshe Vicar.

xvj. Vicars Choriall.

xij. Chauntrie Prysts.

iiij. Deacons and Subdeacons.

vj. Choristars.

ij. Thuribulers.

ij. Clerks.

dailye there to mayntayn Gods service, as is abovesaid, withe other godlye causes and consideraeyons." The list leaves out of account the thirteen other canons or prebendaries who were non-resident. The registrar or scribe, the master of the Grammar school, the master of the Song school, and the master of Our Lady's works, the " vurgers," and the churchwardens and bursars, or guardians of the fabric and the common fund of the chapter, are, except perhaps the virgers, included among those named.

Vicars choral.

The vicars choral were the body who in truth discharged the canonical functions of the canons, if it be true, as stated in the chauntry certificates, that " the said collegiate church was, atte the firste, cheffely founded for mayntenaunce of Gods worde, and mynstringe of the most blessed sacraments, and for to have all dyvine service there dayleye songe and sayde."

While the non-resident canons had become mere rent-receivers, and the resident canons lawyers and men of business, their vicars choral were bound to the performance of the daily hours and the daily masses, a task of no slight labour if duly and diligently performed, beginning as it did with matins at five a.m., going on with very slight intermission till noon, and with vespers and compline in the afternoon and evening. The vicars were all, and always in pre-Reformation times, fully ordained priests, not even excepting apparently, two or four, who acted as deacons and sub-

commissioners say: "In the which church there be daye all
 this daye prayns and saynges zell persons, wherof
 the Chanons Resident
 The Parische Vicar,
 xij. Vicars Choral,
 xij. Chanons Fryre,
 iij. Deacons and Subdeacons,
 vj. Clergys,
 ij. Thymbelars,
 ij. Clerks.

daye there to sayntayn Gods service, as is shewyd, with
 other folowe causes and considerations." The list leaves out
 of account the thirteen other canons or prebendaries who were
 non-resident. The registrar or scribe, the master of the Grammar
 school, the master of the Song school, and the warden of Our
 Lady's work, the "vicars," and the churchwardens and parsons,
 or guardians of the fabric and the common land of the chapter,
 are, except perhaps the vicars, included among those named.

The vicars choral were the body who in truth discharged the
 canonical functions of the canons. It is true, as stated in the
 chantry certificate, that "the said collegiate church was, into the
 first, chiefly founded for sayntmannes of that worlde, and
 sayntmage of the most blessed sacrament, and for to have all
 saynt service there daye saynt and saynt."

While the non-resident canons had become mere rent-receivers,
 and the resident canons lawyers and men of business, their vicars
 choral were bound to the performance of the daily, house and
 the daily masses. A task of no slight labour it duly and diligently
 performed, beginning as it did with matins at five a.m., going on
 with very slight intermission till noon, and with vespers and con-
 gregation in the afternoon and evening. The vicars were all and
 always in pre-benediction times, fully ordained priests, not even
 excepting apparently two or four, who acted as deacons and sub-

deacons, or held the offices of the deacons and sub-deacons in addition to their own.

The earliest direct mention of the vicars choral at Southwell is in the statutes of 1248, where a canon or vicar is to be associated with the warden of the fabric. These statutes are throughout mainly concerned with the vicars choral, and might well be called, like the similar statutes at Lincoln, which have been traced up to the year 1236, "*Statuta Vicariorum*." They show an already well-established and organised body, the members of which had attained such dignity and position that one of them was to be associated with the canon residentiary, and registrar of the chapter, who by the same statutes are directed once a year "to visit the prebendal churches and chapels belonging to the commons, to inquire into the life and honesty, morals, condition, and behaviour (*conversatione*) of the priests and other ministers in the said churches, and of the public delinquencies of the parishioners who are tenants of prebends, and the books, vestments, and other ornaments of the church," and to see that any defects are repaired and excesses corrected. Even their stipends from the canons had by this time become fixed, since an increase of "2s. a year beyond their accustomed stipend" is ordered to be paid by each canon in return for the celebration of the mass for dead brethren. Therefore the vicars choral must have existed much earlier. At Chichester they are recognised, as established, in a statute of Seffrid II. in 1197, getting 3*d.* a week, while a canon got 1*s.* a week, for attendance at matins and vespers. At Exeter in 1205 (or 1194 according to Mr. Freeman) the vicars were given a separate endowment, and in 1268 are said to have existed "*ex fundatione ecclesie*." They received 20*s.* a year from their masters in addition to dividing the profits of their separate endowment, which stipend, or stall wages, was augmented by half a mark (6*s.* 8*d.*) At Wells, the vicars are mentioned in 1241, and statutes to enforce their living to some extent together, "at least two in a house," were made in 1244. At York the vicars choral

deacons, or held the offices of the deacons and sub-deacons in addition to their own.

The earliest direct mention of the vicars choral at Epswell is in the statutes of 1248, where a canon or vicar is to be associated with the warden of the fabric. These statutes are throughout analogical with the vicars choral, and might well be called, like the similar statutes at Lincoln, which have been traced up to the year 1286, "Statuta Vicariorum." They show an already well-established and organized body, the members of which had attained such dignity and position that one of them was to be associated with the canon residentiary, and registrar of the chapter, who by the same statutes are directed once a year "to visit the prebendal churches and chapters belonging to the commons, to inquire into the life and honesty, morals, condition, and behavior (conversations) of the priests and other ministers in the said churches, and of the public delinquencies of the parishioners who are tenants of prebends, and the books, vestments, and other ornaments of the church," and to see that any defects are repaired and excesses corrected. Even their stipends from the canons had by this time become fixed, since an increase of "2s. a year beyond their accustomed stipend" is ordered to be paid by each canon in return for the celebration of the mass for dead brethren. Therefore the vicars choral must have existed much earlier. At Chichester they are recognized, as established, in a statute of Edward II. in 1307, getting 3s. a week, while a canon got 12s. a week, for attendance at matins and vespers. At Exeter in 1305 (or 1304 according to Mr. Freeman) the vicars were given a separate endowment, and in 1308 are said to have existed "ex fundatione ecclesie." They received 20s. a year from their masters in addition to dividing the profits of their separate endowment, which stipend, or stall wages, was augmented by 10s. a year (3s. 6d.). At Wells the vicars are mentioned in 1341, and statutes to enforce their living in more extent together, "at least two in a house," were made in 1344. At York the vicars choral

were incorporated, or, to speak more accurately, their custos or warden, the suc-centor, was incorporated, in 1252, for the sake of better securing the management of their corporate property "as before." Yet at Ripon, so late as 1303, Thomas of Corbridge had to order the canons to have perpetual instead of casual vicars choral, and it was not till the following year that a house was given for their habitation.

By this statute of 1303 £3 was assigned as the pay of the vicars choral at Ripon, the same amount which had been directed at Southwell, by a statute of the preceding archbishop, ten years before. At Southwell this was an increase on the previous stipend^a "to relieve the vicars, who had been too much burdened owing to the two vicars of the two new prebends sharing in the oblations and obits." Strong measures were to be taken with any canons, who did not pay the stipends regularly. In 1302 Thomas of Corbridge used forcible language about the arrears in the payment of the vicars' stipends, "lest for want of them neglecting the divine service (obsequium) to which they are daily bound, and in which they ought to be vigilant and assiduous, and to your own and the church's scandal, they be compelled to rove about the country, as they used to do, and so provoke an outcry." How, or when, this stipend was raised to £4, at which figure it stood at the time of the register and up to the Reformation, does not appear.

Some time before 1250 (W. B., p. 306), it would seem the vicars choral already enjoyed common lands, and in the statutes of 1248 provision is made that they are "to have a custos or warden of their commons (communia) by them elected, who shall divide all the goods and legacies bequeathed to the brotherhood of the church of Southwell equally amongst them; each of whom (*i.e.* the vicars) shall be bound by his corporal oath that whatever shall come to his hands either for an annual, or for a trental, or for any legacy left to the said brotherhood of the said church, or from any income which has been customarily regarded as belonging to the petty commons of the vicars, he will faithfully and without any deduction hand

^a This was perhaps only £1 a year, the amount fixed by Archbishop Walter Gray at York half a century before, 1252.

were incorporated, or, to speak more accurately, their estates or wardens, the sacrist, was incorporated, in 1252, for the sake of better securing the management of their corporate property "as before." Yet at Hipon, so late as 1303, Thomas of Cambridge had to order the vicars to have perpetual instead of annual vicars choral, and it was not till the following year that a house was given for their habitation.

By this statute of 1303 £3 was assigned as the pay of the vicars choral at Hipon, the same amount which had been directed at Southwell, by a statute of the preceding archbishop, ten years before. At Southwell this was an increase on the previous stipend "to relieve the vicars, who had been too much burdened owing to the two vicars of the two new prebends sharing in the elections and obits." Strong measures were to be taken with any vicar, who did not pay the stipend regularly. In 1302 Thomas of Cambridge used the same language about the arrears in the payment of the vicars' stipends, "lest for want of them neglecting the divine service (obsequium) to which they are daily bound, and in which they ought to be vigilant and assiduous, and to your own and the church's scandal, they be compelled to rove about the country, as they used to do, and so provoke an outcry." How, or when, this stipend was raised to £4, at which figure it stood at the time of the register and up to the Reformation, does not appear.

Some time before 1350 (W. B. p. 400), it would seem the vicars choral already enjoyed common lands, and in the statute of 1348 provision is made that they are "to have a master or warden of their commons (communis) by them elected, who shall divide all the goods and legacies bequeathed to the brotherhood of the church of Southwell equally amongst them; each of whom (i.e. the vicars) shall be bound by his corporal oath that whatever shall come to his hands either for an annual, or for a terminal, or for any legacy left to the said brotherhood of the said church, or from any income which has been customarily regarded as belonging to the forty commoners of the vicars, he will faithfully and without any deduction hand

* This was perhaps only £1 a year, the amount fixed by Archbishop Walter Gray in York half a century before, 1252.

over to the aforesaid warden, to be distributed equally among the vicars," on pain of a fine of two shillings.

In 1379 the site of the present vicars' court at the east end of the church, till then part of the churchyard, was given for the vicar's hall or common house. But it appears from the record of the proceedings which then took place that there had been previously a common house for the vicars, but that it had been built a long while ago, that it was some way off, and the way between was deep and dirty, that it had fallen into such ruin that for a long time the vicars would not live in it, but lived by themselves scattered about the town in hired lodgings, "whereby divine worship in the church is minished, occasions of insolence are given, popular obloquy is engendered, and scandals and dangers to souls arise." Accordingly Richard of Chesterfield, one of the canons, got leave to build the new common house on the present site, "next to the prebendary of Bekingham's mansion," a process which required several solemn citations of the inhabitants of Southwell and its dependent townships, an archiepiscopal authority, and a papal Bull. The same benefactor made a considerable grant of property a few years later (1392) to the chapter as trustees for the vicars choral. In spite of this a most piteous tale was told on their behalf by Cardinal Kemp, then Archbishop of York, to Henry VI. a few years later, to obtain from him what in the White Book is headed, "Great Favour (Magna Gracia) of Henry VI., of Ravendale," the grant, namely, of the suppressed alien priory of West Ravendale in Lincolnshire. The cardinal told the king, "Canons, vicars, chaplains of chauntries, deacons, sub-deacons, choristers, and other ministers to the number of sixty persons or thereabouts have come to such scantiness (exilitatem), and are so much diminished, that neither the said vicars, deacons, sub-deacons, nor the chaplains, with the exception of a few of the chaplains, can be sustained out of the portions assigned to them, to the number of forty persons or thereabouts; that these consequently are likely to depart from the church to its detriment and desolation, unless speedy

over to the vicar, to be distributed equally among the vicars," on pain of a fine of two shillings.

In 1379 the site of the present vicars' court at the west end of the church, till then part of the churchyard, was given for the vicars' hall or common house. But it appears from the record of the proceedings which then took place that there had been previously a common house for the vicars, but that it had been built a long while ago, that it was some way off, and the way between was deep and dirty, that it had fallen into such ruin that for a long time the vicars would not live in it, but lived by themselves scattered about the town in hired lodgings, "whenever divine worship in the church is diminished, occasions of insolence are given, popular obduracy is engendered, and scandals and dangers to souls arise." Accordingly Richard of Chichester, one of the canons, got leave to build the new common house on the present site, "next to the prebendary of Bekingham's manse," a process which required several solemn citations of the inhabitants of Southwell and its dependent townships, an archiepiscopal authority, and a papal Bull. The same benefactor made a considerable grant of property a few years later (1392) to the chapter as trustees for the vicars' school. In spite of this a most pitious tale was told on their behalf by Cardinal Kemp, then Archbishop of York, to Henry VI. a few years later, to obtain from him what in the White Book is headed, "Great Favour (Magnus Gracia) of Henry VI. of Ravensdale," the grant, namely, of the suppressed alien priory of West Ravensdale in Lincolnshire. The cardinal told the king, "Canons, vicars, chaplains of churches, deacons, sub-deacons, chorists, and other ministers to the number of sixty persons or thereabouts have come to such scantiness (exilium), and are so much diminished, that neither the said vicars, deacons, sub-deacons, nor the chaplains, with the exception of a few of the canons, can be sustained out of the portions assigned to them, to the number of forty persons or thereabouts; that these consequently are likely to depart from the church to its detriment and dissolution, unless speedily

succour be afforded by the king." On hearing which highly-pitched jeremiad, the king gave the priory of West Ravendale, worth £14 a year, to the chapter "for the relief and sustenance of all the said ministers." The "great grace" is almost as exaggerated as the archbishop's story, since the archbishop paid 300 marks (£200) for the grant, which is at the rate of between fourteen and fifteen years' purchase, and real estate could not have been worth much more than that. There were, however, some advowsons attached to it, which doubtless enhanced the real value. Including the common lands, however, the value of a vicar choralship in 1535 was between £7 and £8 a year.

It is odd that, neither in 1379 nor in 1439, were the vicars choral of Southwell incorporated, as they were in so many churches at about these dates. This incorporation was part of a great movement in favour of the better endowment and stricter life of the minor ecclesiastics, shown by the erection of colleges for the students at the university, as well as by the many new colleges or halls now built for vicars choral and the like. Thus the minor canons of St. Paul's had a new hall in 1353, and were incorporated in 1394. The vicars choral of Chichester were incorporated as "the principal and community of vicars choral" in 1334. At Exeter a new college was built in 1388, and they were incorporated as the "warden and college of vicars of the choir" in 1401. At Lichfield they were incorporated as "the sub-chanter and vicars choral." At Hereford they were incorporated in 1396, by a charter under the privy seal of Richard II., as "the warden and vicars of the choir of the church of Hereford." At Salisbury, the vicars had a new hall in 1338, and were incorporated in 1410. At Wells they were incorporated in 1348; at Lincoln in 1441. At York, as we have seen, they were partially incorporated in 1252. They were fully incorporated in 1421 as "the sub-chanter and keeper of the house or college of the Bedern and his bretheren the vicars choral." At the sister church of Ripon they were incorporated in 1414 as "the college of the Bedern." As regards Southwell, Thoroton (ed. Throsby, 1787, iii. 156) under North Muskham, cites a confirmation of a gift of

encountered by the king." On hearing which highly-pleased
 the king gave the priory of West Haverdale, worth £21 a
 year, to the chapter "for the relief and sustenance of all the said
 ministers." The "great grace" is almost as exaggerated as the
 archbishop's story, since the archbishop paid 800 marks (£200) for
 the grant, which is at the rate of between fourteen and fifteen years' purchase, and real estate could not have been worth much more
 than that. There were, however, some advowsons attached to it,
 which doubtless enhanced the real value. Including the com-
 mon lands, however, the value of a vicar's chorship in 1555 was
 between £7 and £8 a year.

It is odd that neither in 1379 nor in 1439, were the vicars
 choral of Southwell incorporated, as they were in so many churches
 at about these dates. This incorporation was part of a great move-
 ment in favour of the better endowment and stricter life of the
 minor ecclesiastics, shown by the creation of colleges for the
 students at the university, as well as by the many new colleges or
 halls now built for vicars choral and the like. Thus the minor
 canons of St. Paul's had a new hall in 1353, and were incorporated
 in 1364. The vicars choral of Chichester were incorporated as "the
 principal and community of vicars choral" in 1334. At Exeter a
 new college was built in 1388, and they were incorporated as the
 "warden and college of vicars of the choir" in 1401. At Ely they
 were incorporated as "the sub-chantor and vicars choral,"
 At Hereford they were incorporated in 1393, by a charter under
 the privy seal of Richard II, as "the warden and vicars of the
 choir of the church of Hereford." At Salisbury, the vicars had a new
 hall in 1336, and were incorporated in 1410. At Wells they were
 incorporated in 1348, at Lincoln in 1441. At York, as we have seen,
 they were partially incorporated in 1232. They were fully incorporated
 in 1421 as "the sub-chantor and keeper of the books or college of the
 choir and his brethren the vicars choral." At the sister church
 of Ripon they were incorporated in 1414 as "the college of the
 vicars." As regards Southwell, Thornton and Thoresby, 1787,
 iii. 159) after North's suggestion, cites a constitution of a gift of

lands in Batheley and Muskham by Richard de Sutton, canon, to Hugh de Morton his chamberlain, to hold of the vicars choral at 10s. a year, to which deed "besides and before the chapter's seal" was set the common seal of the vicars choral, inscribed "Commune sigillum Vicariorum." This is said to be "ex autogr. penes Will Scrimshire." Dickinson says, in 1801, "This instrument is not now extant." Was it ever? The conveyance of lands to the chapter in trust for the vicars in 1372 seems conclusive against their ever having been a corporation, by prescription or otherwise. Incorporation did not take away the control which the chapter were supposed to exercise over the vicars. The colleges of vicars still remained part of the Church and a subordinate corporation, subject to the control and to the statute-making power of the chapters; while the vicars, as individuals, still remained subject to their visitation and correction. The vicars choral may well have thought that as, through the wardens of the fabric and the commons, they had complete control of the possessions of the church, and almost of the canons themselves, incorporation was a superfluous expense, and that a legal vesting of their lands in the chapter as trustees, was equivalent to vesting in themselves. In respect of the vicars choral as in respect of the dean, therefore, Southwell remained in a state of arrested development; and, though its vicars choral had common lands, a common house, common meals, and common statutes or bye-laws, they had not a common seal, and never became in strict law a corporation.

The chantry priests (*presbyteri cantariales*), or chaplains (*capellani cantariarum*), or cantarists (*cantaristæ*), as they were often more shortly styled, were at first an offshoot of and appendix to the vicars choral. Their special function was to pray for the souls of their founder, his relations and benefactors. This was in fact the duty of the vicars choral, but a mere general prayer was not sufficient to satisfy those who were intent chiefly on the salvation of their own particular souls. So we find Richard Sutton, canon of Southwell, in 1260 (W. B., p. 28) making a

Chantry priests.

lands in Bathley and Muskharn by Richard de Sutton, canon, to Hugh de Morton his chamberlain, to hold of the vicars choral at 10s. a year, to which deed "besides and before the chapter's seal" was set the common seal of the vicars choral, inscribed "Commune sigillum Vicariorum." This is said to be "ex antiquo penes Will. Scrimshire." Dickinson says, in 1801, "This instrument is not now extant." Was it ever? The controversy of lands to the chapter in trust for the vicars in 1372 seems conclusive against their ever having been a corporation, by prescription or otherwise. Incorporation did not take away the control which the chapter were supposed to exercise over the vicars. The colleges of vicars still remained part of the Church and a subordinate corporation, subject to the control and to the statute-making power of the chapter; while the vicars, as individuals, still remained subject to their visitation and correction. The vicars choral may well have thought that as, through the wardens of the fabric and the commons, they had complete control of the possessions of the church, and almost of the canon themselves, incorporation was a superfluous expense, and that a legal vesting of their lands in the chapter as trustees, was equivalent to vesting in themselves. In respect of the vicars choral as in respect of the dean, therefore, Southwell remained in a state of arrested development; and though its vicars choral had common lands, a common house, common meads, and common statutes or bye-laws, they had not a common seal, and never became in strict law a corporation.

The chantry priests (presbyteri cantuarii), or chaplains (capellani cantuarii), or cantuarii (cantuarii), as they were often more shortly styled, were at first an offshoot of and appendage to the vicars choral. Their special function was to pray for the souls of their founder, his relations and benefactors. This was in fact the duty of the vicars choral, but a more general prayer was not sufficient to satisfy those who were intent chiefly on the salvation of their own particular souls. So we find Richard Sutton, canon of Southwell, in 1360 (W. R., p. 22) making a

special arrangement with the vicars choral, that "daily for ever when the missa de defunctis is celebrated in their church for the brethren and benefactors of the church, a special prayer shall be said for the said Richard, and another special prayer for the souls of Robert de Sutton his father and Alicia his wife; also that they will find for ever for the soul of the said Richard, one wax taper, to burn at the mass of the Blessed Virgin, which every day is celebrated solemnly in their church." But even this did not content him. He must needs have his special and particular priest to pray at his special and particular altar. So Oliver Sutton, Bishop of Lincoln, his brother and executor of his will, in 1274 founds a chauntry, in accordance with Richard's directions, for a priest "to celebrate for ever for his soul," at a stipend of six marks, or £4 a year, payable quarterly. This was not, however, the earliest chauntry in Southwell, and Southwell in this respect seems to have been a little, though very little, later in development than the cathedrals. At Chichester, according to Mr. Mackenzie Walcot, the earliest chauntry was "for the soul of William the Dean," who died in 1180. At Wells, in 1198, Bishop Saveric augmented the commons of the residentiaries, and established two chauntry priests from the same church, with two and a half marks a year each, and commons of bread like the vicars. At Lincoln, the earliest seems to have been that of Hugh de Welles, who died in 1235. At Ripon, the earliest chauntry was in 1234. At Southwell, it was in 1241 that Robert of Lexington, canon, and a judge of the King's Bench, founded a chauntry for two priests at the altar of Thomas the Martyr, *i.e.* Becket, in the church. It is not, however, quite clear whether he had not already founded a third, apparently, at first, as a separate chapel in the town dedicated to the same high saint, but which in 1547 appears also to have been in the church.^a Extracts from the foundation deed are given in a note at p. 179 *post*. The essential part of it for our present

^a The explanation perhaps is that a special set having been made against Thomas' saintship his chapel in the Burgage had been destroyed, and the chauntry converted into one to Thomas the Apostle, in the church.

special arrangement with the vicars choral, that "daily for ever when the mass de defunctis is celebrated in their church for the brethren and benefactors of the church, a special prayer shall be said for the said Richard, and another special prayer for the souls of Robert de Sutton his father and Alice his wife; also that they will find for ever for the soul of the said Richard, one wax taper, to burn at the mass of the Most Holy Virgin, which every day is celebrated solemnly in their church." But even this did not content him. He must needs have his special and particular priest to pray at his special and particular altar. So Oliver Sutton, Bishop of Lincoln, his brother and executor of his will, in 1274 founds a chantry, in accordance with Richard's directions, for a priest "to celebrate for ever for his soul," at a stipend of six marks, or £4 4s a year, payable quarterly. This was not, however, the earliest chantry in Southwell, and Southwell in this respect seems to have been a little, though very little, later in development than the cathedral. At Chichester, according to Mr. Jackson Westcott, the earliest chantry was "for the soul of William the Dean," who died in 1186. At Wells, in 1198, Bishop Savaris augmented the commons of the residentiaries, and established two chantry priests from the same church, with two and a half marks a year each, and commons of bread like the vicars. At Lincoln, the earliest seems to have been that of Hugh de Welles, who died in 1235. At Ripon, the earliest chantry was in 1234. At Southwell, it was in 1241 that Robert of Lexington, canon, and a judge of the King's Bench, founded a chantry for two priests at the altar of Thomas the Martyr, i.e. Becket, in the church. It is not, however, quite clear whether he had not already founded a third, apparently at first, as a separate chapel in the town dedicated to the same high saint, but which in 1247 appears also to have been in the church. Estimates from the foundation deed are given in a note at p. 173 post. The essential part of it for our present

The earliest
chantries.

* The explanation probably is that a special altar having been made against Thomas' shrine, his chapel in the nave was destroyed, and the chantry converted into one to Thomas the Apostle, in the church.

purpose is, that not only were the two chauntry priests to celebrate in their chauntry for the soul of the founder, and King John, and other his benefactors, but also "to follow the choir after the manner of the vicars." This came to be the settled rule of all chauntry priests, and as no less than ten chauntries were founded at various times in Southwell Church before 1372, and thirteen by 1469, when the later register begins, a material addition was made to the singing staff of the church. One important result was that the perpetual shirking of services which prevailed among the vicars (and the chauntry priests too) did not leave the choir an absolute desert. By the statutes of 1248, under the heading of "the rest of the chaplains who are bound to suit of choir (*sequi chorum*) like the vicars," the chauntry priests were brought under the same discipline as the vicars. In 1415, Thomas Haxey, canon, founded a chauntry, and gave certain endowments for the ten chauntry priests then existing, in common. These common lands were valued in 1546 at £6 16s. 3½d., and in 1547 at £6 8s. 8d. He also built them a "common house," such as had been built for the vicars choral, and, like it, taken out of the minster yard, but at the north-west corner. This stood intact till 1784, though after the Reformation it was let piecemeal to various people. There is a quite pathetic provision in a lease of 1574 (in the Register of Leases) of the west part of the chauntry-house to a layman; he is to allow "Sir Francis Hall and Sir Richard Harryson, sometime chauntreie priests," to enjoy their two several chambers therein for their lives. Hall was then 69, and Harrison 77 years of age. Being "unlerved" they had lingered on in the old spot, unable to get other promotion. The site is now occupied by a hideous red-brick building, to which the grammar school was removed from the Booth chauntry, on the south-west side of the church, in which it had been carried on for nearly 400 years, the chapter having pulled down the chapel as "spoiling the symmetry of the buildings." Archbishop William Booth, who died at Southwell and was there buried in 1464, gave further endowments in common among the chauntry priests, who had increased to the number of thirteen. These

The Chauntry-House,

The last of the
Chauntry Priests.

purpose is that not only were the two chantry priests to celebrate in their chantry for the soul of the founder, and King John, and other his benefactors, but also "to follow the choir after the manner of the vicars." This came to be the settled rule of all chantry priests, and as no less than ten chantries were founded at various times in Southwell Church before 1372, and thirteen by 1469, when the later register begins, a material addition was made to the singing staff of the church. One important result was that the perpetual shifting of services which prevailed among the vicars (and the chantry priests too) did not leave the choir an absolute desert. By the statutes of 1248, under the heading of "the rest of the chaplains who are bound to suit of choir (singing) like the vicars," the chantry priests were brought under the same discipline as the vicars. In 1415, Thomas Huxley, canon, founded a chantry, and gave certain endowments for the ten chantry priests then existing, in common. These common lands were valued in 1346 at £6 18s. 3d., and in 1347 at £6 8s. 8d. He also built them a "common house," such as had been built for the vicars' choir, and, like it, taken out of the minister's yard, but at the north-west corner. This stood intact till 1784, though after the Reformation it was let piecemeal to various people. There is a quite pathetic provision in a lease of 1574 (in the Register of James) of the west part of the chantry-house to a layman; he is to allow "Sir Francis Hall and Sir Richard Harrison, sometime chantry priests," to enjoy their five several chambers therein for their lives. Hall was then 69, and Harrison 77 years of age. Being "unlearned" they had lingered on in the old spot, unable to get other promotion. The site is now occupied by a hideous red-brick building, to which the grammar school was removed from the Boole chantry, on the south-west side of the choir, in which it had been carried on for nearly 400 years, the chapter having pulled down the chapel as "spoiling the symmetry of the building." Archbishop William Hooper, who died at Southwell and was there buried in 1464, gave further endowments in common among the chantry priests, who had increased to the number of thirteen. These

were valued in 1547 at £3 17s. 4d. only. Several of the chauntries had outlying chauntries, which were chapels of ease to prebendal parish churches, attached to them. One of the chauntry priests was also usher in the grammar school. The vicars choral were generally filled up by promotion from their ranks.

At York, the chauntry priests of the cathedral were, like the vicars choral, incorporated, and formed into "St. William's College" in 1460, and the fourteen chauntry priests at Wells into the Mountery College in 1444. At Southwell the chauntry priests remained in a state of arrested development. The chapter were made trustees for their common lands, as they were for those of the vicars-choral; and though they lived in a common house, under common statutes, they never had common seal. Several of the vicars choral held chauntries as well. The value of the chauntries varied considerably, but taking them all round they were worth from £5 to £10 a year.

Fabric fund, or Our
Lady's Works.

The fabric at Southwell, as at most if not all collegiate churches, had its separate foundation of various lands given "to God and the fabric," or, in the ancient form, "to God and St. Mary of Southwell, for the support of the fabric." In later documents, as in some of the wills in this volume, the gifts were "to Our Lady's works." We have seen that the warden of the fabric existed before 1248. But though during the whole period down to the Reformation Our Lady's works received perpetual small increments of endowment, chiefly in the town of Southwell, the annual value of the fabric fund only amounted clear to £14 6s. 11½d. according to the certificate of 1546, and £13 6s. 8d. according to that of 1547. From this had to be deducted various obits and payments. The two keepers of the storehouse, as they are called in one certificate, the masters of the works as they are called in another, who were perhaps the same as the *custodes fabricæ*, received 13s. 4d. each; the "keeper of the organs," £1; the sexton or sacristan's clerk, "for keeping of the cloke," 13s. 4d.; "the clerk of S. Leonard's altar for serving at the highe altare," 13s. 4d. Hence only from £7 15s. 5d. to £9 16s. 11½d. was left for the actual "repairing and mayntayning" of the fabric. This was, however, supplemented

were valued in 1547 at £2 15s 4d. only. Several of the chantries had outlying chantries, which were chapels of ease to parishes or parish churches, attached to them. One of the chantry priests was also rector in the grammar school. The vicar-choral were generally filled up by promotion from their ranks.

At York the chantry priests of the cathedral were, like the vicars-choral, incorporated, and formed into "St. William's College" in 1460, and the fourteen chantry priests at Wells into the Henry VIII College in 1444. At Southwell the chantry priests remained in a state of arrested development. The chapters were made trustees for their common lands, as they were for those of the vicar-choral; and though they lived in a common house, under common statutes, they never had common seal. Several of the vicars-choral held chantries as well. The value of the chantries varied considerably, but taking them all round they were worth from £2 to £10 a year.

The fabric at Southwell, as at most if not all collegiate churches, had its separate foundation of various lands given "to God and the fabric," or in the ancient form, "to God and St. Mary of Southwell, for the support of the fabric." In later documents as in some of the wills in this volume, the gifts were "to Our Lady's works." We have seen that the warden of the fabric existed before 1348. But though during the whole period down to the Reformation Our Lady's works received perpetual small increments of endowment, chiefly in the town of Southwell, the annual value of the fabric fund only amounted about to £14 6s. 11d. according to the certificate of 1546, and £13 6s. 8d. according to that of 1547. From this had to be deducted various debts and payments. The two keepers of the storehouse, as they are called in one certificate, the masters of the works as they are called in another, who were perhaps the same as the custodes fabricæ, received 15s. 4d. each; the "keeper of the organs," £1; the sexton, 1s. 4d.; the clerk of St. Leonard's "for keeping of the clock," 15s. 4d.; "the clerk of St. Leonard's altar for serving at the high altar," 15s. 4d. Hence only from £7 15s. 5d. to £9 10s. 11d. was left for the actual "repairing and maintaining" of the fabric. This was however, supplemented

Fabric fund of Our
Lady's Works.

by the nines inflicted for various offences against discipline. As early as 1225 we saw the appropriation of fines to the fabric, and this continued up to the Reformation. As the fines, however, were very small and not often enforced, this must have been, in later days, a precarious source of revenue. All additional and new buildings were apparently done partly by taxing the prebends, as in several early entries in the White Book, but chiefly by the contributions of the faithful, to whom, as we have seen, many privileges and indulgences were given as an inducement.

The list of separate endowments is not even yet exhausted. Deacons and sub-deacons. The two deacons, who, at the date of the certificates, were two of the vicars choral, had their common lands in Notts, Yorkshire, and Lincolnshire, amounting to £6 19s. 4d. net. There were "lands and possessions appointed for the exhibition of two sub-deacons there" in Notts and Yorkshire, of the value of £5 5s. 3d. The sub-deacons also were vicars choral.

Even the six choristers had their common lands, value Choristers. £2 7s. 6d. Incense bearers. Whether the two thuribulers or incense bearers had really separate common lands, of the value of 33s. 10d., is not quite certain; as, though some lands are so called in the certificate of 1547, they are described as "certaine rents comming of the issues of the said college," which looks as if they were merely charges on the common lands of the chapter. In the certificate of 1546 they are said to have 13s. 4d. out of the common fund, and "no more wages to find them meat and drink, than before is sett upon their heds." But probably this 13s. 4d. was extra, over and above the 33s. 10d., just as the £4 payable to each vicar choral by his prebendary was in addition to his share of the common lands.

The master of the grammar school was always a vicar choral Grammar and song schools. or chauntry priest, as the stipend of £2 a year paid him by the canon of Normanton as chancellor was not, at this period, sufficient. So was his usher. Presumably the master of the song school was too, as his pay from the chapter was only £1 a year. There was also some charge, but apparently a variable one, on the common

by the time mounted for various offences against discipline. As early as 1325 we see the appropriation of fines to the fabric, and this continued up to the Restoration. As the fines, however, were very small and not often collected, this must have been, in later days, a precarious source of revenue. All additional and new buildings were apparently done partly by taxing the prebends, as in several early entries in the *White Book*, but chiefly by the contributions of the faithful, to whom, as we have seen, many privileges and indulgences were given as an inducement.

The list of separate endowments is not even yet exhausted. The two decans, who, at the date of the certificate, were two of the vicars choral, had their common lands in North Yorkshire, and Lincolnshire, amounting to £8 10s. 4d. net. There were "lands and possessions appointed for the exhibition of two sub-deacons there" in North and Yorkshire, of the value of £5 5s. 3d. The sub-deacons also were vicars choral.

Even the six choristers had their common lands, value £23 7s. 6d. Whether the two choristers or income bearers had really separate common lands, of the value of £23 10s., is not quite certain; but though some lands are so called in the certificate of 1547, they are described as "certain rents coming of the lands of the said college," which looks as if they were merely charges on the common lands of the chapter. In the certificate of 1549 they are said to have £23 4d. out of the common fund, and "no more wages to find them meat and drink, than before is set upon their heads." But probably this £23 4d. was extra, over and above the £23 10s., just as the £41 payable to each vicar choral by his prebendary was in addition to his share of the common lands.

The master of the grammar school was always a vicar choral or chantry priest, as the stipend of £2 a year paid him by the canon of Exeter as chancellor was not, at this period, sufficient. So was his nephew. Presumably the master of the song school was too, as his pay from the chapter was only £1 a year. There was also some charge, but apparently a variable one, on the common

Decans and sub-deacons.

Grammar and song schools.

fund for the support of scholars in the schools, as it is said in the 1546 certificate that it is answerable "also for the relyvinge of porre scolers thither resortinge for their erudycion, either in grammer, or songe," an entry which is important as showing, what is sometimes sought to be challenged by those who dislike recognising the claims of schools on cathedral and collegiate church endowments; viz., that the grammar school at least was distinct from the song or choristers' school, and that both were open to outsiders, who were not choristers, and not members of the church.

Organist.

The organist, or "player at the organs," in like manner was commonly a chauntry priest. Apparently it was a regular appointment and not an office executed in rotation, as we find on one occasion that a certain chauntry priest is complained of for shirking choir "so that the organs are not played." His fee was only 13s. 4d., and would not therefore support an independent educated person.

Vergers.

The vergers, or wand-bearers, are specially mentioned, and their pay, half a mark a year, is stated.

Value of whole minster.

The annual value of the college in 1291 had been assessed in Pope Nicholas' taxation at £342 13s. 4d. According to the valuation given in Edward VI.'s time, Particulars of Grants (No. 37), the total net value of its property, common fund, prebends, vicars choral, chauntries, fabric, and all was £463 10s. 7½d. The gross was £691 7s. 9d., or, with the value of the archbishop's Southwell manor, £833 11s. 11d. It is rather difficult to compare this exactly with the income of other bodies, as the deductions appear to vary considerably in different cases, and no two valuations even of the same property are, within wide limits, the same. The value of York Minster is put in the Liber Valorum at £2135 a year, Windsor at £1602. The great Benedictine monastery of St. Mary's, York, had, according to Dugdale, £1650 clear, with 50 monks. The great Cistercian abbey of Fountains, with 30 monks, had £941 a year. The Cistercian Rufford in Nottinghamshire, had £176 a year. Bolton

found for the support of scholars in the schools, as it is said in the 1646 certificate that it is answerable "also for the relieving of poor scholars thither resorting for their education, either in grammar, or song," an entry which is important in showing what is sometimes sought to be challenged by those who dislike recognizing the claims of schools on cathedral and collegiate church endowments; viz. that the grammar school at least was distinct from the song or chorister's school, and that both were open to outsiders, who were not choristers, and not members of the church.

The organist, or "player at the organ," in like manner was commonly a chantry priest. Apparently it was a regular appointment and not an office extended in rotation, as we find on one occasion that a certain chantry priest is complained of for "singing their mass at the organ, as that the organs are not played." His fee was only 12s. 6d., and would not therefore support an independent educated person.

The vergers, or wand-bearers, are especially mentioned, and their pay, half a mark a year, is stated.

The annual value of the college in 1201 had been assessed in Pope Nicholas' taxation at £342 13s. 4d. According to the valuation given in Edward VI's time, *Antiquaries of Grants* (No. 27), the total net value of its property, common fund, pensions, vicars' shares, chantries, &c., and all was £483 10s. 7½d. The gross was £681 7s. 9d., or, with the value of the archbishop's Southwell manor, £883 11s. 11½d. It is rather difficult to compare this exactly with the income of other bodies, as the deductions appear to vary considerably in different cases, and no two valuations even of the same property are, within wide limits, the same. The value of York Minster is put in the *Liberal Almanac* at £2155 a year; *Windsor* at £1602. The great Benedictine monastery of St. Mary's, York, had, according to *Dugdale*, £1066 clear, with 50 monks. The great Cistercian abbey of Fontenay, with 30 monks, had £241 a year. The Cistercian house at Kettleburgh, had £170 a year. *Boston*

Priory of Augustinian or Black Canons was valued at £212 a year. Of the Nottinghamshire Augustinian priories: Worksop, with a prior and fifteen canons, was worth £239 a year; Newstead, £219; Thurgarton, £259; Shelford, £136. The Præmonstratensian Welbeck Abbey had £249 a year. The Gilbertine Mattersey, with four canons, had only £55 a year. The Carthusian Bevale, for a prior and twelve monks, had £196. St. Mary's Collegiate Church, Stafford, with a dean and five canons, was only worth £73 a year.

In point of riches, therefore, Southwell Minster stood in the second rank, as compared with the great cathedrals and the great abbeys, but equally distinctly to be classed among the greater and not among the lesser ecclesiastical foundations.

Such then was the history, the constitution, and the position of the great college, the doings of whose inmates are noted in the registers which form the text of the present work.

The earliest and largest of these, the Liber Albus or White Book, is a folio volume of 476 pages of parchment with a few additional interleaved insertions, bound in thick boards of oak with a white vellum covering, from which it derives its name. The original clasps or fastenings have disappeared, but one of the two leather straps with brass end and a pierced brass centre, fastened on to two pins or something of the sort in the middle of the cover, still remain. The book is in very good preservation. It is mainly a chartulary. It was commenced and the first sixty pages written, by the same hand, about the year 1335, in consequence probably of the Quo Warranto proceedings of Edward III., who, like Henry I. and Henry III. before him, and Charles II. after him, challenged for the sake of filthy lucre the prerogatives and privileges of many ancient bodies. First comes a *bullarium*, a collection of the papal Bulls in favour of the Church and canons, beginning with one of Alexander III. dated "at Tusculanum by the hand of Gratian, sub-deacon of the holy Roman Church and

Priory of Argenteuil or Black Canons was valued at £212 a year. Of the Neothamesian Argenteuil priories: Winton, with a prior and fifteen canons, was worth £230 a year; Newstead, £210; Thurgarton, £250; Shebbear, £190. The Pomeranian Wobbesborough Abbey had £210 a year. The Gilbertine Merton, with four canons, had only £25 a year. The Cistercian Haverley, for a prior and twelve monks, had £190. St. Mary's Collegiate Church, Stafford, with a dean and five canons, was only worth £75 a year.

In point of riches, therefore, Southwell Minister stood in the second rank, as compared with the great cathedrals and the great abbeys, but equally distinctly to be classed among the greater and not among the lesser ecclesiastical foundations.

Such then was the history, the constitution, and the position of the great college, the details of whose inmates are noted in the registers which form the text of the present work.

The earliest and largest of these, the Liber Albus or White Book, is a folio volume of 478 pages of parchment with a few additional interlined insertions, bound in thick boards of oak with a white vellum covering, from which it derives its name. The original clasps or fastenings have disappeared, but one of the two leather straps with brass end and a pictorial brass centre, fastened on to two pins or something of the sort in the middle of the cover, still remain. The book is in very good preservation. It is mainly a chartulary. It was commenced and the first sixty pages written, by the same hand, about the year 1235, in consequence probably of the Quo Warranto proceedings of Edward I., who, like Henry I. and Henry III. before him, and Charles II. after him, challenged for the sake of filly into the prerogatives and privileges of many ancient bodies. First comes a list of a collection of the paper rolls in favour of the Church and canons, beginning with one of Alexander III. dated "at Tynemouth" the hand of Giffard, sub-dean of the lady's House of the

notary, 5 kalends of August, 4th Indiction, in the year of the incarnation of our Lord 1171, and 12th year of the Pontificate of Lord Alexander, Pope, the Third." Here, as throughout the book, the word "Papa" has been carefully erased, and so has the word "Bulla." All the Bulls, which occupy the first five pages of the book, have been cancelled by cross lines scratched through them, in accordance with the injunctions of Cromwell's visitors under Henry VIII. After the Bulls come letters patent of Edward III., dated 26th November, 7th of his reign, *i.e.* 1334, reciting the Quo Warranto proceedings, and restoring or confirming the privileges thereby impeached. Then follow in order of date, royal charters, beginning with one of Henry I., about 1125, confirming the establishment of an additional prebend, and ending with one of Henry III., in 1253, partly an *inspeximus* charter, and partly a grant of new privileges. So far as it is an *inspeximus* charter, it partly embodies the most ancient document in the book (printed p. 190), being the record of an inquiry held at York in 1106 into the ancient English customs and privileges of that minster. After this, come the foundation deeds and grants of the later prebends, created between 1066 and 1293, of the parochial vicarages of some prebends, of the earliest chauntry in the church, in 1242, and of augmentations of the common fund of the church in 1221. Apropos of this is given the earliest extant statute of the church, made by Archbishop Walter Gray, in 1225, followed by the statutes of the archbishops in 1293, 1302, and certain early grants of land for lights in the church, &c.

Up to page 61 the writing is almost like print, and the initial letters are illuminated in blue and red. From that page onward the writing is later, is more of a cursive character, and unilluminated. The most interesting documents given in this part are the laudable customs, 5 Richard II., *i.e.* 1382, being customs on the chapter and prebendal manors; examples of cases heard in the courts of the prebendaries and re-heard on appeal by the chapter, views of frank-pledge by the chapter

notary, 5 kalends of August, the Indiction in the year of the incarnation of our Lord 1171, and 12th year of the Pontificate of Lord Alexander, Pope, the Third." Here, as throughout the book, the word "Erga" has been carefully erased, and so has the word "Bella." All the Bells, which occupy the first five pages of the book, have been cancelled by cross lines scratched through them in accordance with the injunction of Cromwell's visitors under Henry VIII. After the Bells come letters patent of Edward III., dated 26th November, 7th of his reign, i.e. 1334, reciting the Quo Warranto proceedings, and testifying to confirming the privileges thereby impeached. Then follow in order of date, royal charters, beginning with one of Henry I., about 1122, confirming the establishment of an additional prebend, and ending with one of Henry III., in 1233, partly an important charter, and partly a grant of new privileges. So far as it is an important charter, it partly embodies the most ancient document in the book (printed in 1906), being the record of an inquiry held at York in 1106 into the ancient English customs and privileges of that minister. After this come the foundation deeds and grants of the later prebends, created between 1066 and 1238, of the parochial vicarages of some prebends, of the earliest chantry in the church, in 1242, and of augmentations of the common fund of the church in 1251. A portion of this is given the earliest extant statute of the church, made by Archbishop Walter Gray, in 1252, followed by the statutes of the archbishops in 1265, 1302, 1325, and certain early grants of land for lights in the church, &c.

Up to page 61 the writing is almost like print, and the initial letters are illuminated in blue and red. From that page onward the writing is later, is more of a cursive character, and unilluminated. The most interesting documents given in this part are the prebendal custom, 5 Richard II., i.e. 1382, being customs on the chapter and prebendal manors; examples of cases heard in the courts of the prebendaries and referred on appeal by the chapter; views of frankpledges by the chapter

and the prebendaries at various dates in Edward III. and Henry IV., 1327-1411. The rest of the book is taken up with grants of land and rents to the fabric fund, lamps, vicars choral, and others; documents relating to the prebend of Northwell Overhall, apparently taken as a specimen of the rest; muniments of the various chauntries, &c. The latest document referring to Southwell entered in the book at the time appears to be a confirmation by the chapter of the enfranchisement of a serf by the prebendary of Oxtun, 8th August, 1460 (p. 430). The actual latest entries are, however, copies of the letters of Sir Edward North, chancellor of the Court of Augmentations (probably written in 1546 at the time of the Chauntries and Colleges Act), asserting that the chapter were making away with their plate and ornaments, and ordering their surrender for the use of the king. There are also inserted at p. 445 a grant of Edwin Sandys, Archbishop of York, dated 1582, expressly stated to be entered by Lee, the then registrar; and on p. 432, a deed of composition of 7 James I., 1610, between the chapter and a defaulting tithe-payer.^a

The second register is a quarto volume of 355 pages of paper, bound in parchment. It is a register of the Acts of Chapter from 9th November, 1469, to 23rd July, 1542. A full index of its contents is printed at the end of this Introduction. It contains records of the chapter courts in slander, debt, tithe, and perjury cases, visitations by the chapter, "corrections" of vicars choral and parochial, and others, wills proved before the chapter, admissions and resignations of canons, vicars choral, and other officers of the church, presentations to livings of the chapter and vicars choral, one or two leases of prebends, augmentations of vicarages, and under-

^a Some of the most interesting documents of this book have already been printed by Dugdale and Dickinson, and have not therefore been included here. There are a great many more which might be printed with advantage, but the White Book really requires a separate volume to do justice to its contents. I have only printed the earliest document in it, one which shows the position of the church as a parish as well as collegiate church, and the pre-Reformation Statutes, which were very inaccurately printed by Dickinson, and with many lacunæ.

and the prebendaries at various dates in Edward III. and Henry IV., 1327-1411. The rest of the book is taken up with grants of land and rents to the fabric fund, lamps, vicars choral, and others; documents relating to the prebend of Northwell Overhall, apparently taken as a specimen of the rest; remnants of the various chantries, &c. The latest document relating to Northwell entered in the book at the time appears to be a confirmation by the chapter of the enfranchisement of a rent by the prebendary of Oxton, 8th August, 1460 (p. 430). The actual latest entries are, however, copies of the letters of Sir Edward North, chancellor of the Court of Chancery and Colleges Act, asserting 1544 at the time of the Chantries and Colleges Act, asserting that the chapter were making away with their plate and ornaments, and ordering their surrender for the use of the king. There are also inserted at p. 415 a grant of Edwin Baglyx, Archbishop of York, dated 1582, expressly stated to be entered by me, the then registrar; and on p. 482, a deed of composition of 7 James I., 1610, between the chapter and a defaulting tithe-payer.*

The second register is a quarto volume of 255 pages of paper, bound in parchment. It is a register of the Acts of Chapter from 9th November, 1469, to 23rd July, 1512. A full index of its contents is printed at the end of this introduction. It contains records of the chapter counts in slender, debt, tithe, and perjury cases, visitations by the chapter, "corrections" of vicars choral and parsonages, and others, with proof before the chapter, admissions and resignations of canons, vicars choral, and other officers of the church, presentations to livings of the chapter and vicars choral, one or two leases of prebends, augmentations of vicarages, and under-

* Some of the most interesting documents of this book have already been printed by Bagdale and Dickinson, and have not therefore been included here. There are a great many more which might be printed with advantage, but the whole book really requires a separate volume to do justice to its contents. I have only printed the earliest document in it, one which shows the position of the church as a parish as well as collegiate church, and the prebendary's status, which were very interestingly printed by Dickinson, and with many others.

takings to pay pensions, &c. It is written by the several registrars or chapter clerks in a cursive hand, full of abbreviations, the largest part being written in the very vile hand of Mr. Robert Skayff, notary public, registrar and scribe of the acts of chapter, who lasted from 1469 to 1492. Then comes a lucid interval under Richard Norman, 1498 to 1511, and William Brodhed, 1511 to 1522, who is most legible of all, but unfortunately made very few entries. Richard Bradshaw, who succeeded him till 1534, is bad; Edward Brereley, the last registrar, from 1534 to 1542, is worse; but the worst of all are two documents entered by the Elizabethan registrar Lee. In most the ink is good enough, only a very few, chiefly in Mr. Skayff's writing, having faded.

The bulk of the present book is taken from this register. The visitations by the chapter have been printed in full, and also the corrections of officers of the church. Some corrections of vicars parochial have been given as specimens, and some outside chapter business; but, as the book was intended to exhibit the church in its inner relations, not all of these. As they are not numerous I regret now that I did not include them all. The wills and probates have all been printed in full. Specimens only have been given of the forms of admission and resignation of canons; canons residentiary, vicars choral, chauntry priests, deacons and sub-deacons, choristers and incense bearers; and lists compiled of all those entered. These lists are very imperfect; and except of the canons, where the archiepiscopal registers in Torre's collection come to the rescue, complete lists cannot be given. The main difficulty in regard to the whole has been the terribly scattered way in which the entries are made; corrections, admissions, resignations, wills, and all and sundry business being mixed up in the most extraordinary way, without regard to date or subject.

Register of leases.

There is a third chapter register called the register of leases, which is in fact post-Reformation, though it contains some pre-Reformation documents. It has been referred to as it contains the

things to pay pensions, &c. It is written by the several registrars or chapter clerks in a cursive hand, full of abbreviations, the largest part being written in the very vile hand of Mr. Robert Skayff, notary public, registrar and scribe of the acts of chapter, who lasted from 1403 to 1493. Then comes a brief interval under Richard Norman, 1498 to 1511, and William Bredshaw, 1511 to 1532, who is most legible of all, but unfortunately made very few entries. Richard Bredshaw, who succeeded him till 1534, is bad; Edward Bredshaw, the last registrar, from 1534 to 1542, is worse; but the worst of all are two documents entered by the Elizabethan registrar, Lae. In most the ink is good enough, only a very few, chiefly in Mr. Skayff's writing, having faded.

The bulk of the present book is taken from this register. The visitations by the chapter have been printed in full, and also the corrections of officers of the church. Some corrections of vicars parochial have been given as specimens, and some outside chapter business; but, as the book was intended to exhibit the church in its inner relations, not all of these. As they are not numerous I regret now that I did not include them all. The wills and probates have all been printed in full. Specimens only have been given of the forms of admission and resignation of canons, canons residentiary, vicars choral, chantry priests, deacons and sub-deacons, choristers and incense bearers; and lists compiled of all those entered. These lists are very imperfect; and except of the canons, where the archiepiscopal registers in Torre's collection come to the rescue, complete lists cannot be given. The main difficulty in regard to the whole has been the terribly scattered way in which the entries are made; corrections, admissions, resignations, wills, and all and sundry business being mixed up in the most extraordinary way, without regard to date or subject.

There is a third chapter register called the register of leases, which is in fact post-Reformation, though it contains some pre-Reformation documents. It has been referred to as it contains the

history of the two falls and re-erections of the church. It is a volume of 775 parchment pages bound in a parchment cover. After a few copies of pre-Reformation leases, it gives the documents on which the constitution of the church depended from 1540 to 1840. These are an inspeximus charter of Elizabeth dated 26th May, 1566, which recited the Act of Henry VIII., re-establishing the church in 1543, and another of Philip and Mary, dated 20th June, 1558, reciting the proceedings in the Exchequer Court of that year, which ended in the re-restoration of the church after eleven years' intermission; another inspeximus charter of Elizabeth unfinished and undated, reciting the beginning of the certificate of chauntries of 1 Edward VI., *i.e.* 1547; and, letters patent entered, as of 23rd July, 1605, 2 James I., confirming the possessions and privileges of the church. The rest of the book is made up of leases of lands and property of the chapter and of the prebendaries, and other legal documents connected with the possessions of the church, the latest appearing to be a lease dated 11th October, 1624, 22 James I.

It is curious to find the fabric lands still let as "ladie land" late in James I.'s reign, and a prebendary reserving a chamber in his prebendal mansion and stabling for three horses, so that he may come and do duty when necessary, not staying longer than three or four days at any one time. In 1588 (p. 297) proceedings are set out at enormous length, which, in consequence of fraudulent use having been made of the common seal to grant leases, &c., at an undervalue, ended in the old seal being broken up and a new one made, thus destroying one of the most interesting links with the past. There is also an interesting table, dated 1591, apropos of a successful lawsuit in the Exchequer by the Crown, claiming under the Chauntries Act, the Pentecostal oblations due from the various towns and villages in Notts at the Pentecostal procession, which formed the subject of one of the earliest grants in the White Book. In 1594, the chapter petition Sir John Fortescue, Chancellor of the Exchequer, for payment to Thomas Crashawe, the grammar schoolmaster, of the salary of £10 a year ordered by Edward VI.'s

history of the two falls and questions of the church. It is a volume of 775 parchment pages bound in a parchment cover. After a few copies of pre-Reformation leaves, it gives the documents on which the constitution of the church depended from 1240 to 1340. These are an inquisitorial charter of Elizabeth dated 20th May, 1268, which recited the Act of Henry VIII., re-establishing the church in 1542, and another of Philip and Mary, dated 20th June, 1558, reciting the proceedings in the Exchequer Court of that year, which ended in the re-restoration of the church after eleven years' intermission; another inquisitorial charter of Elizabeth undated and undated, reciting the beginning of the certificate of charters of 1 Edward VI., i.e. 1547; and letters patent entered on 23rd July, 1603, 2 James I., confirming the possessions and privileges of the church. The rest of the book is made up of leases of lands and property of the chapter and of the parsonages, and other legal documents connected with the possessions of the church, the latest appearing to be a lease dated 11th October, 1624, 22 James I. It is curious to find the fabric lands still let on "a lease for life in James I.'s reign, and a prebendary reserving a chamber in his prebendal mansion and stabling for three horses, so that he may come and do duty when necessary, not staying longer than three or four days at any one time. In 1588 (p. 297) proceedings are set out at enormous length, which, in consequence of frequent use having been made of the common seal to grant leases, &c., at an undervalue, ended in the old seal being broken up and a new one made, thus destroying one of the most interesting links with the past. There is also an interesting table, dated 1591, apropos of a successful lawsuit in the Exchequer by the Crown, claiming under the Chantries Act, the Pentecostal oblations due from the various towns and villages in Norfolk at the Pentecostal procession, which formed the subject of one of the earliest grants in the White Book. In 1594, the chapter petitioned Sir John Fortescue, Chancellor of the Exchequer, for payment to Thomas Caselaw, the grammar schoolmaster, of the salary of £10 a year ordered by Edward VI.'s

Commission, then in arrear for six years, and ask that he may not have to go "100 miles or thereabout" to Westminster to get it, as heretofore; a petition which had to be repeated nearly 150 years later, when Sir Robert Walpole was Chancellor of the Exchequer. With these exceptions the documents do not seem of interest, except to the local genealogist and topographer.

Visitations by arch-
bishop.

The visitations, which form the most interesting portion of the chapter register, are unfortunately doubly imperfect. They contain only the visitations by the chapter of the inferior ministers; they do not contain visitations of the chapter itself, or the prebendaries, by the archbishop. The Rev. J. C. Cox was good enough to search for me, and I also searched myself all the archiepiscopal registers from Greenfield's downwards, but there is no entry of any such visitation. It appears that the proper place for such entry would be the chapter and not the archiepiscopal register. The Beverley register, 1289-1347, almost exactly two centuries earlier than this one, does contain repeated visitations of that chapter. That anciently there were visitations of the chapter of Southwell appears from the White Book, as the statutes of 1293 and 1303, so often quoted, state that they were made to reform what had been found amiss on the visitations. If we may judge by the analogy of Beverley, where, in 1314, the chancellor of the church was convicted not only of breaking the customs of the church in regard to the grammar school, by appointing the master for life instead of for a term of three years, but also of misbehaviour with no less than four different women, one of them a married woman, these residentaries of Southwell were in need of visitation as much as their subordinates. As, however, the chancellor in question was allowed to purge himself, "sua sola manu," by mere denial, and dismissed with a caution not to do it again, and to remove two of the ladies from his house, it is quite possible that visitation of the chapter may have fallen into desuetude because it had become a farce. At Ripon there were two visitations by the archbishops

Commission, then in arrears for six years, and ask that he may not have to go "100 miles or thereabout" to Westminster to get it; as heretofore; a petition which had to be repeated nearly 150 years later, when Sir Robert Walslop was Chancellor of the Exchequer. With these exceptions the documents do not seem of interest, except to the local genealogist and topographer.

The visitations, which form the most interesting portion of the chapter register, are unfortunately doubly imperfect. They contain only the visitations by the chapter of the inferior ministers; they do not contain visitations of the chapter itself, or the prebendaries, by the archbishop. The Rev. J. C. Cox was good enough to search for me, and I also searched myself all the archiepiscopal registers from Girlington's downwards, but there is no entry of any such visitation. It appears that the proper place for such entry would be the chapter and not the archiepiscopal register. The Beverley register, 1283-1347, almost exactly two centuries earlier than this one, does contain repeated visitations of that chapter. That unusually there were visitations of the chapter of Southwell appears from the *White Book*, as the statutes of 1293 and 1303, so often quoted, state that they were made to reform what had been found amiss on the visitations. If we may judge by the analogy of Beverley, where, in 1314, the chancellor of the church was convicted not only of breaking the customs of the church in regard to the grammar school, by appointing the master for life instead of for a term of three years, but also of misbehaviour with no less than four different women, one of them a married woman, these residents of Southwell were in need of visitation as much as their superiors. As, however, the chancellor in question was allowed to purge himself, "sua sola manu," by mere denial, and absolved with a caution not to do it again, and to remove two of the ladies from his house, it is quite possible that visitation of the chapter may have fallen into desuetude because it had become a farce. At length there were two visitations by the archbishops

during this period. Both were by commission. One was held for the sake of visiting the fabric, which was in a state of ruin, and also St. John's Hospital. The other was in consequence of the sole residentiary having been accused of plundering the college property. There are entered in Archbishop Booth's Register, p. 194, under date 1456, letters from the archbishop to four different prebendaries of Southwell ordering them to repair their houses, which had fallen into ruin, and one of these, John Lacy of Woodborough, appears in our register as in arrear in paying the stipend of his vicar choral. But it does not, on the face of it, appear that these letters were in consequence of a visitation, though from similar complaints forming important items of the Reformanda in the statutes after the visitations of 1293 and 1300, it may perhaps be inferred that a visitation had been held. However that may be, during the years 1469 to 1542, covered by this register, and whatever the cause may be, the archiepiscopal visitations had ceased. It is a misfortune, as we cannot tell whether the prebendaries of Southwell deserved the attacks of Crammer or the support of Henry VIII., and whether they were as bad, better, or worse than their subordinates.

The triennial visitations by the chapter of the inferior ministers are also defective. In some years, as in 1510 and 1529, the mere fact of the visitation having been held is alone reported. In some cases, as *e.g.* 1469, 1496, 1529, 1532, 1535, and 1538, visitations can only be inferred to have been held from corrections being reported for offences in all probability detected at visitations held in those years. No record remains, from which any visitation can even be inferred, between 1519 and 1529, and the traces of visitations to be seen in "corrections" after 1529 are very scanty. One correction in 1532, one in 1535, two in 1538, are all that have been entered. Two corrections in 1540 are probably the sequel of the visitation of Cromwell's visitors, which took place in that year, and ended in the surrender of the minster to Henry VIII. The visitations of the prebendal churches and chauntries can, from many chance references and corrections of the parochial vicars and chauntry

Visitations by
chapter.

during this period. Both were by commission. One was held for the sake of visiting the fabric, which was in a state of ruin, and also St John's Hospital. The other was in consequence of the sale of residential having been secured of plundering the college property. There are entered in Archbishop Booth's Register, p. 124, under date 1456, letters from the archbishop to four different prebendaries of Southwell ordering them to repair their houses, which had fallen into ruin, and one of these, John Tasey of Woodborough, appears in our register as in answer in paying the stipend of his vicar choral. But it does not on the face of it, appear that these letters were in consequence of a visitation, though from similar complaints forming important items of the Memoranda in the statutes after the visitations of 1293 and 1300, it may perhaps be inferred that a visitation had been held. However that may be, during the years 1499 to 1542, covered by this register, and whatever the cause may be, the archiepiscopal visitations had ceased. It is a mistake, as we cannot tell whether the prebendaries of Southwell deserved the attacks of Crammer on the support of Henry VIII., and whether they were as bad, better, or worse than their subordinates.

The triennial visitations by the chapter of the inferior ministers are also defective. In some years, as in 1510 and 1520, the mere fact of the visitation having been held is alone reported. In some cases, as e.g. 1460, 1496, 1520, 1532, 1535, and 1538, visitations can only be inferred to have been held from corrections being reported for offences in all probability detected at visitations held in those years. No record remains from which any visitation can even be inferred, between 1519 and 1539, and the traces of visitations to be seen in "corrections" after 1539 are very scanty. One correction in 1533, one in 1535, two in 1536, are all that have been entered. Two corrections in 1540 are probably the sequel of the visitation of Crammer's visitors, which took place in that year, and ended in the surrender of the manor to Henry VIII. The visitations of the prebendal churches and chapters can from many characteristics and corrections of the prebendal visitations and chapters

priests, be ascertained to have been held; but there is no regular record of them, and as they are rather off the immediate subject of the book, I have only printed a few of them which happened to be mixed up with matters connected with the collegiate church. It is enough to say that they show the same laxity of discipline, in regard alike to duty and morals. Of the visitations of 1475 to 1484, and of 1490, 1499, 1503, 1506, full records remain, those from 1475 to 1484 inclusive, and those of 1503 and 1506 being particularly full.

The visitation was held, as a rule, only by one canon residentiary, and in 1454 it was held by the churchwardens in the absence of any residentiaries. In 1490 and 1529 two canons opened the proceedings.

The process was to examine every vicar choral, chauntry priest, and deacon separately as to what he had to say and what complaints he had to make, while if any special complaint had been made of any particular person, or on any particular subject, it seems to have been usual to ask questions of the examinees on such points. Two occasions when special inquiries were held, and each vicar choral was examined separately and secretly on the behaviour of a certain vicar choral, are recorded. In one case the answers of each are noted down, in the other merely the names of the vicars, and the result to the accused. At three of the visitations, those of 1475, 1481, and 1484, the names of the examinees and their complaints are given, but of the rest the "detecta" or offences only are noted, with, as a rule, the result, *e.g.* "dismissed," or the warning given or punishment inflicted, inserted after the entry of the offence charged.

Disclosures at visitations.

The oddest farrago of offences is presented to us in these visitations. Crimes of the darkest complexion are mixed up with the most trivial delinquencies. Leaving the church door open, sleeping at matins, talking and laughing during service, spitting and blowing your nose in the choir, are jumbled up higgledy-piggledy with stabbing and fighting, stealing and adultery; and it is hard

priests, be ascertained to have been held; but there is no regular record of them, and as they are rather off the immediate subject of the book, I have only printed a few of them which happened to be mixed up with matters connected with the collegiate church. It is enough to say that they show the same laxity of discipline, in regard alike to duty and morals. Of the visitations of 1475 to 1484, and of 1490, 1492, 1503, 1506, full records remain, those from 1475 to 1484 inclusive, and those of 1503 and 1506 being particularly full.

The visitation was held, as a rule, only by one canon residentiary, and in 1454 it was held by the churchwardens in the absence of any residentiaries. In 1490 and 1529 two canons opened the proceedings.

The process was to examine every vicar choral, chorist, priest, and deacon separately as to what he had to say and what complaints he had to make, while if any special complaint had been made of any particular person, or on any particular subject, it seems to have been usual to ask questions of the examinees on such points. Two occasions when special inquiries were held, and each vicar choral was examined separately and specially on the behaviour of a certain vicar choral, are recorded. In one case the answers of each are noted down, in the other merely the names of the vicars, and the result to the accused. At three of the visitations, those of 1475, 1481, and 1484, the names of the examinees and their complaints are given, but of the rest the "detesta" or offences only are noted, with, as a rule, the result, e.g. "dismissed," or the warning given or punishment inflicted, inserted after the entry of the offence charged.

The oldest instance of offence is presented to us in these visitations. Crimes of the darkest complexion are mixed up with the most trivial delinquencies. Leaving the church door open, sleeping at service, talking and laughing during service, spitting and blowing your nose in the choir, are jumbled up pigstickeredly with stabbing and fighting, stealing and robbery; and it is hard

Disorders at Visitation.

to say whether either the witnesses or the judges really think there is much difference between them. The general rule being in every case to say, "Don't do it again on pain of punishment according to the statutes," little discrimination was possible. The one unpardonable sin was "contumacy"—to deny or defy the jurisdiction of the chapter or insult its members. That was always prosecuted with the utmost rigour of the laws until the offender was brought to his knees. This may be seen by the opening entry, where pages are taken up with excommunicating Thomas Gurnell for having beaten the chapter's apparitor or summoner, and intermeddled with the goods of a deceased canon when they were under sequestration by the chapter. Next to contumacy, revealing the secrets of the chapter, or of the vicars' hall, to the laity seems to have been the most heinous crime. Nothing, however, is too small or too great to escape notice. The canons themselves do not go unchallenged. At the visitation of 1475 several complaints are made of vicars' stipends not having been paid by their prebendaries; in 1481 the residentiary canons are said to have only been in residence eight weeks instead of the full term of twelve, having given each other dispensation, and left the vicars and others, whom they were bound to entertain during their residence, without compensation. In 1484 it is again complained that the canons do not keep their statutory residence; that they let the prebendal mansions go to ruin both in Southwell and in the country, *i.e.* at the prebends. They do not keep sufficient lesson-books (*legendæ*); at another visitation it is said there are not enough graduals, *i.e.* mass anthem-books; in 1503 some of the stalls in choir have no stools; in 1506 the graduals have no clasps. Certainly the residentiary canons were pretty free in giving each other dispensation from residence. Thus, in 1479, they did so on account of the plague; in 1471 they had done the same; and in 1470 they gave themselves leave of absence for a fortnight, no reason whatever being assigned. One does not wonder, however, either that they or the other ministers found life at Southwell dull. They were not allowed apparently

to say whether either the witnesses or the judges really think there is much difference between them. The general rule being in every case to say, "Don't do it again on pain of punishment according to the statutes," little discrimination was possible. The one important sin was "contumacy"—to deny or defy the jurisdiction of the chapter or insult its members. That was always prosecuted with the utmost rigour of the laws until the offender was brought to his knees. This may be seen by the opening entry, where pages are taken up with excommunicating Thomas Gurnell for having beaten the chapter's squire or squire, and interdicted with the goods of a deceased canon when they were under sequestration by the chapter. Next to contumacy, reversing the seats of the chapter, or of the vicars' hall, to the lady seems to have been the most heinous crime. Nothing, however, is too small or too great to escape notice. The canons themselves do not go unchallenged. At the visitation of 1475 several complaints are made of vicars, attends not having been paid by their prebendaries; in 1481 the residentiary canons are said to have only been in residence eight weeks instead of the full term of twelve, having given each other dispensation, and left the vicars and others, whom they were bound to entertain during their residence, without compensation. In 1484 it is again complained that the canons do not keep their statutory residence; that they let the prebendal mansions go to ruin both in Southwell and in the country, &c. at the prebend. They do not keep sufficient lesson-books (leçon-books); at another visitation it is said there are not enough gradua's, i.e. mass antiens-books; in 1508 some of the stalls in choir have no stools; in 1509 the gradua's have no chape. Certainly the residentiary canons were pretty free in giving each other dispensation from residence. Thus, in 1479, they did so on account of the plague; in 1471 they had done the same; and in 1470 they gave themselves leave of absence for a fortnight, no reason whatever being assigned. One does not wonder, however, either that they or the other ministers found life at Southwell dull. They were not allowed apparently

to indulge in any manly sports or amusements; in theory, they had no time for them; and, besides, they were reprobated as "unbecoming the dignity of the priesthood." Thus Paynreth is complained of for hawking, hunting, and mole-catching. It is true he is said to know neither how to read or to sing; and so, like a naughty boy, he might be considered not entitled to play till he had learnt his lessons. But John Baxter, vicar choral in 1537, is warned to abstain equally from hunting and hawking, and from shirking choir; and William Bullock, in 1503, is warned to abstain from hunting and cock-fighting *simpliciter*. Bowls, tops or marbles (*spirulæ*), backgammon (*tabulæ*) seem to be equally prohibited. One vicar choral, having made too free with his sister's maid, is, among other things, warned not to shoot with a bow for more than 4*d.* a game. Cards and dice are under an equal ban, though every visitation is full of complaints of playing at dice or "hazard," and one vicar choral is accused of keeping a "school of dice" in his room in the vicars' hall.

The prohibition of sports and games does not, however, seem to have had the effect of securing that undivided attention to duty which presumably was the object. The visitations re-echo with complaints of shirking services altogether, or of sleeping, laughing, talking, or walking about, when present at them. "Come late, go early," is an oft-repeated entry. Shirking or sleeping at matins, considering they were at five a.m., can hardly be considered a heinous crime. But there is no canonical hour which is not shirked with almost equal impartiality. Canonical hours, by the way, seems to have acquired a special limited meaning at this period, being often distinguished from matins and prime. One vicar, who is had up for the heinous offence of proclaiming at the top of his voice that he was not going to be corrected by the "guardians," had an ingenious, though not, it seems, an entirely novel, way of getting through his duties, "saying the canonical hours at matins, though it was forbidden to him and others at the visitation." Others gabble the psalms, mutter the

to indulge in any manly sports or amusements; in theory, they had no time for them; and, besides, they were reproached as "unbecoming the dignity of the priesthood." Thus Prynne is complained of for bowling, hunting, and male-acting. It is true he is said to know neither how to read or to sing; and so, like a naughty boy, he might be considered not entitled to play till he had learnt his lessons. But John Baxter, vicar-choral in 1587, is warned to abstain equally from hunting and bowling, and from shikking chob; and William Bullock, in 1595, is warned to abstain from hunting and cock-fighting spectacles. Bowls, tops, or marbles (*spinnles*), backgammon (*tablets*) seem to be equally prohibited. One vicar-choral, having made too free with his sister's maid, is, among other things, warned not to shoot with a gun. Cards and dice are under an equal ban, though every visitation is full of complaints of playing the dice or "hazard," and one vicar-choral is accused of keeping a "school of dice" in his room in the vicar's hall.

The prohibition of sports and games does not, however, seem to have had the effect of securing that undivided attention to duty which presumably was the object. The visitations re-echo with complaints of shikking services altogether, or of sleeping, laughing, talking, or walking about, when present at them. "Come late, go early," is an oft-repeated entry. Shikking or sleeping at matins, considering they were at five a.m., can hardly be regarded as a heinous crime. But there is no canonical hour which is not shirked with almost equal impartiality. Canonical hours, by the way, seems to have acquired a special limited meaning at this period, being often distinguished from matins and prime. One vicar, who is laid up for the heinous offence of procuring at the top of his voice that he was not going to be corrected by the "guardians," had an ingenious, though not, it seems, an entirely novel, way of getting through his duties, "saying the canonical hours at matins, though it was forbidden to him and others at the visitation." Gilbert Gable the parson, meeting the

"hours" instead of singing them; shirk choir, shirk chauntry, shirk chapter. They begin service before the lamps are lighted, they loll on the seats, they shout their prayers when they ought to whisper them, and say the hours when they ought to sing. They even celebrate mass in their gowns without their habits. The vestments are torn and dirty, their apparels are pulled off, the choral habits are thrown about anyhow; the books get their backs broken, and doves get in and defile them. Lamps and candles are not lighted when and where they ought to be. Even the organ is not played when it ought to be, because the organist is elsewhere. No difference is made between feasts and ordinary days. Bowing and turning to the altars, standing and sitting and kneeling at the proper times, are disregarded; the processions shuffle along all huddled together. The very choristers brawl and swear, to the disturbance of the priest celebrating Our Lady's mass. Instead of "hearing the pealing organs blow to the full-voiced choir below," it would appear that the casual visitor to Southwell Church would have heard ordinarily two or three singing on each side, the rest being absent, or wandering about the church. In spite of all prohibitions to the contrary, he would probably find one teaching his boys singing or grammar while choir was going on, another confessing to his brother walking about; and from the side chapels he would hear half-a-dozen galloping through their masses, while they ought to be taking their part in choir.

The larger part of one visitation (1484) was taken up with complaints against Sir Thomas Cartwright, vicar choral, for some new-fashioned method of singing which he had adopted in the psalms, and "in singing the faburdon," or harmony. Thus, on the evidence of the senior vicar choral, Mery, "it is detected (detectum) that (Dominus) Sir T. Cartwright does not observe the custom (ritum) of the choir in psalmody and singing faburdon, but makes great discord in singing, having a foreign (extrinsicam) fashion not used among the choir (chorales)." "Rochell de-

Career of Cartwright,
vicar choral 1484-6.

"hours" instead of singing them; think choir, think chorality, think chapter. They begin service before the lamps are lighted, they tell on the seats, they shout their prayers when they ought to whisper them, and say the hours when they ought to sing. They even celebrate mass in their gowns without their habits. The vestments are torn and dirty, their spurs are pulled off, the choral habits are thrown about anyhow; the books get their backs broken, and covers get in and defile them. Lamps and candles are not lighted when and where they ought to be. Even the organ is not played when it ought to be, because the organist is elsewhere. No difference is made between feast and ordinary days. Bowing and turning to the altar, standing and sitting and kneeling at the proper times, are disregarded; the processions shuffle along all huddled together. The very chorists hand and sweat, to the disturbance of the priest celebrating Our Lady's mass. Instead of "hearing the psalm organ blow to the full-voiced choir below," it would appear that the usual visitor to Southwell Church would have heard ordinarily two or three singing on each side, the rest being absent, or wandering about the choir. In spite of all prohibitions to the contrary, he would probably find one teaching his boys singing or grammar while choir was going on, another conferring to his brother walking about; and from the side chapels he would hear half-a-dozen galloping through their masses, while they ought to be taking their part in choir.

The larger part of one visitation (1434) was taken up with complaints against Sir Thomas Cartwright, vicar-choral, for some new-fashioned method of singing which he had adopted in the parish, and "in singing the litanies," or harmony. Thus on the evidence of the senior vicar-choral, Mervyn, "it is detected (detected) that (Detected) Sir T. Cartwright does not observe the custom (ritual) of the choir in harmony and singing litanies, but makes great discord in singing a foreign (extraneous) fashion not used among the choir (chorists)." "Lacked de-

poses the same of Sir Thomas Cartwright as Sir John Mery." "The same Sir Thomas, sitting by the fire in the vicars' house, girds at his colleagues and their singing, and commends himself above the rest for his knowledge of singing, so that, owing to his boasting, the other ministers are excited to quarrels," Bull says the same as Mery; Gre or Grey also, "adding especially that he sings the psalms badly;" Gregory: "Cartwright does not conform himself in singing faburdon to the use of the choir, but creates discord in singing amongst the ministers of the church. The same Sir Thomas, at time of divine (service), walks about round and round (circumcirca) the church in his choir habit, not attending to the divine offices in choir." Keyll says, "Sir Thomas Cartwright sings faburdon in such an outlandish fashion, that the rest of the choir are unable to keep in time with him, and he creates great discord amongst his brethren." "Smyth: Sir Thomas Cartwright does not pause in the psalms, and impedes the other ministers and disturbs them in singing faburdon, and makes great discord in the choir." Smyth also brings the graver charge that "Sir John Bull and Sir Thomas Cartwright commonly carry daggers or whinyards secretly under their gowns in the vicars' mansion against the special ordinance made in that behalf;" while Penkith says that "Bull and Cartwright do not come to Preciosa," *i.e.* to the reading of the martyrology in the chapter-house, after which the services of the next day and the duties of each were announced, and other and more secular chapter business transacted. After all this, all that happens to Cartwright is, that on the 6th of May next year, nearly a whole year after the visitation was held, he is summoned before Master John Barnby, residentiary, and warned to amend, on pain of suspension for six days from office and benefice. Yet Sir Thomas's record was by no means a clear one. Three years before, the visitation of 1481 is full of precisely the same complaints against him about his singing, with the addition that "during divine service he plays at tables," *i.e.* backgammon, "and

poses the name of Sir Thomas Cartwright as Sir John Mery." "The same Sir Thomas, sitting by the fire in the vicar's house, finds at his colleagues and their singing, and commands himself above the rest for his knowledge of singing, so that, owing to his boasting, the other ministers are excited to quarrels," Bull says the same as Mery; Gre or Grey also, "adding especially that he sings the psalms badly;" Gregory: "Cartwright does not content himself in singing laborious to the use of the choir, but crosses himself in singing amongst the ministers of the church. The same Sir Thomas, at time of divine (service), walks about round and round (circumambles) the church in his choir habit, not attending to the divine offices in choir." Kestell says, "Sir Thomas Cartwright sings laborious in such an outlandish fashion, that the rest of the choir are unable to keep in time with him, and he creates great discord amongst his brethren." Smyth: Sir Thomas Cartwright does not pause in the psalms, and impedes the other ministers and disturbs them in singing laborious, and makes great discord in the choir." Smyth also brings the graver charge that "Sir John Bull and Sir Thomas Cartwright commonly carry daggers or whips round secretly under their gowns in the vicar's mansion against the special ordinance made in that behalf;" while Fenkith says that "Bull and Cartwright do not come to Freestone," i.e. to the reading of the martyrology in the chapter-house, after which the services of the next day and the dates of each were announced, and other and more serious chapter business transacted. After all this, all that happens to Cartwright is, that on the 6th of May next year, nearly a whole year after the visitation was held, he is summoned before Master John Barby, rector, and warned to appear, on pain of suspension for six days from office and benefice. Yet Sir Thomas's record was by no means a short one. Three years before, the visitation of 1481 is full of precisely the same complaints against him about his singing, with the addition that "during divine service he plays at tables," i.e. backgammon, "and

boasts of having done it." And further back, on 14th February, 1479, he had been actually suspended for striking Robert Layn, a chauntry priest, with his dagger. On this occasion he had been made to do penance by walking on a Wednesday or Friday in Lent "like a humble penitent, before the cross-bearer" publicly in procession, clad only in his surplice and almuze, and to say the psalms of the passion kneeling before the high altar, publicly during high mass," and "also to abstain from the house of widow Archa," who, it may be inferred, was the cause of the quarrel, "except with honest persons, and to behave himself well and honestly to the ministers of the church." He was then threatened that if he carried a dagger again he would be at once suspended. Yet in September, 1485 (p. 45, an entry which should have followed the visitation of 1484), he was again warned "to show himself kindly and pleasant to his fellows" on pain of a fine of 40s. On the 27th October, 1486, when "nearly all the vicars came before the guardians in the chapter-house at Preciosa, to complain that he does not conduct himself in a way becoming a priest, especially in choir and singing," he is still only warned and ordered to amend on pain of a fine of 40s. Yet once again, later in the same year, "last day of February, 1486," (in an entry, omitted by mistake from the print,) he signs his name in the register (p. 116) to a copy of a solemn undertaking, which he read out before the chapter "from a certain paper schedule," "to be of good behaviour, as well at table as elsewhere," and to conform in singing to his brethren. Unfortunately he seems to have died soon after this, and we lose sight of him.

The career of John Bull will serve, however, for an equally curious illustration of the manners and customs of the vicar choral, as we can trace him from his hot youth to cold old age, and the grave. He first appears as a vicar choral giving evidence against the morals and manners of Thomas Gurnell in 1470. In 1475 "suspiciously and at a suspicious time he has frequented since last Christmas the house of Agnes Saynton, so much so that the

Career of Bull, vicar choral, chauntry priest, and churchwarden, 1470-1537.

boats of having done it." And further back, on 14th February, 1472, he had been actually suspended for striking Robert Layn, a chantry priest, with his dagger. On this occasion he had been made to do penance by walking on a Wednesday at Friday in Lent "like a humble penitent, before the cross-bearer, publicly in procession, clad only in his surplice and almoner, and to say the psalms of the passion kneeling before the high altar, publicly during high mass," and "also to abstain from the house of widow Archdeacon, who, it may be inferred, was the cause of the quarrel, except with honest persons, and to behave himself well and honestly to the ministers of the church." He was then threatened that if he carried a dagger again he would be at once suspended. Yet in September, 1482 (p. 42, an entry which should have followed the visitation of 1481), he was again warned "to show himself kindly and pleasant to his fellows," on pain of a fine of 40s. On the 21st October, 1486, when "nearly all the vicars came before the guardians in the chapter-house at Treviso, to complain that he does not conduct himself in a way becoming a priest, especially in choir and singing," he is still only warned and ordered to amend on pain of a fine of 40s. Yet once again, later in the same year, "last day of February, 1486," (in an entry, omitted by mistake from the print), he signs his name in the register (p. 116) to a copy of a solemn undertaking, which he read out before the chapter "from a certain paper schedule," "to be of good behaviour, as well at table as elsewhere," and to conform in singing to his brethren. Unfortunately he seems to have died soon after this, and we lose sight of him.

The career of John Ball will serve, however, for an equally curious illustration of the manners and customs of the vicar choral, as we can trace him from his hot youth to cold old age, and the grave. He first appears as a vicar choral giving evidence against the morals and manners of Thomas Gurnell in 1470. In 1475 "suspiciously and at a suspicious time he has frequented since last Christmas the house of Agnes Baynton so much so that the

Curator of Ball vicar choral, chantry priest, and churchwarden, 1470-1527.

neighbours saw him leaving her garden at first peal for matins." He does not celebrate for the chauntries for which he is bound (he appears, as were many of the vicars choral, to have been a chauntry priest as well), and is defamed with Margaret, the apothecary's wife. For this he is ordered to amend on pain of suspension. He also "laid violent hands on Sir John Gregory, and Gregory laid in wait for Bull to strike him, in the church." For this he is to pay 6s. 8d. fine, unless he can get his brethren to let him off. Two years later he is haled before the churchwardens for "having been defamed with Agnes Saynton by her rival Agnes Harcold." He was allowed to purge himself, according to the old fashion, by witnesses to character, eight in number, but was warned to keep away from the said Agnes, "church and market alone excepted." On 1st July, 1478, "it is detected that Bull, when the great gate of the vicars is shut and before its opening, has been seen praying in the church, whence arises a presumption that he often spends his nights out of the vicars' house." "Thrice or four times a week he absents himself from matins, prime, and hours, and sometimes twice or thrice a week does not appear in choir at all." "He often leaves the town without leave from the chapter." "He has never been punished for beating Gregory in the churchyard." He is defamed with Cristina Saynton. "He shirks Preciosa. Twice this week he slept at matins." A note is added: "Examine into the matter of Bull and Cristina Saynton." Finally comes the sentence: "Because Sir John Bull frequents the house of Agnes Saynton, a woman forbidden him once, twice, and thrice on pain of suspension, let him be suspended for *three days* from office and benefice." The next entry is 12th February, the same year, of Bull and Kendall (another vicar choral) "having quarrelled in the churchyard at the instigation of the Tare-sower, so much that each striking the other produced great bloodshed; And because the Reverend Father Lawrence (Booth), Archbishop of York, was then staying in his manor at Southwell, lest crimes remain unpunished, and because

neighbours saw him leaving her garden at first peal for matins." He does not celebrate for the chantry for which he is bound (he appears, as were many of the vicars choral, to have been a chantry priest as well), and is detained with Margaret, the apothecary's wife. For this he is ordered to stand on pain of suspension. He also "laid violent hands on Sir John Gregory, and Gregory laid in wait for Bull to strike him, in the church." For this he is to pay 6s. 8d. fine, unless he can get his brethren to let him off. Two years later he is haled before the churchwardens for "having been defamed with Agnes Sayton by her rival Agnes Harcobb." He was allowed to purge himself, according to the old fashion, by witnesses to character, eight in number; but was warned to keep away from the said Agnes "church and market alone excepted." On 1st July, 1478, "it is detected that Bull, when the great gate of the vicars is shut and before its opening, has been seen praying in the church, whence arises a presumption that he often spends his nights out of the vicars' house." "Thrice or four times a week he absents himself from matins, primes, and hours, and sometimes twice or thrice a week does not appear in choir at all." "He often leaves the town without leave from the chapter." "He has never been punished for beating Gregory in the churchyard." He is detained with Christian Sayton. "He strikes Provost. Twice this week he is sent to sleep at matins." A note is added: "Examine into the matter of Bull and Christian Sayton." Finally comes the sentence: "Because Sir John Bull occupies the house of Agnes Sayton, a woman forbidden him once, twice, and thrice on pain of suspension, let him be suspended for three days from office and benefice." The next entry is 13th February, the same year, of Bull and Kendall (another vicar choral) "having quarrelled in the churchyard at the instigation of the Trowseyer, so much that each striking the other produced gashwounds; And because the Reverend Father Lawrence (Rector, Archbishop of York, was then staying in his manor at Southwell, last crimes remain unpunished, and because

the right reverend father took it much amiss that even in his presence the ministers of the church did not desist from quarrelling and fighting," therefore it is decreed that no vicar choral shall carry arms, "unless about to leave town by license of the chapter, on pain of a fine of 6s. 8d. to the fabric;" if he does, and strikes any one, "he shall also be deprived of the weapon and suspended for ever, without hope of return." But then comes the usual saving clause which made ecclesiastical discipline over ecclesiastics so futile, "except by special grace of the chapter." At the visitation of 1481, Bull had changed his stall, and was then vicar of the sacrist prebend, and as sacrist, his canon being non-resident, he had to sleep in the church. He did not do so. He and Cartwright sang in choir, without paying any attention to each other, so as to disturb the choir. He slept at matins, he left the church doors open, he was "a bad attendant at choir, especially at prime." If anything happened to him it does not appear. In 1483 he was accused of adultery with one woman and with soliciting another; and suspended, to a day nine days thence, until he could clear himself by six compurgators. Whether his purgation took place we are not informed. In 1484 he and Kendall are accused of intimacy with women of bad character, "whom they take under suspicious circumstances into their chauntries; they have been corrected by the guardians for this." He does not sleep in the church,—for which he is warned,—he carries a dagger secretly, he shirks chapter. At the visitation of 1503 he contumaciously absents himself, and is ordered to pay a pound of wax to the standard light. This is the record of a man who in 1505 is promoted to another stall, and from 1511 onwards acts as churchwarden and corrects others, and dies in office in 1537. It is true that, assuming he was made a vicar choral at twenty-four, he must have been at least sixty years old when he appears as a churchwarden, and that all his graver delinquencies which are reported occurred when he was under forty. But it is surely an odd state of discipline which enables a

the right reverend father, took it much amiss that even in his presence the ministers of the church did not desert from quarrelling and fighting," therefore it is decreed that no vocal choir shall carry arms, "unless about to leave town by reason of the chapter, on pain of a fine of 50. s. to the choir;" if he does, and strikes any one, "he shall also be deprived of the weapon and suspended for ever, without hope of return." But then comes the usual saving clause which makes ecclesiastical discipline over ecclesiastics so futile, "except by special grace of the chapter." At the visitation of 1451, Bell had changed his stall and was then vicar of the vicarial parson, and as sacrist, his canon being non-resident, he had to sleep in the church. He did not do so to each other, so as to disturb the choir. He slept at night, he left the church doors open, he was "a bad attendant at choir, especially at prime." If anything happened to him it does not appear. In 1488 he was accused of adultery with one woman and with soliciting another; and suspended, to a day nine days thence, until he could clear himself by six comparisons. Whether his purgation took place we are not informed. In 1494 he and Kendall are accused of intimacy with women of bad character, "when they take under suspicious circumstances into their chambers; they have been corrected by the Rector for this." He does not sleep in the choir, "for which he is warned," he carries a dagger secretly, he strikes chapter. At the visitation of 1503 he contumaciously absents himself, and is ordered to pay a pound of wax to the standard light. This is the record of a man who in 1505 is promoted to another stall, and from 1511 onwards acts as churchwarden and corrects others, and dies in office in 1537. It is true that, assuming he was made a vicar at twenty-four, he must have been at least sixty years old when he appears as a churchwarden, and that all his later delinquencies which are repeated occurred when he was under forty. But it is surely an odd state of discipline which enables a

man with such a record to attain high office in the church, in regular seniority, and govern others.

It may be thought that Cartwright and Bull have been selected as "shocking examples" because they were worse than all the dwellers in Southwell. This is not so. To mention one proof to the contrary, half-a-dozen at least of the vicars choral and chauntry priests are intimate with Agnes or Cristina Saynton. But let us take, for example, the earliest and the latest visitations, which are given fully, those of 1475 and 1506.

Specimen visitations,
1475, 1506.

The general complaints are more or less trivial, though they present a picture of general carelessness and neglect of the due performance of services, the only duty which had to be performed. "The ministers of the church do not observe the rests in singing the psalms." "The chauntry chaplains do not come to Preciosa." "The vicars choral have certain bye-laws which are not enforced; the chapter must interfere, or crimes will remain unpunished." "The secrets of the chapter and the vicars are revealed in the town, especially in Isabella Bury's house." "The chauntry parsons (personæ) pay no attention to the precentor in chaunting." "The ministers of the church shirk service, especially at Whitsuntide and on synod days." "The officiating priest of the week is commonly not in the choir when the bells have done ringing; the choir-masters (rectores chori) are tardy too." "The cemetery is not properly kept, but animals are allowed to defile it." "Only one gradual on the north side (of the choir) and two on the south." The particular charges against individuals are a mixture of triviality and gravity: "Stephen Clark shirks matins twice or thrice a week; neglects to perform the masses of his chauntry; is a common tavern-hunter, shirks preciosa, rarely celebrates mass." "Norton habitually shirks prime and the other canonical hours;" when he is there goes in and out, "at vespers six or seven times;" "is a common talker in choir during service;" "is a common ribald and scold among the laity to the opprobrium of clerics;" reveals the chapter secrets. Ledenam is "a common

man with such a record to attain high office in the church, in regular seniority, and govern others.

It may be thought that Cartwright and Hall have been selected as "stocking examples" because they were worse than all the dwellers in Southwell. This is not so. In mention one proof to the contrary, half-a-dozen at least of the vicars choral and chorists are intimate with Agnes or Christian Barton. That let us take, for example, the earliest and the latest visitations which are given fully, those of 1475 and 1506.

The general complaints are more or less trivial, though they present a picture of general carelessness and neglect of the due performance of services, the only duty which had to be performed. "The ministers of the church do not observe the rule in singing the psalm." "The chorists complain he not comes to rehearsal." "The vicars choral have certain by-laws which are not observed; the chapter must interfere, or crimes will remain unpunished." "The records of the chapter and the vicars are revealed in the town, especially in Isabella Buty's house." "The chorists pay no attention to the precentor in chanting." "The ministers of the church slack service, especially at Whitsuntide and on eynd days." "The officiating priest of the week is commonly not in the choir when the bells have done ringing; the choir-masters (rectors' choir) are tardy too." "The chorists are not properly kept, but animals are allowed to dole it." "Only one frechord on the north side (of the choir) and two on the south." The particular charges against individuals are a mixture of triviality and gravity: "Stephen Clark which is native twice or thrice a week; neglects to perform the masses of his choristry; is a common tavern-hunter, which provokes rarely ecclesiastical men." "Norton habitually shifts prime and the other canonical hours; when he is there goes in and out, at vesper six or seven times;" "is a common talker in the singing service;" "is a common shill and squall among the laity in the opportunity of service;" reveals the chapter secrets. Likewise is "a common

Freedom visitations
1475, 1506

tavern-hunter, often drunk," shirks his chauntry duties. John Bull we have already had. Knolles "hardly ever attends matins or prime, and sleeps at matins three or four times a week, suspiciously frequents Jane Cook's house," "commits adultery with her." Button, Custans, Barthorp, Tykhill, Warsopp, shirk choir. Tykhill carries on business on holy days, and shirks his chauntry. Gregory, sacrist, sleeps outside the church and neglects his duty. Gregory and Bull fight, as we have seen. Gregory and Norton fight in the chapter-house, and Gregory would have killed Norton in Isabel Bury's house if she had not stopped him. Gregory breaks Warsopp's head in the vicars' hall. Betbank administered noxious herbs for an unlawful purpose to Catherine Bexwyk. He purges himself with six witnesses, kindred spirits among the vicars choral. Hyll, Knolles, and Norton do not pay their debts. Even the prebendaries come in for their share. The prebendaries of Woodborough and of Eton have let their vicars' salaries fall into arrear. Reper is not paid by the chapter. At the end of the visitation are some grave proceedings, on an action of slander by a layman, in which four vicars choral and three chauntry priests are mixed up in some charge of felony.^a Knolles is suspended till he has paid the costs of the proceedings. Out of sixteen vicars choral and thirteen chauntry priests, some of whom are also vicars choral, thirteen are impeached for neglect of duty or for graver offences. Shirking matins and prime is no doubt a not very heinous offence in itself, though when you are paid on purpose to attend, it shows a pretty general slackness. In the view of the ministers, too, habitual shirking generally implied a graver offence behind it, and was commonly accompanied by drunkenness and immorality. But of all those incriminated and found guilty, not one was actually punished except Gregory, who was fined a substantial sum, £1; the rest were merely warned to amend on pain of suspension.

In the last fully reported visitation, that of 1506, the com-

^a That the felony was not Betbank's offence above noted is clear. It was one in which four vicars and three chauntry priests were concerned.

favoured, often drunk, shirks his charitable duties. John Ball, we have already had. Knowles "hardly ever attends matins or prime, and sleeps at matins three or four times a week, especially frequents Jane Cook's house," "commits adultery with her." Hutton, Custance, Barthorp, Tyndall, Warsop, shirk their duties, carry on business on holy days, and shirk his charitable duties, sleep outside the church and neglect his duties. Gregory and Bull fight, as we have seen. Gregory and Norton fight in the chapter-house, and Gregory would have killed Norton in Isabel Bury's house if she had not stopped him. Gregory breaks Warsop's head in the vicar's hall. Belbank administered noxious herbs for an unlawful purpose to Catherine Bosworth. He purges himself with six witnesses, kindred spirits among the vicars choral. Hyll, Knowles, and Norton do not pay their debts. Even the vicar-beneficiaries come in for their share. The prebendaries of Woodborough and of Upton have let their vicars' salaries fall into arrear. Proper is not paid by the chapter. At the end of the visitation six some grave proceedings, on an action of slander by a layman, in which four vicars choral and three chantry priests are mixed up in some charge of felony.* Knowles is suspended till he has paid the costs of the proceedings. Out of sixteen vicars choral and thirteen chantry priests, some of whom are also vicars choral, thirteen are impeached for neglect of duty or for graver offences. Shirkling matins and prime is no doubt a not very heinous offence in itself, though when you are paid on purpose to attend, it shows a pretty general slackness. In the view of the ministers, too, habitual shirkling generally implied a graver offence behind it, and was commonly accompanied by drunkenness and immorality. Not all those incriminated and found guilty, not one was actually punished except Gregory, who was fined a substantial sum, £1; the rest were merely warned to amend on pain of suspension. In the last fully reported visitation, that of 1500, the can-

* That the felony was not Belbank's offence appears from the fact. It was one in which four vicars and three chantry priests were concerned.

plaints are more general, and the record seems to end abruptly. The following delinquencies are detected. Vicars and chauntry priests shirk choir and come *tarde*, especially at prime and the other canonical hours. Many laugh and talk during service. The choir-masters, officers apparently going in some sort of rotation, ^a leave the choir in their copes and walk about the chapels and aisles, especially at matins. They hurry the psalms and mumble them especially in Lent. The processions are disorderly, and they go in a flock instead of separately and severally. Bowing and turning to the altar at the beginning of hours, at glorias, and creed are ignored. The vicars and chauntry priests have to be warned to be home by curfew, not to sleep in the town, not to frequent public-houses, or to have suspect women to their rooms. In regard to religious duties, they are to perform their chauntry duty, not to confess to each other walking about, not to breakfast before mass, to come to canonical hours as they are sworn on admission, not to throw their habits about, but to put them in the chests.

Of particular complaints the first is very odd. Penketh scratches or blows (stringit) his nose so that he makes it bleed, to the annoyance of the other vicars, and he spits too far, and sometimes into the faces of the choir-masters; when he is choir-master he leaves the choir in his cope. Bekyrke, when he is the officiating priest, goes out immediately after the opening prayer and comes back at the end; he also spits too much, and that over the books and spoils them. Fryth shirks choir and sleeps outside the vicars' house. Steill, "a very bad choir-keeper," lolls about on the stalls and reads the books, rarely sings; he and Woodhouse come home from the town too late, after curfew, or even after nine o'clock. Vincent, Wylson, Martyn, Babyngton, Farrer, shirk choir or sleep at matins. Farrer is fined a pound of wax for having put the clock back one morning and made every one late.

^a At Lincoln the period seems to have been a fortnight. *Novum Registrum*, ed. Bp. Wordsworth, p. 42.

points are made general, and the record seems to end abruptly. The following descriptions are detailed. Vicars and chorists priests think choir and come rarely, especially at prime and the other canonical hours. Many laugh and talk during service. The choir-masters, officers apparently going in some sort of rotation, leave the choir in their copes and walk about the chapel and aisle, especially at matins. They carry the psalter and number them especially in Lent. The processions are disorderly, and they go in a flock instead of separately and severally. Howling and turning to the altar at the beginning of hours, at glorias, and even are ignored. The vicars and chorists priests have to be warned to be home by curfew, not to sleep in the town, not to frequent public-houses, or to have respect women to their rooms. In regard to religious duties, they are to perform their chantry duty, not to confess to each other walking about, not to breakfast before mass, to come to canonical hours as they are sworn or admission, not to throw their habits about, but to put them in the chests.

Of particular complaint the first is very odd. For each recitation or blow (striking) he has so that he makes it bleed, to the annoyance of the other vicars, and he spits too far, and sometimes into the faces of the choir-masters; when he is choir-master he leaves the choir in his cope. But when he is the officiating priest, goes out immediately after the opening prayer and comes back at the end; he also spits too much, and that over the books and spoils them. Tyrth thinks choir and sleeps outside the vicar's house. Still, "a very bad choir-keeper," loafs about on the stalls and reads the books, rarely sings; he and Wadhams come home from the town too late, after curfew, or even after nine o'clock. Vincent, Wydon, Martin, Habyington, Farrer, think choir or sleep at matins. Farrer is fined a pound of wax for having put the clock back one morning and made every one late.

* At Lincoln the parish seems to have been a collegiate. *Annals of Lincoln*, p. 42.

Wright suspiciously frequents the widow Yoman's house, and she is perpetually coming to his room. He swears "she is his spiritual sister and cousin," but she is not to come to his room again unless he is sick. As, at the previous visitation, another vicar choral had confessed to relations with this lady, for which he had been fined 2 lb. of wax; as four years before, yet another vicar had been solemnly made to resign and be readmitted on condition of having no more to do with her; and as, two years before that again, still another vicar or chauntry priest had been frequenting her house, "to the peril of his soul and the grave scandal of the church," we may perhaps wonder at the ease with which the chapter admitted the spirituality of the relationship. As in 1475, so in 1506, the only result of the visitation is "promised to amend." How futile this was may be seen from George Vincent's case. In 1503, when he was a deacon, he had been alleged to be guilty of one of the worst crimes charged in the "Black Book of the Monasteries"; when he reappears to public notice at the Visitation of 1519 he is charged with neglect of his duty as organist, with shirking choir or sleeping at matins, and with graver offences with one of the numerous Agneses who frequented Southwell, and yet in 1519, as before, he is only called on to "promise to amend."

There are just eight instances in the whole book in which suspension of vicars choral or chauntry priests actually took place; three being for "contumacy" in disobeying the orders of the chapter, one for slander of a layman that he had forged letters to cause certain vicars to be indicted for felony, one for stealing part of a deer out of the lodge in the archbishop's park, in which case apparently the suspension was, "until certain peoples' anger is abated." Only two out of the innumerable cases are actually suspended for sexual misbehaviour. One of the suspensions is curious, as a good specimen of the identity of the medieval excommunication with the modern boycott. William Buller, the venison-stealer, was charged before W. Fitzherbert, canon residentiary, "in the

Penalty of suspension.

Wright suspiciously suspects the widow Yoman's house, and she is perpetually coming to his room. He swears "she is his spiritual sister and cousin," but she is not to come to his room again unless he is sick. As, at the previous visitation, another vicar charged had confessed to relations with this lady, for which he had been fined 2 lb. of wax; as four years before, yet another vicar had been solemnly made to resign and he re-admitted on condition of having no more to do with her; and as two years before that again, still another vicar or chantry priest had been resigning, "to the peril of his soul and the grave scandal of the church," we may perhaps wonder at the ease with which the chapter admitted the spirituality of the relationship. As in 1475, so in 1500, the only result of the visitation is "promised to amend." How little this was may be seen from George Vincent's case. In 1505, when he was a deacon, he had been alleged to be guilty of one of the worst crimes charged in the "Black Book of the Monasteries"; when he respires to public notice at the Visitation of 1510 he is charged with neglect of his duty as organist, with drinking ale or sleeping at masses, and with graver offences with one of the numerous Agnones who frequented Southwell, and yet in 1519, as before, he is only called on to "promise to amend."

There are just eight instances in the whole book in which suspension of vicars, clerics or chantry priests actually took place; three being for "contumacy," in disobeying the orders of the chapter, one for slander of a layman that he had forged letters to cause certain vicars to be indicted for felony, one for stealing part of a deer out of the lodge in the archbishop's park, in which case apparently the suspension was "until certain people's anger is abated." Only two out of the innumerable cases are actually suspended for sexual misbehavior. One of the suspensions is curious as a good specimen of the identity of the medieval examination with the modern process. William Butler, the venison-steward, was charged before W. Tucketh, canon residentiary, "in the

chapter-house publicly making a chapter," with being *ipso facto* excommunicate for having laid violent hands on Robert Pendereth, in a tavern, in mixed company of clerks and laymen. He did not deny the charge; whereon he was declared excommunicated, ordered to divest himself of his choral habit, "and not to eat or drink with his fellow vicars sitting at table with them, but to be served with necessary food by the vicars' servant while sitting by himself at table, either on the right or left hand." Six days later he appeared again before the chapter and was asked, "Why he had disobeyed the order given him?" to which he not humbly but in an insolent spirit answered, 'Why do I pay the same for my food and table as the rest of my colleagues?' The canon said, 'I see you are a son of iniquity, and neither disposed to grace nor good manners nor good conduct.' Whereon the vicar fatuously said 'that he would not come to the chapter to learn wisdom or prudence.' Whereon the canon warned all the ministers of the church 'to avoid his company and not to hold any communication with him.'" The boycott was very quickly effectual. Next day "Sir William appeared before the same venerable canon, sitting as a court in the chapter-house, in tears, humbly begging pardon on his bended knees; whereon Master William seeing the same Sir William contrite for his monstrous crime and contumacy, satisfaction having been made to the injured party, he was absolved, and touching the sacred gospels he (the canon) enjoined him (the vicar choral) next Sunday with bare feet and uncovered head to walk before the procession carrying a wax taper in his hand, and before the image of the Blessed Virgin Mary, at mass, to say the penitential psalms on his bended knees." This was the regular form of penance in use at Southwell. We meet with none of the ferocious "fustigations" or floggings round the church, churchyard, or town freely resorted to at Ripon or Durham in the same period, especially against the woman in the case. Nor, on the other hand, are there any punishments of quite such a comic character as that resorted to at Wells in

Penalty of penance.

chapter-house publicly making a chapter, with being given to the excommunicate for having laid violent hands on Robert Pechersch, in a tavern, in mixed company of clerks and laymen. He did not deny the charge; whereon he was deposed excommunicated, ordered to divest himself of his clerical habit, "and not to eat or drink with his fellow vicars sitting at table with them, but to be served with necessary food by the vicars' servants while sitting by himself at table, either on the right or left hand." Six days later he appeared again before the chapter and was asked, "Why he had disobeyed the order given him?" in which he not humbly but in an insolent spirit answered, "Why do I pay the same for my food and table as the rest of my colleagues?" The canon said, "I see you are a son of iniquity, and neither disposed to give nor good manners nor good conduct." Whereon the vicar intemperately said, "that he would not come to the chapter to learn wisdom or prudence." Whereon the canon warned all the ministers of the church "to avoid his company and not to hold any communication with him." The boycott was very quickly effected. Next day "Sir William appeared before the venerable canon, sitting as a court in the chapter-house, in tears, humbly begging pardon on his behalf known; whereon Master William seeing the same Sir William contrite for his monstrous crime and contumacy, satisfaction having been made to the injured party, he was absolved, and touching the sacred gospel he (the canon) enjoined him (the vicar) next Sunday with bare feet and uncovered head to walk before the procession carrying a wax taper in his hand, and before the image of the Blessed Virgin Mary, at mass, to say the penitential psalm on his behalf known." This was the regular form of penance in use at Southwell. We meet with none of the ferocious "institutions" or flagging round the church, stinkyard, or town freely resorted to at Lipton or Durham in the same period, especially against the women in the case. Not, on the other hand, are there any punishments of quite such a comic character as that resorted to at Wells in

1511, when a vicar choral convicted of several adulteries was ordered "to paint one king before the choir door which is not yet painted, and if he escaped prosecution in the king's court, to paint another king not yet painted." This experiment seems to have been so successful that another chauntry priest having been ordered 'candle penance' for a similar offence, it is commuted to "painting the image of St. Michael and its canopy (tabernaculo)." Whether from the milder manners of the Midlands, or some other cause, Southwell steered a middle course, and adopted the mild but sufficient candle-and-sheet penance. It was, however, rarely inflicted on the staff of the minster, there being only four cases of it in the book, whereas whenever the woman was caught she got the full penance. Agnes, or Cristina, Saynton (she is called both in the same sentence) had to go for three Sundays "in front of the procession with the cross-bearer, with a wax candle worth a penny in her hand, with bare feet and legs (tibiis, *i.e.* bare from the knee downwards), clothed only in a loose shift (tunica soluta), with a loose towel on her head," while her companion Warsopp, after many warnings, was only suspended.

Such then was the state of the church and clergy of Southwell in the century preceding the Reformation. We know from such books as Mr. Fowler's edition of the Ripon Chapter Acts, and Mr. Reynolds's privately-printed Wells records, that things were no worse at Southwell than elsewhere. It is, indeed, sometimes suggested that such records do not show the real state of affairs; that the scandals are mere scandal, the malicious gossip and backbiting of small communities. If this were so, one might humbly wonder what good to the inmates or the world such malignant and nasty-minded communities were. But in truth it is not so. The most immaculate members of the community, those against whom little or nothing is alleged, are often the strongest in their evidence against their fellows. And if they were mere backbiters, the back-bitten have a singularly lamb-like way of meeting the attack. As a rule, they submit without a recorded murmur to the warning or

Estimate of results
of visitations.

1511, when a vicar official convicted of several adulteries was ordered "to paint one knee before the choir door which is not yet painted, and if he escaped prosecution in the king's court, to paint another king not yet painted." This experiment seems to have been so successful that another abbot, just having been ordered 'candle-penance' for a similar offence, it is commented to "painting the image of St. Michael and his company (Satanus)." *Wetherston* the milder manners of the Middle Ages, or some other cause, Southwell altered a milder course, and adopted the mild but sufficient candle-and-sheet-penance. It was, however, rarely inflicted on the staff of the minister, there being only four cases of it in the book, whereas whenever the woman was caught she got the full penance. A monk or Christian, *Satanus* (she is called both in the same sentence) had to go for three Sundays "in front of the procession with the cross-bearer, with a wax candle worth a penny in her hand, with bare feet and legs (thighs, &c. bare from the knee downwards), clothed only in a loose shift (lunatic's nightgown), with a loose towel on her head," while her companion *Wynnyf*, after many warnings, was only suspended.

Such then was the state of the church and clergy of Southwell in the century preceding the Reformation. We know from such books as *Mr. Fowler's edition of the Ripon Chapter Acts*, and *Mr. Rynd's privately-painted Wells records*, that things were no worse at Southwell than elsewhere. It is, indeed, sometimes suggested that such records do not show the real state of affairs; that the scandals are mere scandals, the malicious gossip and backbiting of small communities. If this were so, one might hardly wonder what good to the inmates or the world such malignant and malicious included communities were. But in truth it is not so. The most inaccurate members of the community, those against whom little or nothing is alleged, are often the strongest in their evidence against their fellows. And if they were mere backbiters, the back-bitten have a singularly sure-fire way of meeting the attack. As a rule, they submit without a recorded murmur to the stinging or

the mild punishments imposed. In the great majority of the offences "detected," the offence is admitted by the offender promising to amend, or submitting to a warning.

Thus, at the Visitation of 1475, out of twelve accused, including two for unlawful wounding in church and chapter-house, ten submit to warning or punishment; one, accused of not accounting for surplus income of his chauntry, successfully defends himself by producing his foundation deeds; another, accused of felony, successfully goes to purgation, *i. e.*, is acquitted, not after an examination of facts, but by the production of half-a-dozen of his colleagues as witnesses to character. In 1478, out of eighteen accused of offences, including dicing and sexual immorality, all but one submit to warning or punishment; one, accused of adultery, goes to compurgation successfully. All the "detecta" are echoed in injunctions issued by the chapter, clearly showing that the judges at least thought that "detecta" and "comperta," detection and conviction, were practically the same. At the Visitation of 1481, seventeen persons are "detected," mostly of light faults, mere shirking services, and no results are given. But are we to conclude that the proportion of guilty is any less? In 1484 seventeen are charged; all but five, including some grave moral offenders, are warned or punished. Of the other five we hear no more; but it is by no means clear they were not guilty or not warned or punished, as the records are very incomplete. We need not pursue the inquiry into later visitations, where sometimes the results are recorded, sometimes not. From the facts stated we may fairly infer that when it was said an offence is detected, and nothing is recorded to the contrary, in ninety-nine cases out of a hundred it was taken to be proved. Even in the infinitesimal number of cases in which successful purgation took place, we cannot attach any more importance to it as a proof of innocence than did the judges themselves,—men, as a rule, learned in the law and skilled in the practice of the busy and important Ecclesiastical Courts—who, purgation notwithstanding, in most cases warned the "not guilty" not to do it again.

the mild punishments imposed. In the great majority of the offences "detected," the offence is admitted by the offender promising to amend, or submitting to a sentence.

Thus, at the Visitation of 1475, out of twenty accused, including two for unlawful wounding in church and chapel-houses, ten submit to warring or punishment; one, accused of not accounting for surplus income of his chantry, successfully defends himself by producing his foundation deeds; another, accused of felony, successfully goes to purgation, i.e., is acquitted, not after an examination of facts, but by the production of half-a-dozen of his colleagues as witnesses to character. In 1478, out of eighteen accused of warring, including dining and sexual immorality, all but one submit to warring or punishment; one, accused of adultery, goes to purgation, i.e., is acquitted. All the "detected" are asked in interrogations issued by the chapter, clearly showing that the judges at least thought that "detected" and "compared," detection and conviction, were practically the same. At the Visitation of 1481, seventeen persons are "detected," mostly of light faults, more striking services, and no results are given. But see we to conclude that the proportion of guilty is any less? In 1484 seventeen are charged; all but five, including some grave moral offenders, are warned or punished. Of the other five we hear no more; but it is by no means clear they were not guilty or not warned or punished, as the records are very incomplete. We need not pursue the inquiry into later visitations, where sometimes the results are recorded, sometimes not. From the facts stated we may fairly infer that when it was said an offence is detected, and nothing is recorded to the contrary, in ninety-nine cases out of a hundred it was taken to be proved. Even in the infinitesimal number of cases in which successful purgation took place, we cannot attach any more importance to it as a proof of innocence than did the judges themselves—now, as a rule, feared in the law and allied in the practice of the busy and important Ecclesiastical Courts—who, purgation notwithstanding, in most cases, warned the "not guilty" not to do it again.

Further, a large proportion of the worst cases in the record do not depend on "detecta" at all, but occur as "corrections," i.e., the warning or punishment only is recorded. It is said it is as unfair to judge from a record of "corrections" what the state of the church was, as it would be to judge of the state of London from the reports of the police or divorce courts, and that there are black sheep in every flock. But, apart from the fact that statistics of police courts and divorce courts do shed considerable light on the state of society, the answer is that these visitations are not the records of a police court, in which only notorious or open offenders appear, at the instance of those who have suffered from them, but are the more or less unconscious revelations of a domestic forum, in which the whole society is brought under examination, and the informers are the friends and colleagues of the offenders. Besides, just as we can infer from the punishments meted out in police courts the relative heinousness attributed, for instance, to offences against the person as compared with offences against property, and the relative frequency of the matters charged, so we can infer from the sentences inflicted in this domestic forum the true view in which these offences are regarded. From this point of view we can only conclude that neglect of duty and sexual immorality were so common that they were never punished, except when some public scandal was created by them. And the reason why contumacy was so severely dealt with was that the chapter, being a public court, the very foundations of ecclesiastical power were shaken if its own subordinates were allowed to defy its authority. Moreover, these are the records of a picked section of society supposed to lead a higher life and to be an example to others. The true parallel to-day would be an inquisition on the masters of a public school or the dons at a university. We should be very much astonished to find anything like the record of *detecta et comperta* after such a visitation that we do here.

A further defence adopted is "*autres temps, autres mœurs.*" The manners of those days were not those of ours, and the Southwell clerks were no worse, even perhaps a good deal better, than

Further, a large proportion of the worst cases in the record do not depend on "defect" at all, but occur as "corrections," i.e., the warning or punishment only is recorded. It is said it is as unwise to judge from a record of "corrections," what the state of the church was, as it would be to judge of the state of London from the reports of the police or divorce courts, and that there are black sheep in every flock. But apart from the fact that statistics of police courts and divorce courts do shed considerable light on the state of society, the answer is that these violations are not the records of a police court, in which only notorious or open offenders appear, at the instance of those who have suffered from them, but are the more or less unconscious revelations of a domestic forum, in which the whole society is brought under examination, and the informers are the friends and colleagues of the offenders. Besides, just as we can infer from the punishments meted out in police courts the relative delinquencies attributed, for instance, to offences against the person as compared with offences against property, and the relative frequency of the matters charged, so we can infer from the sentences inflicted in this domestic forum the true view in which these offences are regarded. From this point of view we can only conclude that neglect of duty and sexual immorality were so common that they were never punished, except when some public scandal was created by them. And the reason why contumacy was so severely dealt with was that the character of a public court, the very foundations of professional power were shaken if its own subordinates were allowed to defy its authority. Moreover, these are the records of a picked section of society, supposed to lead a higher life and to be an example to others. The true parallel to-day would be an inspection on the masters of a public school or the dons at a university. We should be very much surprised to find anything like the record of black sheep which such a visitation that we do here.

A further defence against it "outlets, wrong, wrong wrong." The manners of these days are not those of ours, and the Southwell clerks were no worse, even perhaps a good deal better, than

the laymen around them. No doubt the manners, perhaps even the morals, of those days were not those of ours. The ordinary middle-aged, middle-class citizen, still less the ordinary priest of to-day, is not found dicing, drinking, duelling, divorce-courting, duty-shirking. But it is not much of a testimony to the utility of faith, if the "ages of faith" have to fall back on the defence that the very priests of the altar were morally below the bulk of the vulgar of to-day. Whether the clerks or the laity were the worst in those days we have no precise means of knowing. All we can say is that it would not have been easy for the morals or the manners of Cartwright, Bull, Warsopp, Penkith, Lemyng, Vincent, and a host more, to be much worse than they were. Henry VIII. himself, with all the advantages and opportunities of his position, dined, drank, and qualified for the divorce court with no greater zeal than Gregory, or Nicholas Walton. But then Henry VIII. was not sworn to chastity nor endowed for holiness. Gregory, &c., were. And the question as it may well have presented itself to the reformers was not a nice interrogation as to whether the clergy or the laity were the most given to breaking the ten commandments, or any of them, but whether it was worth while to appropriate huge endowments, bearing an enormous proportion to the whole national wealth, to diverting from the ranks of producers and workers a crowd of some of the most intelligent men of the time, and to paying them for duties which they did not perform, and for a life of devotion and self-restraint which they did not, in fact, lead. They may well have thought it was worse than wasteful to endow a special corps of guides to the stars, who were mostly to be found in the nearest public-house.

Secular canons compared with monks and regular canons.

A further question presents itself whether the secular colleges were worse than their monastic rivals. To this question Dr. Jessopp's work supplies a partial answer. Norwich was a cathedral of monks instead of secular canons, to whom the bishop visiting was an outside power to be kept at arm's length and to be told no more than could be helped. Yet Bishop Goldwell's visitation in 1492 told very much the same tale as the Southwell visitations. Women stay all night

the laymen around them. No doubt the nuns, perhaps even the monks, of these days were not those of ours. The ordinary, middle-aged, middle-class citizen, still less the ordinary priest of to-day, is not found doing, drinking, duelling, divorcing, counting, daily-thinking. But it is not much of a testimony to the utility of faith, if the "ages of faith" have to fall back on the defense that the very priests of the altar were morally below the bulk of the vulgar of to-day. Whether the clerks or the laity were the worst in these days we have no precise means of knowing. All we can say is that it would not have been easy for the monks or the nuns of Carthusian, Vall, Waverley, Fountains, Evesham, Vincent, and a host more, to be much worse than they were. Henry VIII. himself, with all the advantages and opportunities of his position, died, drunk, and qualified for the divorce court with no greater zeal than Gregory, or Nicholas Watson. But then Henry VIII. was not known to classify nor endorse for holiness Gregory, &c. were. And the question as to how well he presented himself to the reformers was not a nice interrogation as to whether the clerks or the laity were the most given to breaking the ten commandments, or any of them, but whether it was worth while to appropriate huge endowments, besides an enormous proportion to the whole national wealth, to diverting from the ranks of producers and workers a crowd of some of the most intelligent men of the time, and to paying them for duties which they did not perform, and for a life of devotion and self-restraint which they did not, in fact, lead. They may well have thought it was worse than wasteful to employ a special corps of guides to the stars, who were mostly to be found in the nearest public house.

A further question presents itself, whether the secular colleges were worse than their monastic rivals. To this question Dr. Jessop's work supplies a partial answer. Norwich was a cathedral of monks instead of secular masters, to whom the bishop visiting was an outside power to be kept at arm's length and to be told no more than could be helped. Yet Bishop Goldwell's visitation in 1533 told very much the same tale as the Southwell visitations. Women say all night

secular women can
lead with monks
and regular convents

in the monastery; the plate is sold; they talk in choir, cloister, and dormitory; the master of the altar (corresponding to the Southwell sacristan) does not sleep in the church; the sub-sacrist spends his money in extravagance, and is scandalously familiar with the tailor and his wife; chauntry priests are not paid; the choir is not decently served; the monks wander about the church and close, and talk with women of ill fame; no monks are sent to the university. So much for the Cathedral Benedictines. At Wymondham Abbey, also Benedictine, the divine offices are not properly celebrated, the monks are active tradesmen, they hunt and hawk, they do not go home in proper time, the buildings are not kept in repair, the monastery is robbed, the abbot renders no accounts. Similar complaints at Bekenham Priory, especially "of the sub-prior and the frequent visits of Isabel Warner."

Take, again, the visitation by Bishop Nikks, formerly canon of Southwell, in 1514. Four priors of cells plead non-residence as an excuse for knowing nothing about their charges. At Norwich Cathedral itself there are only thirty-eight monks instead of sixty; the chauntries are not served; divine service is not properly kept, specially by sub-prior and third prior; one monk has had a child born to him; sub-prior and three others suspect with sub-prior's servants; the third prior says women have suspicious access to the monastery. It is found, generally, that religion and chastity are not observed, the sub-prior setting a bad example.

At Walsingham, a priory of those "regular canons" for whose superior sanctity fashion at one time ousted the poor secular canons, the whole place is ruled by Jane Smyth, wife of one of the prior's servants, who wears gold rings on her fingers, and is able to ride to Canterbury on the prior's horse; while John Smyth, her husband, is said to be worth 500 marks. The prior struck a labourer and killed him; he keeps a fool, whom he dresses up in a surplice and makes march in the processions. Many canons imitate their prior; they sit up drinking all night, frequent suspicious females, climb over the convent walls at night, and sleep at matins, when they go to them at all. The prior had threatened any one who gave evidence.

in the monastery; the gate is sold; they talk in choir, cloister, and dormitory; the master of the altar (corresponding to the Southwell sacristan) does not sleep in the church; the sub-sacristan spends his money in extravagance, and is scandalously familiar with the tailor and his wife; chantry priests are not paid; the choir is not decently served; the monks wander about the church and close, and talk with women of ill fame; no monks are sent to the university. So much for the Cathedral Bachelors. At Wymondham Abbey, also, throughout the divine offices are not properly celebrated, the monks are active tradesmen, they hunt and hawk, they do not go home in proper time, the buildings are not kept in repair, the monastery is robbed, the abbey renders no accounts. Similar complaints at Ekehampton Priory, especially "of the sub-prior and the frequent visits of Isabel Warren."

Take, again, the visitation by Bishop Nicks, formerly canon of Southwell, in 1514. Four priors of cells placed non-residence as an excuse for knowing nothing about their charges. At Norwich Cathedral itself there are only thirty-eight monks instead of sixty; the chantries are not served; divine service is not properly kept, especially by sub-prior and third prior; one monk has had a child born to him; sub-prior and those who have suspect with sub-prior's servants; the third prior says women have suspicious access to the monastery. It is found, generally, that religion and chastity are not observed, the sub-prior setting a bad example.

At Walsingham, a priory of these "regular canons" for whose superior sanctity fashion at one time ousted the poor secular canons, the whole place is ruled by Jane Smyth, wife of one of the prior's servants, who wears gold rings on her fingers, and is able to ride to Canterbury on the prior's horse; while John Smyth, her husband, is said to be worth 500 marks. The prior struck a labourer and killed him; he keeps a fool, whom he dresses up in a surplice and makes march in the processions. Many canons imitate the prior; they sit up drinking all night, frequent suspicious females, stand over the covent walls at night, and sleep in manes, when they go to them at all. The prior had threatened say one who gave evidence.

At the Benedictine St. Benet's Hulme, there was a conspiracy to tell no tales ; but some very odd tales are told of the prior and his robberies of the convent, and goings on with various married women ; very often there is nobody fit to celebrate mass. At Wymondham similar tales are told of the prior, camerarius, and others. At Augustinian Westacre, Thetford, and Cluniac Bromehill, the same ; in the latter the laundress rules the prior and convent as Jane Smyth did at Walsingham. The nunneries seem to be better, but at Flixton the prioress imitates the priors, and in two other cases evidence of immorality is given. On the other hand in only one college, that of Tompston, are similar complaints made against the master.

It is evident, therefore, that at the very least it is a case of pot and kettle between secular and regular. As far as the evidence goes, it would seem the regulars have the worst of it, owing probably to the greater powers and consequent temptations of the priors. It may be added that there are more hints of the worst crimes of the "black book" in the Norwich than there are in the Southwell Visitations.

After reading these records we cannot help feeling that whatever may be the actual facts as to the compilation of the "black book of the monasteries," and whatever the character of the visitors or the visitation, there was certainly no lack of materials out of which a dozen decently sharp lawyers could frame and prove a damning indictment, and compile books very black indeed. Making every allowance for difference of manners, how long would the universities remain, if at a visitation six heads of houses were found to be robbing their colleges, and living scandalous lives ? Where would the colleges be if their heads were found to have let their young men climb out of college, to have plundered their fellows, and allowed their laundresses or their porters' wives to reign in their lodgings, while even the head of the Ladies' Colleges was not above reproach ? Yet if we want to realise the state of the collegiate churches or religious houses in the 15th century that is the kind of picture we have to present to our minds.

At the Benedictine St. Benedict's House, there was a conspiracy to tell no tales; but some very odd tales are told of the prior and his robberies of the convent, and goings on with various married women; very often there is nobody fit to celebrate mass. At Wyntonham Abbey tales are told of the prior, entertainers, and others. At Angouleme *Wastour*, *Thetford*, and *Clonish Bromfield*, the same; in the latter the hundred tales the prior and convent as Jane Smyth did at *Walsingham*. The nunneries seem to be better, but at *Winton* the prioresse imitates the priors, and in two other cases evidence of immorality is given. On the other hand in only one college, that of *Tompson*, are similar complaints made against the master.

It is evident, therefore, that at the very least it is a case of pot and kettle between secular and regular. As far as the evidence goes, it would seem the regulars have the worst of it, owing probably to the greater power and consequent temptations of the prior. It may be added that there are more hints of the worst crimes of the "black book" in the *Wentworth* than there are in the *Hamwell* Visitation.

After reading these records we cannot help feeling that whatever may be the actual facts as to the compilation of the "black book of the monasteries," and whatever the character of the visitors or the visitation, there was certainly no lack of materials out of which a dozen decently sharp lawyers could frame and prove a damning indictment, and compile books very black indeed. Making every allowance for the difference of manners, how long would the universities remain, if at a visitation six heads of houses were found to be robbing their colleges, and living scandalous lives? Where would the colleges be if their heads were found to have let their young men drink out of college, to have plundered their fellows, and allowed their lawlessness or their porries' wives to regale in their lodgings, while even the head of the ladies' colleges was not above reprehension? Yet if we want to realize the state of the collegiate churches or religious houses in the fourteenth century that is the kind of picture we have to present to our minds.

It cannot, however, be said that it was a degenerate and specially wicked age. The records of Southwell, the records of Beverley, the records of Chichester and Wells show precisely the same state of things in the 13th and 14th centuries that existed in the 15th and 16th. The very earliest statutes of Southwell reveal exactly the same evils as the latest entries in the register. The quarrelling which was so conspicuous among the brethren, "dwelling together in unity" there, was the first thing aimed at by the first words of the statutes of 1248, to which reference is made in the first "correction" of a vicar choral on page 8, as the statute which begins, "But." The many Agneses, those wolves under the name of lambs, who frequented Southwell, were aimed at by the statute of the same edition "ceterum si propter incontinentiam." The shirking "hours," and specially matins, is an evil specially provided for by the same statute, and a penny fine for absence enacted. Even the tavern-haunting is specially mentioned and prohibited. As early as 1264 we have an entry in the White Book of the misbehaviour of a vicar choral with *mulierem solutam*, met by the usual inefficient method of a warning not to do it again. He is indeed suspended for eight days, but that is all. In 1293 (after a visitation, be it observed) the first injunction is "that the vicars and clerks abstain for the future from talking and laughing in the choir, especially when they are bound to give constant attention to the divine service; and if having been warned and rebuked by the chapter they have neglected this, let them be forthwith expelled from the choir." At Beverley, Wells, and Lincoln it would be easy to trace the same flow of complaints right down the stream of time, whether of canons, vicars, or chauntry priests.

In William of Wykeham's statutes for Winchester about 1400,^a we have his authoritative and remarkable statement that nowhere are the rules of founders observed. "Moreover we have in our

^a They were sworn to first in 1400, but it would seem that they had been made and revised before then. The New College, Oxford, statutes, which contain the same words, were first sworn to in 1390.

* They were seen to first in 1857 but it wasn't until they had been made and tested before them. The New College Oxford, founded which contains the same words, were first seen in 1340.

are the rules of lexicology observed. Moreover we have in our we have his authoritative and remarkable statement that nowhere in William of Wykeham's statutes for Winchester about 1400, whether of canons, vicars, or chantry priests.

trace the same flow of complaints right down the stream of time, choir." At Beverley, Wells, and Lincoln it would be easy to they have neglected this let them be forthwith expelled from the service; and if having been warned and rebuked by the chapter when they are bound to give constant attention to the divine the future from talking and laughing in the choir, especially the first injunction is "that the vicars and clerks abstain for days, but that is all. In 1303 (after a visitation, as it occurred) warning not to do it again. He is indeed suspended for eight unknown reason, met by the usual inefficient method of a in the White Book of the misbehaviour of a vicar choir with mentioned and prohibited. As early as 1204 we have an entry fine for absence enacted. Even the tavern-bawling is specially an evil specially provided for by the same statute, and a penny continental." The striking "house," and specially notice is at by the statute of the same edition "ceterum si preceptor la-under the names of houses, who frequented Southwell, were raised statute which begins, "that." The many Agnoscere those who made in the first "correction" of a vicar choir on page 8, as the at by the first words of the statutes of 1248, to which reference is "dwelling together in unity" there, was the first thing aimed. The quarrelling which was so conspicuous among the brethren, reveal exactly the same evils as the latest entries in the register, the 15th and 16th. The very earliest statutes of Southwell the records of Winchester and Wells show precisely the same wicked age. The records of Southwell, the records of Beverley, It cannot, however, be said that it was a degenerate and specially

time diligently examined the traditions of ancient fathers and the various approved rules of saints, also the manifold professors of those traditions and rules, but (as we are sorry to say) nowhere now, as of old, have we found rules, ordinances, and statutes observed by their professors in accordance with the intention of the founders," and, he says, he considered long whether it would not be better to bestow his goods on the poor himself than to "entrust them to the improvident through the ages" (*usibus^a imprudentium attribuere, seculo durante*). But, being anxious for education, he finally determined to give them for the relief of "poor scholars, clerks, in the schools," and embarked on the fruitless task of trying to ensure the stability of his statutes through all time by imprecations on those who interpreted them in any but their literal sense, or tried to alter them. Vain hope! In two centuries and a half the ten priest-fellows of his magnificent chauntry—for Winchester College, as distinct from Winchester School, was nothing else—had nothing in common with the priest-fellows of his statutes, except in the receipt of pay.

It is owing, we may suppose, to the fact that these failures had gone on so long and nothing had happened, that we find not the least trace in the register of any anticipation of the Reformation. It is indeed, at first sight, remarkable how little we hear of the Wars of the Roses which were going on during the first part of the period or of any of the external events of the world around. We dimly see Edward IV. presenting one person to a prebend, and Henry VII. another, but except for the fact that the imprisonment of Archbishop Neville, the king-maker's brother, produced an internal convulsion owing to the feudal obligation on the canons to assist their archbishop and so caused it to be noticed in the register, the whole period might have been one of profound peace. And no doubt the Wars of the Roses made but little difference to the ordinary daily life of the clerical non-combatants of the Prebendage, as the minster portion of the little country town of Southwell was

^a *Usibus* is, no doubt, used in the sense which it bore till the Statute of Uses, for what we now call "trusts."

time diligently examined the traditions of ancient fathers and the various approved rules of saints, also the manifold professors of those traditions and rules, but (as we are sorry to say) nowhere now, as of old, have we found rules, ordinances, and statutes observed by their professors in accordance with the intention of the founders," and, he says, he considered long whether it would not be better to bestow his goods on the poor himself than to "entrust them to the imprudent through the ages" (quibus impudens auctoritas, secunda duntaxat). But, being anxious for education, he finally determined to give them for the relief of "poor scholars, clerics, in the schools," and embarked on the task of trying to ensure the stability of his statutes through all time by injunctions on those who interrupted them in any but their literal sense, or tried to alter them. *Yain* hoped! In two centuries and a half the ten prior-fellows of his magnificent chantry—for *Wimchester College*, as distinct from *Wimchester School*, was nothing else—had nothing in common with the prior-fellows of his statutes except in the receipt of pay.

It is wrong, we may suppose, to the fact that these fellows had gone on so long and nothing had happened, that we find not the least trace in the register of any anticipation of the Reformation. It is indeed, at first sight, remarkable how little we hear of the Wars of the Roses which were going on during the first part of the period of any of the external events of the world around. *Henry VII.* presenting one person to a prebend, and *Henry VIII.* another, but except for the fact that the imprisonment of Archbishop *Beaufort*, the king-maker's brother, produced an internal confusion owing to the feudal obligation on the canon to assist their archbishop and so caused it to be noticed in the register, the whole period might have been one of profound peace. And no doubt the Wars of the Roses made but little difference to the ordinary daily life of the clerical non-combatants of the *Tridentine* as the robust portion of the little country town of *Southwell* was

* *Yain* is, he says, said to be the name which is now the name of *Yain*, the name which we now call *Yain*.

called. It is just possible that the fierceness of the fights of the vicars choral, and the prevalent practice of carrying daggers, and other arms of aggression, may be a reflex of the violence and bloodshed which overwhelmed the outer world. But it may be supposed the daily services went on, as the daily tillage of the fields went on, except where the war actually broke out hither or thither in its erratic course, just the same. The alternate triumphs of the White or Red Rose only meant that the prebends were packed with the lawyer partisans of one side or the other.

More curious is it to find no breath of the Reformation in the book. Not an entry would lead us to suppose that there was any great change in the air. Even in the wills, where at least we should expect some indication of change of feeling or attitude towards the old religion, there is no perceptible alteration until the Reformation is already a half-accomplished fact. The earliest will recorded here, that of Custance, a chauntry priest, who made his will in 1470 and died in 1480, is not more full of legacies in support of the system than that of William Ynkercoll, chauntry priest at the end of the fateful year 1535. It is easy to understand that laymen like Robert Nevill of Ragnall, in 1527, or old ladies like Agnes Barra, in 1525, who saw the thing from outside, should crowd their wills with legacies for masses and dirges, torches and tapers, to friars and chauntry priests, and that they should have wished to be admitted, "to the brotherhood" of the Gray Friars or the Vicars Choral. But how William Custance, who saw it from the inside, could have bequeathed 6s. 8d. "to the brotherhood of the Vicars Choral, to be received amongst them;" how Richard Worsley, chauntry priest, could have cared to have his brethren to say his exequies, "with the morrow mass two and two, at the price of 3s. 4d.," or to direct his name to be mentioned by the parish vicar, every year for three years, at 4d. a year; above all, how John Wyvell, vicar of North Leverton and ex-vicar choral, could, in 1523, not only give "a silver spoon, or else 3s. 4d.," to every priest present at his "burial, and at the eighth day" to "say

called. It is just possible that the fierceness of the victor's choral, and the prevalent practice of carrying daggers, and other arms of aggression, may be a rather of the violence and bloodshed which overshadowed the entire work. But it may be supposed the daily services went on, as the daily tillage of the fields went on, except where the war actually broke out bitter or thicker in its erratic course, just the same. The ultimate triumph of the White or Red Rose only meant that the previous wars passed with the lawyer partitions of one side or the other.

More curious is it to find no breath of the Reformation in the book. Not an entry would lead us to suppose that there was any great change in the air. Even in the wills, where at least we should expect some indication of change of feeling or attitude towards the old religion, there is no perceptible alteration until the Reformation is already a half-accomplished fact. The earliest will recorded here, that of Guesard, a chantry priest, who made his will in 1470 and died in 1480, is not more full of legacies in support of the system than that of William Yakerell, chantry priest at the end of the fifteenth year 1535. It is easy to understand that laymen like Robert Zeyell of Haysell, in 1527, or old ladies like Agnes Bours, in 1525, who saw the thing from outside, should crowd their wills with legacies for masses and dirges, torches and tapers, to priests and chantry priests, and that they should have wished to be admitted, "to the brotherhood" of the Grey Friars or the Vicars Choral. But how William Guesard, who saw it from the inside, could have been questioned as to the brotherhood of the Vicars Choral, to be received amongst them? How Richard Wootley, chantry priest, could have dared to leave his brethren to say his exequies, "with the morrow mass two and two, at the price of 3d. 4d," or to direct his name to be mentioned by the parish vicar every year for three years at 4d. a year; above all, how John Wryell, vicar of North Bepton and ex-choral clerk, could, in 1533, not only give "a silver spoon, or else 3d. 4d." to every priest present at his "burial, and at the eighth day" to "say

David psalter for his soule," but also institute a chauntry priest for himself, it is really hard to explain, except by force of habit, custom, and example. Perhaps they hoped that their particular chauntry priest would sing his masses, or their particular Black Canons, or White Friars, or what not, would do their trentals or obsequies, and not neglect them. Or probably, though by their conduct they showed they but half believed in the utility of the multiplication of services, yet, like the sceptical Bishop in St. Praxed's church, they still believed in it enough to think it worth while to do their best to obtain their share.

The influence of the Reformation, however, on bequests for "pious uses," when it did begin, is very marked. The will of Robert Blaunch, vicar choral, in the end (February) of 1536, contains not a single bequest of the kind; the will of Edmund Hunt, of Normanton, 17 April, 1537, a rich man and lessee of the prebend of Normanton, contains only a simple legacy of 3*s.* 4*d.* to the parish vicar; no torches or tapers, or exequies or masses, are mentioned. The will of William Arnall, of Southwell, in the end of 1541, may be well contrasted with that of a member of the same family in June, 1521. In the earlier will is a direction to sell sheep "to the sum of 46*s.* 8*d.*, and that sum of money I give and bequeath to a priest to sing for my wife and me, as long as it will last. Also I give and bequeath two ewes and two lambs to find a light burning upon the sepulchre at Morton" (where he lived) "never to be put forth from Good Friday that" (*i.e.* when) "candles be lighted upon the sepulchre, unto the resurrection on Easter Day in the morning, burning with it the other days following. And I will that my wife find a light the next Good Friday following, of the same manner, of her own cost. Also I owe five strikes of barley to the church of Morton, the which I will that it shall be made a quarter," and the whole residue is bequeathed, as was custom and law, to his executors "to dispose for the health of my soul." In the later will we have only, "I bequeath to the highways of Easthorpe 6*s.* 8*d.* . . . to my ghostly father 12*d.*, to Our Lady at the high altar 12*d.*," and the bequest of residue is to his son, instead of to

David peeler for his soul," but also institute a chantry priest for himself, it is really hard to explain, except by force of habit, custom, and example. Perhaps they hoped that their particular chantry priest would sing his masses, or their particular Black Canons, or *White Friars*, or what not, would do their thoughts or obsequies, and not neglect them. Or probably, though by their conduct they showed they but half believed in the utility of the multiplication of services, yet, like the mystical Bishop of Exeter's church, they still believed in it enough to think it worth while to do their best to obtain their share.

The influence of the Reformation, however, on bequests for "pious uses," when it did begin, is very marked. The will of Robert Blanche, vicar choral, in the end (February) of 1536, contains not a single bequest of the kind; the will of Edmund Blunt, of Norton, 17 April, 1537, a rich man and owner of the parish of Norton, contains only a simple legacy of 5*l.* 4*s.* to the parish vicar; no torches or tapers, or obsequies or masses are mentioned. The will of William Atwell, of Southwell, in the end of 1541, may be well contrasted with that of a member of the same family in June, 1521. In the earlier will is a direction to sell sheep "to the sum of 10*l.* 8*s.*, and that sum of money I give and bequeath to a priest to sing for my wife and me, as long as it will last. Also I give and bequeath two ewes and two lambs to find a light burning upon the altar at *Midst*" (where he lived) "never to be put forth from Good Friday that" (i.e. when) "candles be lighted upon the altar, unto the resurrection on Easter Day in the morning, burning with it the other days following. And I will that my wife find a light the next Good Friday following, of the same manner, of her own cost. Also I owe five strikes of barley to the church of *Midst*, the which I will that it shall be made a quinter," and the whole residue is bequeathed, as was custom and law, to his executor "to dispose for the health of my soul." In the later will we have only, "I bequeath to the highway of Southwell 6*s.* 8*d.* . . . to my ghostly father 1*l.*, to Our Lady at the high altar 1*l.*, and the bequest of residue is to his son, instead of to

his executors for the health of his soul. From which we may fairly infer that the laity were not sorry to be relieved of the burden of gifts to pious uses.

Here we must say farewell to the collegiate church of Southwell. Southwell, 1540-1841. To trace its fortunes further in detail would be to exceed limits already exceeded. Suffice it to say that though it and all its belongings were surrendered to Henry VIII. in August, October, and November, 1540, by the archbishop, the chapter, the individual canons, the vicars choral, and the chauntry priests jointly and severally: it was seemingly suffered to go on as before until 1543, when by a special Act of Parliament it was legally re-established. This Act enacted "that the colledge and church collegiate of Southwell . . . shall stande and bee in his hole perfecte and essentiall estate in all degrees and in such manner and forme to all intents or purposes, as it was or stood, the first day of June, in the 32nd yere of the reigne of our sovereign lord the king, or at any time before, and shall remaine, continue and be for ever, a perfecte bodie corporate by the name of the chapter of the collegiate church of the Blessed Marie the Virgine of Southwell, in the countie of Nottingham." All its property and officers, including lamps, obits, chauntries, and chauntry priests, were restored.

At this time it is clear from a document, said to be in Henry's handwriting, printed by Strype (*Mem. II.*), in which Southwell, with other places, is set down as a new bishopric to be erected for Derby and Notts, that Henry VIII. intended to preserve it and its revenues intact, or even augmented. The revenue is set down at £1003 a year, of which one-third for the bishop, who is designated in the person of Dr. Cocks. But the necessities of the games of hazard and of war were too much for Henry's virtuous resolutions, and the bishopric of Southwell had to wait for near three centuries and a half. Meanwhile the college itself has been twice dissolved. In 1546 and 1547 came the Chauntries Acts, which not only swept away the chauntries as superstitious uses, but swept away also the colleges and the hospitals and the guilds, thus striking a deadly

his executors for the health of his soul. From which we may fairly infer that the lady were not sorry to be relieved of the burden of gifts to pious uses.

Here we must say farewell to the collegiate church of Southwell. To trace its fortunes further in detail would be to exceed limits already exceeded. Suffice it to say that though it and all its belongings were surrendered to Henry VIII. in August, October, and November, 1540, by the archbishop, the chapter, the individual canons, the vicars choral, and the chantry priests jointly and severally; it was seemingly suffered to go on as before until 1545, when by a special Act of Parliament it was legally re-established. This Act enacted "that the college and church collegiate of Southwell . . . shall stand and bee in his hole persons and essentiall estate in all degrees and in such manner and forme as all intents or purposes, as it was or stood, the first day of June, in the 32nd yere of the reigne of our sovereign lord the king, or at anye time before, and shall remaine, continue and be for ever, a persons bodie corporate by the name of the chapter of the collegiate church of the Blessed Marie the Virgine of Southwell, in the countie of Nottingham." All its property and officers, including hampes, obits, chantries, and chantry priests, were restored.

At this time it is clear from a document, said to be in Henry's handwriting, printed by Surges (Mem. II.), in which Southwell, with other places, is set down as a new bishopric to be erected for Derby and Notley, that Henry VIII. intended to preserve it and its revenues intact or even augmented. The revenue is set down at £1008 a year, of which one-third for the bishop, who is designated in the person of Dr. Cooke. But the necessities of the times of hazard and of war were too much for Henry's virtuous resolutions, and the bishopric of Southwell had to wait for near three centuries and a half. Meanwhile the college itself has been twice washed away the chantries as superstitious rites, but swept away also the colleges and the hospitals and the guilds, thus leaving a desolate

blow at the same time at education, provision for the aged, and free municipal institutions. In the rush of the tempest Southwell was swept away. In 1548 the church was continued as the parish church on the express petition of the parishioners, the holder of the Sacrist prebend, John Adams, being made parish vicar with a salary of £20, his vicar choral, Matthew Tort, with Robert Salwyn, who was the parish vicar, being made "assistants to the cure" at £5 a year each. The same petition having asked that "our grammar scole maie also stande with such stipende as apperteyneth the like, wherein our poore youth maie be instructed and that also by the resort of their parents we his grace's poor tenants and inhabitants there, maie have some relief,"—words which show it must have been a boarding as well as a day-school—this also was continued at a salary of £10 a-year, by the same commissioners, Sir Walter Mildmay, founder of Emmanuel College, and Robert Keilway. Most of the property of the college was granted to Beauchamp, Earl of Warwick, and from him, fortunately for Southwell, a large part of it went to John Beaumont, Master of the Rolls, who fell into disgrace, and by Act of Philip and Mary in 1557 it was revested in the Crown in part discharge of his debts. The banished prebendaries, or some of them, were then allowed to return, and an information (probably collusive) was laid against them in the Exchequer for trespass. Judgment was given in favour of the prebendaries, on the ground that the re-foundation by Henry VIII. brought the college within the exception to the Chauntries Act, in favour of all lands granted by him since 1540.

Mr. Dimock, in a paper read before the Lincoln Architectural Society in Southwell in 1854 (Associated Architectural Societies, vol. 3) worked up a great deal of righteous indignation against "the plunderers of the church" on the ground that it was only by gross illegality that Southwell was treated as within the Chauntries Act, because it was not a college, but a collegiate church. This was, however, a waste of good anger. All collegiate churches were legally speaking colleges. Southwell was certainly

show at the same time at education, provision for the aged, and free municipal institutions. In the rank of the temperance Southwell was swept away. In 1548 the church was continued as the parish church on the express petition of the parishioners, the holder of the Sacrist's husband, John Adams, being made parish vicar with a salary of £20, his vicar church, Matthew Torr, with Robert Salway, who was the parish vicar, being made "assistants to the cure" at £5 a year each. The same petition having asked that "our grammar school might also stand with such stipends as appertaineth the like, wherein our poor youth might be instructed and by the resort of their parents we his grace's poor tenants and inhabitants there, might have some relief,"—words which show it must have been a boarding as well as a day-school—this also was continued at a salary of £10 a year, by the same commissioners, Sir Walter Mildmay, founder of Emmanuel College, and Robert Kellway. Most of the property of the college was granted to Beauchamp, Earl of Warwick, and from him, fortunately for Southwell, a large part of it went to John Beaumont, Master of the Rolls, who fell into disgrace, and by Act of Philip and Mary in 1557 it was reversed in the Crown in part discharge of his debt. The banished prebendaries, or some of them, were then allowed to return, and an information (probably collusive) was laid against them in the Exchequer for trespass. Judgment was given in favour of the prebendaries, on the ground that the re-foundation by Henry VIII. brought the college within the exception to the Chantries Act, in favour of all lands granted by him since 1540. Mr. Dimock, in a paper read before the Lincoln Architectural Society in Southwell in 1854 (Associated Architectural Societies, vol. 3) worked up a great deal of righteous indignation against "the plunderers of the church" on the ground that it was only by gross illegality that Southwell was treated as within the Chantries Act, because it was not a college, but a village church. This was, however, a waste of good sugar. All colleges and churches were legally speaking colleges. Southwell was certainly

a college, as much as Westminster Abbey or Christ Church are colleges now. It is odd that Mr. Dimock, who had studied the registers, should have thought otherwise, as before 1540 Southwell is constantly spoken of in wills as "the college of Southwell," and in the refoundation Act of 1543 it is expressly called "the college and church collegiate." If it was not excepted through the refoundation in 1543, it was clearly within the Chauntries Act; and it is certainly an arguable question, whether it was excluded under s. 37 of the Chauntries Act, by the refoundation.

However, the question was at all events decided in the way required by the powers that were, first Philip and Mary, and then Elizabeth, and was upheld in the many suits undertaken by the chapter to recover their property in the court of the Council of the North, in the Assize Courts, and the Court of Chancery. The sixteen prebendaries therefore came back, or rather had the right to come back, for in fact they remained even greater absentees than before. New statutes were made under the Great Seal in 1585, when the sixteen vicars choral, being now allowed to marry and live cleanly, were wisely reduced to six in number; of whom one was parish vicar, and another, grammar schoolmaster. The thirteen chantry priests disappeared as "superstitious uses," though the chapter rather cleverly managed to retain their lands, which were clearly vested in the Crown. They were much molested in enjoyment of their property, however, and had to get from James I. a new charter of confirmation. After 1693, more than the old difficulty in getting residentiaries being felt, all sixteen canons took it in turns to reside for a year, that is, for a quarter of a year. And so the college continued intact down to the year 1841, when the Ecclesiastical Commissioners Act again disestablished and disendowed it; and a republic, which had survived the shocks of the attacks of Henry VIII. and Edward VI., of Thomas Cromwell and Thomas Cranmer, fell before Sir Robert Peel's Ecclesiastical Commission. So, since

a college, as much as Westminster Abbey or Christ Church are colleges now. It is said that Mr. Dimock, who had studied the registers, should have thought otherwise, as before 1540 Southwell is constantly spoken of in wills as "the college of Southwell," and in the reformation Act of 1545 it is expressly called "the college and church collegiate." If it was not accepted through the reformation in 1545, it was clearly within the Clarendon Act; and it is certainly an arguable question whether it was excluded under a 37 of the Clarendon Act by the reformation.

However, the question was at all events decided in the way required by the powers that were, first Philip and Mary, and then Elizabeth, and was upheld in the many suits undertaken by the chapter to recover their property in the court of the Council of the North, in the Assize Courts, and the Court of Chancery. The sixteen prebendaries therefore came back, or rather had the right to come back, for in fact they remained even greater absentee than before. New statutes were made under the Great Seal in 1585, when the sixteen vicars choral, being now allowed to marry and live clerically, were wholly reduced to six in number; of whom one was parish vicar and another, grammar schoolmaster. The thirteen chantry priests disappeared as "superfluous men," though the chapter rather cleverly managed to retain their lands, which were chiefly vested in the Crown. They were much molested in enjoyment of their property, however, and had to get from James I. a new charter of confirmation. After 1603, more than the old difficulty in getting rectorialities being felt, all sixteen vicars took it in turns to reside for a year, that is, for a quarter of a year. And so the college continued intact down to the year 1841, when the Ecclesiastical Commissioners Act again dissolved and disbanded it; and a republic which had survived the shocks of the attack of Henry VIII. and Edward VI. of Thomas Cromwell and Thomas Cromwell fell before Sir Robert Peel's Ecclesiastical Commission. So since

1876, when the last canon died, nothing has remained of this immemorial institution but its ancient grammar school;—for which the Elizabethan stipend of £22 is still considered by the Ecclesiastical Commissioners an adequate endowment.

Southwell Cathedral,
1884.

In 1884 the church became a cathedral, but it has no college of canons. The bishop has indeed been installed there, not as bishop, but (alack! the unhistorical and unheard-of innovation!) as dean, with the rector of the parish as sub-dean, and other clergy in the old stalls. As the occupier of Thurgarton Priory, he might more appropriately, and with less breach of historical fitness, have been installed as prior.

The last of the old
college.

It is just a question, however, whether some spark of the corporate life of the old college, some *scintilla juris*, is not still alive in the person of the Rev. R. F. Smith, the last of the vicars choral, though it is to be feared that, under the Elizabethan statutes, he is rather an officer than a member of the corporation. To him I have to give my sincere thanks for the kindness with which, as librarian, he has allowed me access to the archives, and also for much valuable information, and help.

Thanks.

I have also to thank the Rev. Canon Raine for having allowed me the use of the late Mr. Dimock's MS. translation of the White Book, which has been of the greatest possible assistance in references; the Rev. Christopher Wordsworth for much help, and for a sight of the introduction to Mr. Bradshaw's work on the Lincoln Cathedral Statutes, which he is editing; the Rev. Dr. Cox, for having kindly searched the York Archiepiscopal Registers for me; Mr. W. H. St. John Hope, of the Society of Antiquaries, for much assistance.

1876, when the last canon died, nothing has remained of this memorial institution but its ancient grammar school;—for which the Elizabethan stipend of £22 is still considered by the Ecclesiastical Commissioners an adequate endowment.

In 1884 the church became a cathedral, but it has no college of canons. The bishop has indeed been installed there, not as bishop, but (alack! the unhistorical and unhelpful innovation!) as dean, with the rest of the parish as sub-dean, and other clergy in the old stalls. As the occupier of Thurston Priory, he might more appropriately, and with less breach of historical fitness, have been installed as prior.

It is just a question, however, whether some spark of the corporate life of the old college, some scholarly work, is not still alive in the person of the Rev. H. T. Smith, the last of the vicars choral, though it is to be feared that, under the Elizabethan statutes, he is rather an officer than a member of the corporation. To him I have to give my sincere thanks for the kindness with which, as librarian, he has allowed me access to the archives, and also for much valuable information, and help.

I have also to thank the Rev. Canon Halse for having allowed me the use of the late Mr. Dimock's MS. translation of the *White Book*, which has been of the greatest possible assistance in references; the Rev. Christopher Wordsworth for much help, and for a sight of the introduction to Mr. Bradshaw's work on the *Lincoln Cathedral Statutes*, which he is editing; the Rev. Dr. Cox, for having kindly searched the *York Archaeological Institute* for me; Mr. W. H. St. John Hope, of the Society of Antiquaries, for much assistance.

Southwell Cathedral.
1884.

The last of the old
college.

Thanks.

LIBER ALBUS.

CONTENTS.

Bullarium	PAGE
Alexander III. 1171	1
Urban III. 1186	2
Innocent III. 1202	"
Alexander III. ?	"
Innocent III. 1200	3
Innocent III. 1205	"
Urban III. 1186	"
Urban III. 1186*	4
Innocent III. 1206	"
Innocent III. 1204	"
Innocent III. 1205	5
Urban IV. 1262	"
Nicholas III. 1280	"
Inspeximus Charter of 7 Edward III., 1333	6-11
Placita de Quo Warranto 3 Edward III., 1331	12
Royal Charters	13-17
Henry I. circa 1120 (two)	13
Henry II., between 1154 and 1162	"
Richard I. 1189	13, 14
Henry I. circa 1110	14
Stephen, circa 1136	"
Henry III., 1271	"
Henry II., 1178	15
Henry II., between 1154 and 1162	"
Henry I., circa 1115	"
Henry III., 1253, reciting Henry I., circa 1106	15-17

* Same Bull as p. 2.

LIBER ALBUS.

CONTENTS.

PAGE

1-5

Belgium

NAME

1

2

3

4

5

6

7

8

9

10

11

12

13

14

15

16

17

18

19

20

21

22

23

24

25

26

27

28

29

30

Alexander III. 1171

Urban III. 1186

Innocent III. 1202

Alexander III. 1206

Innocent III. 1208

Innocent III. 1209

Urban III. 1186

Urban III. 1187

Innocent III. 1206

Innocent III. 1209

Innocent III. 1209

Urban IV. 1262

Nicholas III. 1280

Investiture Charter of Stephen III. 1083

Letters of Pope Gregory IX. 1271

Royal Charters

Henry I. circa 1120 (two)

Henry II. between 1151 and 1153

Richard I. 1189

Henry I. circa 1119

Stephen, circa 1182

Henry III. 1217

Henry II. 1172

Henry II. between 1154 and 1155

Henry I. circa 1115

Henry III. 1225, including Henry I. circa 1105

James Bond Esq.

	PAGE	PAGE
Letter of Chapter of York, reciting Inquisition taken 1106	18-20
Letter of Geoffrey Plantagenet, Archbishop of York, <i>circa</i> 1200	20
Division of Tithes of Southwell, between two Prebendaries of Norwell and Prebendary of Normanton, 1266	"
Charter of Henry I. of Dunham Prebend, <i>circa</i> 1120 (repeated)	21
Charter of Archbishop Walter Gray, payment from Dunham Prebend for a Roman priest, <i>circa</i> 1220	"
Charter of Henry I. of Bekyngham Prebend, <i>circa</i> 1120 (same as p. 13)	"
Letter of Archbishop Thurstan, founding same, <i>circa</i> 1120	"
Grant by William de Bramton to same	21 22
Licence in Mortmain of Edward III. of Bekyngham Chauntry (latter part cut out), later than 1341	22
Grants for Southmuskham Prebend, <i>circa</i> 1220	23
Establishment of Vicarage of Southmuskham, 1225	"
Letter of John de Romaine founding Northleverton Prebend, 1291	24
Grants to Southmuskham Prebend, <i>circa</i> 1220	"
Establishment of Southmuskham Vicarage, 1295	"
Bull of Urban* (or Alexander), of Halton Prebend, <i>circa</i> 1160	26
Charters of Henry II. (two), of Halton Prebend, <i>circa</i> 1160	"
Charter of Thurstan, Archbishop, of Halton Prebend	"
Letters Testimonial of Foundation of Halton Prebend	26, 27
Charter of Archbishop Roger, founding Halton Prebend, <i>circa</i> 1160	"
Charter of Confirmation by Dean and Chapter of York, <i>circa</i> 1160	"
Charter of John le Romaine, Archbishop, of Foundation of Eton Prebend, 1290	28
Agreement for Prayers by Vicars Choral for Soul of Robert de Sutton, 1260	"
Establishment of Eton Vicarage, 1290	"
Tithes Case, Prebendary of Eton and Rector of Ordesal, 1332	"
Foundation Deeds of Richard de Sutton's Chauntry, 1274-1283	29-34
Establishment of Bekyngham Vicarage, 1318	35
Foundation Deeds of Rampton Prebend, <i>circa</i> 1200-1220	36
Rampton Vicarage, 1287, 1301	37
Bull of Innocent III., confirming Rampton Prebend and South Wheatley Rectory, 1206	39, 40
Deeds relating to Hexgrave Park, <i>circa</i> 1250	"
Lamp in Kyrtlington Chapel, <i>circa</i> 1225	"

* Urban in the rubric heading, but Alexander has been substituted by a later hand in the initial word of the body of the Bull. Alexander III. is right.

16-20	Letter of Chapter of York, seeking jurisdiction taken 1188	
20	Letter of Geoffrey Ransome, Archbishop of York, circa 1200	
"	Division of Tithes of Rochester, between the Archbishop of York and Bishop of Exeter, 1204	
21	Grant of Henry I of England, circa 1120 (repeated)	
"	Grant of Archbishop Walter Gray, payment from Bishop of Exeter for a Roman priest, circa 1220	
"	Grant of Henry I of England, circa 1120 (same as p. 18)	
21 22	Letter of Archbishop Thomas, founding same, circa 1120	
"	Grant by William de Hinton to same	
22	Licence to Monks of Ely, of Henry I, of Henry I, circa 1120	
22	part out, later than 1211	
23	Grant to Benedictine Priory, circa 1220	
"	Establishment of Vicarage of Benedictine Priory, 1220	
24	Letter of John de Hinton, founding Northampton Priory, 1201	
"	Grant to Benedictine Priory, circa 1220	
"	Establishment of Benedictine Vicarage, 1220	
25	Ball of Tithes * for Alexander, of Hinton Priory, circa 1190	
"	Grant of Henry II (son), of Hinton Priory, circa 1190	
"	Grant of Thomas, Archbishop of Hinton Priory	
26 27	Letter Testimonial of Foundation of Hinton Priory	
"	Grant of Archbishop Roger, founding Hinton Priory, circa 1180	
"	Grant of Confirmation by Dean and Chapter of York, circa 1180	
28	Grant of John de Hinton, Archbishop of Foundation of Hinton Priory, 1200	
"	Agreement for Tithes by Vicar Chapter for Good of Hinton Priory, 1200	
"	Establishment of Tithes Vicarage, 1200	
"	Tithes Case, Vicarage of Hinton and Hinton of Hinton, 1202	
29-34	Foundation of Hinton de Hinton's Vicarage, 1217-1222	
35	Establishment of Hinton Vicarage, 1218	
36	Foundation of Hinton Priory, circa 1200-1220	
37	Hinton Vicarage, 1207, 1208	
38 39	Ball of Innocent III, confirming Hinton Priory and South Winton Priory, 1208	
"	Index relating to Hinton Priory, circa 1200	
"	Index in Hinton Priory, circa 1220	

* Tithes in the above list, but Alexander III is not mentioned in a list of the tithes of the Priory of Hinton. Alexander III is not mentioned in a list of the tithes of the Priory of Hinton.

	PAGE	PAGE
Grants in support of Lamp before Crucifix in Southwell Church, <i>circa</i> 1225		41
Grants for Incense in Southwell Church, <i>circa</i> 1225		41
Documents concerning the Commons, and Rights, of the Residentiaries		44-61
Deeds relating to Grant of Rolleston Church in Augmentation of Commons by Archbishop Walter Grey, 1221	44	
Statute of Archbishop Walter Grey concerning Commons of Residents, 1225	"	
Confirmation of Statute by Chapter (insertion), 1260	45	
Grant by Henry III. of Free Warren in all his Lands to Archbishop Sewall, 1257	46	
Henry III. Perambulation of Sherwood Forest, 1232	"	
Grant by Edward I. of Free Warren in Cawood, Beverley, and Southwell, to Archbishop Thomas de Corbridge, 1303	47	
Dismission from Suit by Archbishop William de la Zouch to Chapter of Southwell, 1344	48	
Suit as to Vicarage of Dunham, Archbishop <i>v.</i> Chapter, 1341-9	"	
Suit in Consistory Court, York, as to Jurisdiction of Chapter over Chantry Priests, 1303	49, 50	
Suits as to Vicarages of Dunham, Rampton, and Bekyngham, 1349	"	
Statutes of Archbishops :		
Thomas de Corbridge, 1302	51	
John le Romaine, 1293	52	
Grant by John le Romaine of Upton Rectory to increase Residentiaries' Commons, 1291	53	
Inspeximus Charter of Edward III. confirming same, 1335	53, 54	
Deeds relating to Kirklington Chapel, <i>circa</i> 1225	55	
Depositions concerning Disposition of Oblations of Parishioners in Southwell Church, 1258	56, 57	
Wax for lights	58, 59	
Charge of two stone of Wax for Lights in Southwell Church on Prior and Convent of Thurgarton, 1221.		
Charge of 3s. a year on Land of Prior and Convent of Wirkesop.		

41	Grants in support of Lamp before Church in Southwell Church, circa 1225	41
41	Grants for Incense in Southwell Church, circa 1225	41
44-45	Documents concerning the Customs and Rights of the Residents of Southwell	44-45
44	Deeds relating to Grant of R. de Southwell Church in A. de Southwell	44
44	Statute of Commons by Archbishop Walter Grey, 1227	44
44	Statute of Archbishop Walter Grey concerning Commons	44
44	of Residents, 1227	44
44	Confirmation of Statute by Chapter (insertion), 1260	44
44	Grant by Henry III. of Free Warren in all his Lands to Archbishop Becket, 1207	44
44	Henry III. Permission of Barwood Forest, 1222	44
44	Grant by Edward I. of Free Warren in Canwood, Becket, and Southwell, to Archbishop Thomas de Cantuar.	44
44	1203	44
44	Dimission from Earl by Archbishop William de la Zouch to Chapter of Southwell, 1211	44
44	Suit as to Vicarage of Southwell, Archbishop de Cantuar, 1211-2	44
44	Suit in Consistory Court, York, as to Jurisdiction of Chapter over Canons, 1202	44, 45
44	Suit as to Vicarage of Southwell, Becket, and Becket, 1210	44
44	Statute of Archbishop	44
44	Thomas de Cantuar, 1202	44
44	John de Becket, 1202	44
44	Grant by John de Becket to Upton Rectory to incense Residents, 1201	44
44	Incense Grant of Edward III. concerning same, 1255	44, 45
44	Deeds relating to Northampton Chapel, circa 1225	44
44	Depositions concerning Disputes at Northampton	44, 45
44	Residents in Southwell Church, 1225	44, 45
44	War for Rights	44
44	Charge of two hundred Wars for Rights in Southwell Church on York and Consent of Northampton, 1201	44
44	Charge of 200 Wars for Rights on York and Consent of Northampton, 1201	44

	PAGE	PAGE
Charge of 20s. a year on Land of Chapter of Laund	59	
Charge of three stone of Wax for Lights in Southwell Church on Northmuskham Rectory, belonging to Prior and Convent of Schelford.		
Grants of Land to Common Fund	59-61	
Re-establishment of Norwell Vicarage, 1284		62
Foundation of Chauntry in Calneton (Cauntton) Church, 1349-51		63
Grant by Thomas Haxey, Canon, of Lands "ad quædam onera et pietatis opera" in the Church, 1415		65
Liberties of the Collegiate Church and of the Prebends therein		66-80
Henry II.'s Charter, as on p. 13	66, 67	
Placita de Quo Warranto, 1331, as on pp. 6, 7	66, 67	
Placita de Quo Warranto, Assize of Bread	68	
Placita de Quo Warranto, 1331	69-75	
Inspeximus Charter and Writs of Allowance of Richard II., 1381	76, 77	
Laudable Customs on Chapter Estates	78, 79	
Cases, removed to Chapter Court, on appeal from Prebendal Courts:		
Views of Frankpledge by Chapter; 1327-1411		81-101
Revocation by Edward II. of Collation to Prebend, finding Prebendary not dead as supposed, 1317		116
Annexation of Bughton Church to Kneesal, 1413		116
Divers Letters of Chapter and Canons		117-22
Order on seven Defaulters to pay sevenths of their Prebends for business of Church, 1294	117	
Excommunication of Prebendary's Proxy, 1297	118	
Citation of Prebendary's Proxy, 1318	118	
Order on four Defaulters to pay fifths of Prebends, 1297 (taxation of Clergy)	118	
Report of Inquiry on Vicar Choral, <i>propter fornicationem</i> , 1260	118	
Summons to Chapter, 1257	119	
Report of the Inquisition by Sheriff of Notts on Taxation of Chapter Tenants, 1341	119	
Divers Letters appointing Proxies, &c. 1293-1295	119	
Order as to Goods of W. de Senedon, deceased Canon, 1259	121	
Letter of three Canons reporting on Grant, 1244	122	

120	Letter of the Council respecting the Grand, 1884
120	Order as to Goods of W. de Rouen, deceased Canon, 1308
119	Divers Letters respecting Taxes, &c. 1308-1309
119	Taxation of the Bishop's Tenants, 1311
119	Report of the Commission by Bishop of Soissons on
119	Remuneration to Clergy, 1357
118	Report of Inquiry on Vicar Choral, register, register
118	(Examination of Clergy)
118	Order on four Debts to pay Bishops of Evreux, 1397
117	Examination of Bishop's Proxy, 1397
117	Examination of Bishop's Proxy, 1397
117	Examination for business of Church, 1397
117	Order on seven Debts to pay several of them
117	Divers Letters of Clergy and Canons
116	Amputation of Bishop's Church to Rouen, 1413
116	and deal as supposed, 1417
116	Revocation by Edward II. of Collation to Bishop, ending
115	Years of Bishop's by Clergy; 1357-1411
115	Case, removed to Bishop's Court, on appeal from Bishop's
115	Letters Customs on Bishop's Estates
115	11, 1391
115	Inspection Charter and Writ of Assistance of Bishop
115	Placita de Quo Warranto, 1391
115	Placita de Quo Warranto, Assize of Bread
115	Placita de Quo Warranto, 1391, as on pp. 8, 7
115	Henry II's Charter as on p. 18
115	Liberties of the College Church and of the Bishop's
115	opens in the Church, 1418
115	Grant by Thomas, Bishop, Canon, of Lands "ad quendam
115	Foundation of Clergy in Bishop's Church, 1315-51
115	Re-establishment of Bishop's Vicarage, 1351
115	Grants of Land to Common Fund
115	to Peter and Consent of Bishop
115	Church on Northampton Highway, belonging
115	Charged three times of Wax for Lights in Southwell
115	Charge of 200 a year on Land of Chapter of Land

	PAGE	PAGE-
Letters of Archbishops to Chapter		123-125
Thomas de Corbridge, relaxing Sequestration of Goods of Canon, 1302	123	
Ordering Chapter to hear Case	"	
Ordering Canon John de Evreux to pay Debt and Cope due to Ripon Minster, 1301	"	
William de Melton, ordering Sequestration, 1318	124	
Thomas [II.] allowing Pentecost Procession for Notts at Southwell instead of Yorks, <i>circa</i> 1108	"	
John Kemp, Grant of Lands for Chantry Priests, 1446	125	
Letters from Officials of Consistory Court of York		126-129
Summons to Parliament, 1318	126	
Order to distrain on Canon's Goods for Debts due to Brabazon and others, Merchants of Cena, 1301	127	
Order to pay Procuration to Papal Nuncio (Rigaud de Asserio, Canon of Orleans), 1318	128	
Penance imposed by Papal Nuncio (Gaucelin, Cardinal Priest of S.S. Marcellinus and Peter, Vice- Chancellor of Rome), 1318	128	
Instruments touching Beckingham Prebend, 1361	129	
Foundation of Chantry in Upton Church, by John Bray, Usher of the Exchequer; charge on Rufford Abbey, confirmed by Abbot of Citeaux in full Chapter; 1349-59		131
Grant by Henry VI., on Payment by Abp. Kemp, of Alien Priory of West Ravendale, for Ministers of Church, 1439		133
Letters of Archbishops		134-6
Henry de Newark, Sequestration of Goods of Canon John de Evreux, 1298.		
William de Melton, Collation to Prebend of Woodburgh, 1329. Order to pay Debt, 1322.		
Agreement between Cardinal Stephen, Chancellor of Southwell, and Convent of S. Catherine-by-Lincoln as to Mastership of Newark Grammar School, 1238		136
Letters from Ripon Minster as to mutual Obsequies for Canons, 1239	"	
,, Testimonial, 1269		137
Inventory of Ornaments and Goods of Parish Vicarage of Southwell, 1369		138
Grant by Chapter to S. Giles' Altar, Edyngley	"	
Ratification by Prebendary of Northmuskham		140

140	Grant by Chapter to S. Giles, 1519	
141	Notification by Archbishop of Canterbury	
142	Inventory of ornaments and goods of parish vicarage of Southwell	
143	Testimonial, 1529	
144	Letter from Bishop of Lincoln to Cardinal Beaufort, 1529	
145	Grant of S. Catherine's Church as to Manors of Newark	
146	Agreement between Cardinal Beaufort, Chancellor of Southwell, and	
147	Order to pay Debt, 1529	
148	William de Melton, Collector to Bishop of Woodbury, 1529	
149	Henry de Newark, Representation of Goods of Canon John de	
150	Letter of Archbishop	
151	West Haverdale, for Ministers of Church, 1529	
152	Grant by Henry VI, in Testimony of A. de Kemp, of Allen Priory of	
153	Church in full Chapter, 1529-30	
154	Katharine; change on Richard A. de Kemp, confirmed by A. de Kemp	
155	Foundation of Chapter in Urban Church, by John de Kemp, Bishop of the	
156	Testaments touching Beaufort's Priory, 1529	
157	Chancellor of House, 1529	
158	Trust of S. S. Martin's and Peter, Vicar	
159	Finance imposed by Bishop of Lincoln (Gentleman, Cardinal	
160	A. de Kemp, Canon of Lincoln, 1529	
161	Order to pay Presentation to Bishop of Lincoln (Richard de	
162	Rebazon and others, Masters of Canon, 1529	
163	Order to distribute on Canon's Goods for Debt due to	
164	Summons to Parliament, 1529	
165	Letters from Officials of Canterbury, Court of York	
166	John Kemp, Grant of Lands for Chantry Priory, 1529	
167	Southwell instead of York, 1529	
168	Thomas [II] allowing Presentation for Debt due	
169	William de Melton, collecting Representation, 1529	
170	Cope due to Bishop of Lincoln, 1529	
171	Ordering Canon John de Newark to pay Debt and	
172	Ordering Chapter to help Cope	
173	of Canon, 1529	
174	Thomas de Cantelme, collecting Representation of Goods	
175	Letters of Archbishop to Chapter	

	PAGE	PAGE
Muniments of the Fabric Fund		144-194
Lands in Laxton and Stretton, 1221-1384	144-7	
Lands in Weloby, Rolleston, 1221	148-150	
Lands in Southwell Burg, 1221-1329	152-156	
Lands in Southwell Easthorpe, 1260-1400	158-169	
Lands in Upton-by-Southwell, 1220-1250	174	
Lands in Normanton-by-Southwell, 1221-1266	176-8	
Lands in Kirtlington, 1220-1273	180-182	
Lands in Hallam, 1288-1322	182	
Lands in Eton, 1270	183	
Lands in Southwell Burg, 1351-1411	184-192	
Establishment of Barnby-by-Newark Vicarage, by Archbishop John (Kemp), <i>circa</i> 1440		193
General Pardon to Chapter, &c., by Henry VI., 1446		202
License to carry Stones, free, from Mansfield, 1337		203
Confirmation of Assize of Bread and Beer, 1372		204
Documents concerning Prebends of Oxtun		205-212
First Perambulation of Forest of Sherwood, as on p. 46	205	
Second Perambulation of Edward I., 1301	205-7	
(Prebendary and Chapter, rights of common).		
Compromise of Action as to Park, Pool, and Fishery, 1280		207
Building Lease (perpetuity), 1355	209	
Re-grant of escheated Copyholds, 1321	211-12	
Inspeximus Charter, Richard II., of same, 1397	211-12	
Inspeximus Charter, Henry VI., granting escheated Lands, wrongfully alienated from Chapter, 1441		216
Bull of Martin V. to Prior of Thurgarton to recover for Chapter Lands wrongfully withheld, 1429		217
Vicar of Dunham bound to support two Chapels of Ease, 1414		217
Blank		218-224
Documents concerning the Prebend of Norwell Overhall		225-285
Grant by Henry III. of Free Warren in lands of Prebend to John de Clarell and Successors, 1256	228	
Proxy of John de Clarell's Executor, 1301	228	
Presentation of Vicar of Norwell, 1311	228	
Dispute as to Tithes between two Prebendaries and Vicars of Norwell, and the Rector of Cromwell, 1371	229-37	

	PAGE	PAGE
Division of tithes between two Prebendaries of Norwell, and Prebendary of Normanton, 1236	237	
The same between the same and Prebendary of Bckyng- ham, 1340	238-9	
Courts of Prebendary of Norwell, Robert Wolden, 1406	240-269	
Inspeximus Charter of Henry IV. freeing Prebendaries from expenses of Knights of Shire, 1409	270, 271	
View of Frankpledge by same Prebendary, 1410	273	
Same by same, 1411	283	
Survey of Lands of Channtry, in Norwell, 1433, founded in 1340		289
Muniments of Channtry of St. Nicholas founded by William de Wydyngton, <i>circa</i> 1220-1325		293-310
Muniments of Channtry at the Altar of St. John Baptist founded by Henry de Vavasour, 1275-1311, (mostly about 1280)		313-328
Muniments of Channtry at the Altar of St. Thomas-the-Martyr, founded by Robert de Lexington, <i>circa</i> 1241		333-333*
Muniments of the Channtry of St. Mary, founded by William Gunthorpe, 1323-1395		337-363
Rents of the Lamp burning in the Choir where the Mass of St. Mary is daily celebrated, 1221		365-372
Bull of Pope Innocent III., 1206, and Charter of Geoffrey Plantagenet, Archbishop, <i>circa</i> 1208; granting Church of Wheatley, for Taper to burn day and night before High Altar		374
Grant for three Tapers at Lady Mass at Prime, and for a Lamp at Matins before the High Cross, <i>circa</i> 1220		374
Muniments of Channtry of St. Stephen, founded for the Soul of Andrew the Bailiff, 1245-1445		377-412
Deeds, 1315-63	377-384	
Blank	385-391	
Deeds, 1437-1445	392-395	
Blank	396	
Deeds, <i>circa</i> 1245	398-412	
Inspeximus Charter by Chapter, of Inquisition of Channtries taken 1372, 1413		413-415
Blank		416-421
Muniments of Channtry of St. John Evangelist, founded by Henry of Nottingham, <i>circa</i> 1241-1398		421-426

* The numbering of the pages is wrong here. After p. 333 it goes back to 324 again.

	PAGE	PAGE
Inquisition before Regardator of Forest of Sherwood, recognising Chapter's right to enclose a piece of land, 1456-7		426
Receipt for Rent from Welbeck Abbey, 1421		428
Receipt for Documents of Norwell Chauntry, 1448		428
Muniments of Land in Southwell granted by Gunthorpe and Speton to Vicars Choral, 1343-1446		429-30
Confirmation by Chapter of Manumission of Serf, by Nicholas Gosse, Prebendary of Oxtun, 1460		430
Suits about Kneals Church against Prior of St. John of Jerusalem, 1449		431
Chapter v. Winckburne, Compromise of 12 years' arrears of Rent, 1608		433
Muniments of Rent of 9s. 10d. in Normanton, 1398-1446		435-8
Muniments of Chapter Land in Southwell, 1402-1444		439-41
Grant by Chesterfield and Gunthorpe for Vicars Choral, 1392, registered 1583		443
Hallam Chapel-yard made a Burial-ground, 1582		445
Blank		446-50
Letters of Sir Edward North, Knight, Chancellor of Augmentations, to Chapter as to surrender of Plate and Jewels (the first addressed to "Dean and Chapter"), circa 1546		451
Blank		453-73
Indenture between Gunthorpe, Prior, and Convent of Newstead, and John Stanop (Stanhope) Esq., establishing Obit and promising Letters to all Religious Houses in England to ask for Prayers, &c., for him, 1475		474

PAGE	TITLE
120	Induction before Registrars of Town of Sherwood, regarding Chapter's right to receive a piece of land, 1456-7
120	Receipt for Rent from <i>Widow's Abbey</i> , 1451
120	Receipt for Payments of <i>Henry's Chantry</i> , 1448
120-20	Manors of Land in <i>Southwell</i> granted by <i>Guinevere</i> and <i>Spion</i> to <i>Victor's Choral</i> , 1412-1413
120	Confirmation by <i>Chapter of Manors</i> in <i>South</i> , by <i>Nicholas</i> <i>Don</i> , <i>Procurator</i> of <i>Order</i> , 1400
121	Suit about <i>Reverend Choral</i> against <i>John</i> of <i>St. John</i> of <i>Jerusalem</i> , 1418
121	<i>Chapter</i> & <i>Widow's Choral</i> of 12 years' service of <i>Reverend</i> , 1400
121-2	Manors of <i>Reverend</i> of <i>St. John</i> in <i>Normanton</i> , 1400-1410
121-41	Manors of <i>Chapter</i> Land in <i>Southwell</i> , 1401-1411
121	Grant by <i>Christened</i> and <i>Manors</i> for <i>Victor's Choral</i> , 1392, registered
121	1393
121	<i>Hilbert</i> <i>Chapter</i> and <i>Manors</i> made a <i>Widow's</i> <i>Grant</i> , 1393
121-20	<i>Blank</i>
121	Letters of the <i>Reverend</i> <i>Manors</i> , <i>Chapter</i> of <i>Augustine</i> in <i>Chapter</i> as to <i>Manors</i> of <i>Plate</i> and <i>Manors</i> (the first address to <i>Manors</i> & <i>Chapter</i>), given 1410
121-72	<i>Blank</i>
121	Induction between <i>Guinevere</i> , <i>Victor</i> , and <i>Manors</i> of <i>Southwell</i> , and <i>John</i> <i>Stump</i> (<i>Stump</i>) <i>Stump</i> , establishing <i>Order</i> and <i>Manors</i>
121	Letters to all <i>Manors</i> <i>Manors</i> in <i>England</i> to ask for <i>Manors</i> , etc.
121	for him, 1475

REGISTRUM CAPITULI.

(1469—1542.)

CONTENTS.

	PAGE
Value of Dividend of Commons, <i>circa</i> 1525	Fly-leaf
Index	Fly-leaves
Admissions of Canons, 15th November, 1470, to 5th June, 1536	1-24
Protestations of Canons intending to reside, 29th September, 1472, to 21st February, 1532	24-36
Admissions of Vicars Choral, 1st January, 1469, to 20th June, 1537	36-44
Admissions of Wardens of Fabric on Election of Chapter, 12th December, 1528	44
Sequestration of a Chauntry for Dilapidations, 22nd February, 1532	46
Exchange of Chauntries, 4th April, 1533	46-7
Admissions of Chauntry Priests; Feast of the 9,000 Virgins, 1472, to 20th May, 1536	50-9
Admissions of Vicars (Parochial) to Prebendal Churches, 21st August, 1470, to 7th July, 1501	62-7
Admissions of Deacons and Sub-deacons, 23rd August, 1469, to 2nd October, 1531	68-70
Corrections of Vicars of Prebendal Churches, 31st December, 1499, to 17th August, 1534	72-3
Admissions of Vicars of Prebendal Churches, 23rd April, 1506—1534	75-8
Admissions of Incense Bearers (Thuribulariorum) and Choristers, 8th October, 1469, to 7th May, 1521	78
Further Admissions to Parochial Vicarages, 4th May, 1535, to 2nd November, 1537	82-3
Leases of Prebends, South Muskham, 8th October, 1524	84-5
Dunham (in English), 27th October, 31 Henry VIII., <i>i.e.</i> 1539	86-8

	PAGE
Resignations of Canons (none entered)	92
Resignations of Vicars Choral, 7th July, 1473, to 3rd November, 1534 . .	96-100
Resignations of Chauntry Priests, 22nd August, 1470, to 9th October, 1476 .	102-3
Resignations of Vicars Choral and Parochial, 10th March, 1479, to 3rd November, 1534	104-7
Probates of Wills of Canons (only one, Robert Barra, Canon of York and Southwell), 10th December, 1527	108-10
Probates of Wills of Vicars Choral and Parochial, 28th December, 1475, to 4th (blank in original), 1490	112-5
Corrections of Thomas Cartwright, Vicar Choral, 1486, 1487	116-8
Probate of Will of Robert Nevile, of Ragnel (English), 9th April, 1527 . .	119-21
Probates of Wills of Chauntry Priests and others, 22nd August, 1455, to 27th November, 1512 (the last in English)	122-9
Oath of John Bull, Vicar Choral of the Prebend Sacrista, on his admission .	129
Corrections of Vicars [Choral] and other Ministers (of the Church), 22nd August, 1470, to 4th December, 1535	130-156
Institutions to Chauntries and Vicarages in Prebendal Churches, 22nd August, 1470, to 8th June, 1536	158-160
Payments of Pensions, &c., 16th March, 1472, to 9th April, 1534	160-8
Various Deeds and Agreements relating to Advowsons and Rights of Presentation, Trinity Sunday, 1472, to 28th February, 1532	171-7
Dispensations with Residence, All Souls' Day, 1480, to 25th September, 1482 .	178-80
Corrections 23rd July, 1492, to 8th July, 1542	183-6
Probate of Will of John Arnall, of Morton, 20th February, 1521	189-90
License to lease Prebend of Norwell Palishall: Grant of Administration: Corrections of Laymen <i>propter fornicationem</i> , 1471, 1479, 1522-3	191
Corrections, Vicars Parochial, Choral, &c., 1472 to 1521	192-204
Will of Robert Hall, of Bekingham, 4th June, 1529, with Inventory in English	205-6
Will of Robert Pepper, of Morton (English), 9th May, 1529	207
Corrections of Laity, 17th March, 1529	208
Foundation of Northleverton Vicarage, 1344*	210
Complaints † as to Vicars Choral not paying their battels	213

* This is apparently written here as a precedent for the establishment of Bleasby vicarage.

† Not printed. It should have been.

213	Complaints as to Wren's Church not paying their parish
210	Foundation of Southwesterly Vantage, 1841 *
208	Corrections of Lohr, 1838, 1839
207	Will of Robert Taylor, of Boston (English), 1838, 1839
205-6	English
199-201	Will of Robert Hall, of Baltimore, 1838, 1839, with inventory
	Corrections, 1838, 1839, 1840, 1841
191	Corrections of Lohr's property, 1838, 1839, 1840, 1841
189-90	Probate of Will of John Smith, of Boston, 1838, 1839, 1840
187-8	Corrections 1838, 1839, 1840, 1841
179-80	Dispositions with Redwood, 1838, 1839, 1840, 1841
177-7	Corrections, 1838, 1839, 1840, 1841
169-8	Probate of Will of Thomas, 1838, 1839, 1840, 1841
150-152	Agree, 1838, 1839, 1840, 1841
149	Corrections of Will of John Smith, 1838, 1839, 1840, 1841
147-9	Probate of Will of John Smith, 1838, 1839, 1840, 1841
145-21	Probate of Will of John Smith, 1838, 1839, 1840, 1841
143-3	Corrections of Thomas, 1838, 1839, 1840, 1841
141-2	Probate of Will of John Smith, 1838, 1839, 1840, 1841
139-9	Probate of Will of John Smith, 1838, 1839, 1840, 1841
137-7	Probate of Will of John Smith, 1838, 1839, 1840, 1841
135-5	Probate of Will of John Smith, 1838, 1839, 1840, 1841
133-3	Probate of Will of John Smith, 1838, 1839, 1840, 1841
131-1	Probate of Will of John Smith, 1838, 1839, 1840, 1841
129-9	Probate of Will of John Smith, 1838, 1839, 1840, 1841
127-7	Probate of Will of John Smith, 1838, 1839, 1840, 1841
125-5	Probate of Will of John Smith, 1838, 1839, 1840, 1841
123-3	Probate of Will of John Smith, 1838, 1839, 1840, 1841
121-1	Probate of Will of John Smith, 1838, 1839, 1840, 1841
119-9	Probate of Will of John Smith, 1838, 1839, 1840, 1841
117-7	Probate of Will of John Smith, 1838, 1839, 1840, 1841
115-5	Probate of Will of John Smith, 1838, 1839, 1840, 1841
113-3	Probate of Will of John Smith, 1838, 1839, 1840, 1841
111-1	Probate of Will of John Smith, 1838, 1839, 1840, 1841
109-9	Probate of Will of John Smith, 1838, 1839, 1840, 1841
107-7	Probate of Will of John Smith, 1838, 1839, 1840, 1841
105-5	Probate of Will of John Smith, 1838, 1839, 1840, 1841
103-3	Probate of Will of John Smith, 1838, 1839, 1840, 1841
101-1	Probate of Will of John Smith, 1838, 1839, 1840, 1841
99-9	Probate of Will of John Smith, 1838, 1839, 1840, 1841
97-7	Probate of Will of John Smith, 1838, 1839, 1840, 1841
95-5	Probate of Will of John Smith, 1838, 1839, 1840, 1841
93-3	Probate of Will of John Smith, 1838, 1839, 1840, 1841
91-1	Probate of Will of John Smith, 1838, 1839, 1840, 1841
89-9	Probate of Will of John Smith, 1838, 1839, 1840, 1841
87-7	Probate of Will of John Smith, 1838, 1839, 1840, 1841
85-5	Probate of Will of John Smith, 1838, 1839, 1840, 1841
83-3	Probate of Will of John Smith, 1838, 1839, 1840, 1841
81-1	Probate of Will of John Smith, 1838, 1839, 1840, 1841
79-9	Probate of Will of John Smith, 1838, 1839, 1840, 1841
77-7	Probate of Will of John Smith, 1838, 1839, 1840, 1841
75-5	Probate of Will of John Smith, 1838, 1839, 1840, 1841
73-3	Probate of Will of John Smith, 1838, 1839, 1840, 1841
71-1	Probate of Will of John Smith, 1838, 1839, 1840, 1841
69-9	Probate of Will of John Smith, 1838, 1839, 1840, 1841
67-7	Probate of Will of John Smith, 1838, 1839, 1840, 1841
65-5	Probate of Will of John Smith, 1838, 1839, 1840, 1841
63-3	Probate of Will of John Smith, 1838, 1839, 1840, 1841
61-1	Probate of Will of John Smith, 1838, 1839, 1840, 1841
59-9	Probate of Will of John Smith, 1838, 1839, 1840, 1841
57-7	Probate of Will of John Smith, 1838, 1839, 1840, 1841
55-5	Probate of Will of John Smith, 1838, 1839, 1840, 1841
53-3	Probate of Will of John Smith, 1838, 1839, 1840, 1841
51-1	Probate of Will of John Smith, 1838, 1839, 1840, 1841
49-9	Probate of Will of John Smith, 1838, 1839, 1840, 1841
47-7	Probate of Will of John Smith, 1838, 1839, 1840, 1841
45-5	Probate of Will of John Smith, 1838, 1839, 1840, 1841
43-3	Probate of Will of John Smith, 1838, 1839, 1840, 1841
41-1	Probate of Will of John Smith, 1838, 1839, 1840, 1841
39-9	Probate of Will of John Smith, 1838, 1839, 1840, 1841
37-7	Probate of Will of John Smith, 1838, 1839, 1840, 1841
35-5	Probate of Will of John Smith, 1838, 1839, 1840, 1841
33-3	Probate of Will of John Smith, 1838, 1839, 1840, 1841
31-1	Probate of Will of John Smith, 1838, 1839, 1840, 1841
29-9	Probate of Will of John Smith, 1838, 1839, 1840, 1841
27-7	Probate of Will of John Smith, 1838, 1839, 1840, 1841
25-5	Probate of Will of John Smith, 1838, 1839, 1840, 1841
23-3	Probate of Will of John Smith, 1838, 1839, 1840, 1841
21-1	Probate of Will of John Smith, 1838, 1839, 1840, 1841
19-9	Probate of Will of John Smith, 1838, 1839, 1840, 1841
17-7	Probate of Will of John Smith, 1838, 1839, 1840, 1841
15-5	Probate of Will of John Smith, 1838, 1839, 1840, 1841
13-3	Probate of Will of John Smith, 1838, 1839, 1840, 1841
11-1	Probate of Will of John Smith, 1838, 1839, 1840, 1841
9-9	Probate of Will of John Smith, 1838, 1839, 1840, 1841
7-7	Probate of Will of John Smith, 1838, 1839, 1840, 1841
5-5	Probate of Will of John Smith, 1838, 1839, 1840, 1841
3-3	Probate of Will of John Smith, 1838, 1839, 1840, 1841
1-1	Probate of Will of John Smith, 1838, 1839, 1840, 1841

* This is apparently written into a notebook for the registration of births and deaths.

	PAGE
Foundation of Bleasby Vicarage, 1462	214
Wills (some English), 1470 to 1537	216-33
A Parish Vicar warned, 23rd August, 1470	234
Presentations, 1473, 1534	235
Corrections 20th February, 1490, and 17th July, 1508	237
Corrections, 1482, 1527	242-4
Wills, English, 1526 and 1542	246-7
Admission of Master of Newark Grammar School, on Presentation of Canon and Prebendary of Normanton, 5th May, 1485	249
Sundry Chapter Business, including a summons for breaking ash trees in Edyngley Churchyard, 1523, 1470, 1519, 1512	250-1
Triennial Visitations by Chapter, 2nd October, 1475, to 31st May, 1529	253-337
Lease of Rolston Rectory, 27th May, 1534	338-9
Tithe Cases, 13th May, 1517, and 9th June, 1519	341-2
Commission from "houre Sovereine Lorde the Kinge and from my Lorde Legate Cardinall and Archebissshop of Yorke, Thomas" * (contents not stated) 21st October, 1527	343
Correction of Vicar of Oxtun	344
Beginning of unfinished evidence in an Action before the Chapter, 31st July, 1539	345
Presentation to Mastership of Southwell Grammar School, by Canon and Prebendary of Normanton, 20th November, 1475	347
Presentation to Nottingham Grammar School, by the same, 8th September, 1477	347
Corrections, A.D. 1508 to 1510, including one of a layman for usury, and several of laymen for non-payment of debts	348-54
Examination of Vicars Choral secretly and severally on Morals of Thomas Gurnell, and Thomas Cartwright, 1470, 1485	355

* The only mention of Wolsey in the book.

* I translate *Reverendissimus*, which is the title invariably given to the vicar choral and prebendal and chantry priests, and apparently to all persons in orders, by "Sir," which is the usual translation at that time. I shall not repeat the title, which must be understood.

* This is the only instance in the Register in which either the initiation or the year of the Page is given.

REGISTRUM CAPITULI

355	Examination of Vicars Choral weekly and quarterly on behalf of Thomas Gurnell and Thomas Garsington, 1470, 1485
354-51	Exemption of vicars for non-payment of debts
347	Corrections, A.D. 1508 to 1510, including one of a layman for money, and 1477
346	Presentation to Northampton Grammar School, by the same, 28th September, 1475
345	Treasury of Northampton, 20th November, 1475
344	Presentation to Master of Northwell Grammar School, by Canon and 21st July, 1539
343	Beginning of original evidence in an action before the Chapter, Correction of Vicar of Oxtun
342	not stated) 21st October, 1537
341	Lapsed Cardinal and Archbishop of York, Thomas
340-3	Commission from "beate Margarete Kirche the Kings and from my Lords Time Cases, 15th May, 1517, and 28th June, 1519
339-5	Issue of Robert Hecny, 27th May, 1544
338-387	Thomasi Visitation by Chapter, 2nd October, 1475 to 31st May, 1539
337-1	Ephraim Chantry, 1528, 1410, 1515, 1517
336	Canon and Treasury of Northampton, 28th May, 1488
335	Admission of Master of Newnham Grammar School, on Presentation of Will, English, 1535 and 1542
334-4	Corrections, 1482, 1527
333	Corrections 20th February, 1480, and 15th July, 1608
332	Presentations, 1473, 1534
331	A Parish Visit ordered, 22nd August, 1479
330-33	Will (some English), 1470 to 1537
329	Foundation of Bishop's Vicarage, 1482

* The only mention of Wemy in the book.

VISITATIONS AND MEMORIALS OF SOUTHWELL MINSTER.

VISITATIONS AND CORRECTIONS.

A.D. 1469.

p. 194.^a—Dominus^b Thomas Gurnell Vicarius Choralis Ecclesiæ Collegiatæ Beatæ Mariæ Suthwell Eboracensis Dioceseos de mandato venerabilis Capituli ejusdem ecclesiæ citatus erga diem Veneris nonum viz. mensis Novembris Anno Domini millesimo cccc^{mo} lx^o ix^o ad comparandum coram eodem venerabili Capitulo in domo capitulari dictæ ecclesiæ collegiatæ Beatæ Mariæ Suthwell, et respondendum quibusdam articulis mera motione ipsius Domini Thomæ Gurnell salutem concernentibus, sibi ex officio mero dicti Capituli objiciendis; eisdem die loco anno, Indictione tertia,^c Pontificatus sanctissimi in Christo patris et Domini nostri Domini Pauli, divina prudentia Papæ, secundi anno sexto,^c coram venerabilibus viris Johanne Wraby et Ranulpho Bryd Canonicis Residentiariis ejusdem ecclesiæ capitulariter congregatis et Capitulum ibidem facientibus personaliter comparuit: objecto que primo per eosdem venerabiles viros prædictos Domino Thomæ quod ipse Dominus Thomas nonnulla res et bona domorumque utensilia quæ fuerunt bonæ memoriæ Johannis Terold canonici, dum vixit Residentiarius, dictæ ecclesiæ collegiatæ nuperrime

Friday, 9 [10]
Nov. 1469.
6 Paul II.

Sir Thomas Gurnell, vicar choral, summoned to appear before John Wraby and Ranulph Byrd, canons residentiary in chapter assembled, on the day stated,

for taking possession of the goods of a defunct residentiary, though they were under sequestration by the chapter.

^a This and the subsequent entries seem to refer to delinquencies detected at the visitation by the chapter held in the year 1469. The visitation itself is not reported.

^b I translate Dominus, which is the title invariably given to the vicar choral and parochial and chantry priests, and apparently to all persons in orders, by "Sir," which is the usual translation at that time. I shall not repeat the title, which must be understood.

^c This is the only instance in the Register in which either the Indiction or the year of the Pope is given.

VISITATIONS AND MEMORIALS OF SOUTHWELL MINSTER

VISITATIONS AND CORRECTIONS.

CAMP. SOC.

8

year of the Pope is given.

* This is the only instance in the Register in which either the Indiction or the
 he understood.

which is the usual translation of that word. I shall not repeat the title, which may
 and perched and chimney gables, and apparently to all persons in order by "St."
 * I translate Dominus, which is the title invariably given to the vicar choral
 ported.

visitation by the chapter held in the year 1460. The visitation itself is not re-
 of the
 the
 reputation
 were under
 through they
 nobility,
 a deland
 the goods of
 possession of
 for taking

lulster congregatis et Capitulum ibidem facientes personarum
 Rann'pho R'yd Canonicis Residentiis ejusdem ecclesie capi-
 secundi anno sexto. coram venerabilibus viris Johanne Wasy et
 patris et Domini nostri Domini Pauli, divina presentis Papae,
 in capite
 ecclesiasticis
 R'yd, canonicis
 and Rann'pho
 John Wasy
 moved to
 ecclesie collegiate Beate Marie Southwell, et respondendum quibus-
 dam articulis inter motione ipsius Domini Thomae Gurnell salutem
 concordantibus, sibi ex officio inter dicti Capituli objectionibus; etiam
 the loco anno, Indictione tertia, Pontificatus sanctissimi in Christo
 concordantibus, sibi ex officio inter dicti Capituli objectionibus; etiam
 dam articulis inter motione ipsius Domini Thomae Gurnell salutem
 ecclesie collegiate Beate Marie Southwell, et respondendum quibus-
 patendum coram eodem venerabili Capitulo in domo capitulari dictae
 venerabilis Capituli ejusdem ecclesie existens, etiam Yacobi vicarii
 Collegiate Beate Marie Southwell Episcopus Diocesis de mandato
 p. 194.—Dominus, Thomas Gurnell Vicarius Choralis Ecclesie

A.D. 1460.

Yacobi, p. 194.
 Zm. 1460.
 8 Paul II.

A.D. 1469.

Gurnell, with arrogant mind, promptly says he is not going to answer to the charge or any part of it, and refuses to take the chapter for his judges; calls the Venerable Ranulph Byrd a false priest, and publicly asserts that the other venerable man, John Wraby, abets him in his falsity, with other irreverences. After three warnings Gurnell remains contumacious, and is suspended from his choir-habit and inhibited from wearing it on pain of the greater excommunication. Present: Thomas Urkyll and Richard Roper, Vicars

defuncti infra jurisdictionem dicti venerabilis Capituli existentia, quæ etiam res bona et domorum utensilia sub auctoritate dicti Capituli ex certis causis justis legitimis id Capitulum moventibus interposita fuerant sequestro, absque auctoritate quacumque, saltem in hac parte sufficienti vel legitima, temere præsumpsit administrare et de eisdem disponere pro suæ libito voluntatis, sequestrum hujusmodi in eis interpositum temere violando, in animæ suæ periculum, grave ac exemplum plurimum; Quibus venerabilibus viris Capitulum sic facientibus idem Dominus Thomas Gurnell absque intervallo elato animo respondet, dicens se nolle ipsi articulo seu alicui ipsius particulæ respondere; neque ipsos venerabiles viros in ipsius iudices admittere, seu in eos aut^a suos iudices quoquo modo consentire; sed eos ad tunc et eorum examen ore tenus sprexit, recusavit, et contempsit, præfatum venerabilem virum Dominum Ranulphum Bryd falsum recusatum presbyterum tunc ibidem vocando, supradictum que alterum venerabilem virum Dominum Johannem Wraby eidem Domino Ranulpho in sua falsitate faventem publice asserendo, aliaque enormia contumeliosa et opprobriosa verba contra eosdem venerabiles viros, capitulum ut præfertur facientes, irreverenter proferendo. Et quanquam idem venerabiles viri dictum Dominum Thomam Gurnell in virtute (p. 195) obedientiæ sibi per eum debitæ et factæ quod a verbis hujusmodi desisteret, ac objectis sibi per idem Capitulum ad tunc fideliter responderet, primo, secundo, et tertio, peremptorie et sub pœna juris monuerant, ipse tamen Dominus contumaci spiritu ea se nolle facere respondit. Unde idem venerabile Capitulum eundem Dominum Thomam Gurnell, propter ipsius manifestam rebellionem et contemptum in præmissis, ab habitu suo choralis suspendebat tunc ibidem per decretum, Inhibendo eidem Domino Thomæ tunc ibidem ne ipso habitu de cetero verteretur donec gratiam dicti Capituli obtinuerit, sub pœna excommunicationis majoris in ipsius personam canonice fulminandæ. Præsentibus tunc ibidem discretis viris Dominis Thoma Urkyll et

^a It is written "aut suos" but it should be "ut suos."

A.D. 1468.

defuncti infra jurisdictionem dicti venerabilis Capituli existentes, que etiam res bone et honeste utantur sub auctoritate dicti Capituli ex veris causis iuste legitimis in Capitulo moventibus interpositis fuerint suggestio, aliquis auctoritate quacunque, saltem in hac parte nullius vel legitime, tenere preueniat administrare et de eisdem disponere pro sua libere voluntate, sequentium huiusmodi in eis interpositum tenere violando, in animis suis periculum, grave ac exemplum plurimum; Quibus venerabilibus viris Capitulum eis lacerantibus idem Dominus Thomas Gurnell aliquo intervallo elato animo respondet, dicens se nolle ipsi articulo tan alicui ipsius particule respondere; neque ipsos venerabiles viros in ipsius iudices admittere, non in eos aut, nisi iudices quosdam modo consentire; sed eos ad tunc et coram extant ore seorsum referat, recusavit, et contentum, prelatum, venerabilium virum Dominum Rannalphum Rhyll salutem recusatum prephysiannum idem vocando, superdictam que aliter venerabilem virum Dominum Johannem Wemy eidem Dominum Rannalpho in sua delicta inventum publicis asserendo, aliquos errores continentes et oppositos verba contra eodem venerabiles viros, capitulum ac prelatum debitor, forte, tenet proferendo. Et quantum idem venerabiles vii dictum Dominum Thomam Gurnell in virtute (p. 195) obediunt sibi per eum debita et facta quod a verbis huiusmodi desisteret, ne obiectis sibi per idem Capitulum ad tunc fideliter responderet, primo, secundo, et tertio, potestatis et sub potestatis iure monuerat, ipse tamen Dominus continuat spiritum ex se nolle seorsum respondit. Unde idem venerabilis Capitulum eundem Dominum Thomam Gurnell, propter ipsius manifestam rebellionem et contemptum in premissis, ab habitu suo choralis suspendebat tunc idem per decretum, labi- bendo eidem Dominum Thomam tunc idem ne ipso habitu de cetero videretur domus gradum dicti Capituli obtineret, sub potestatis excom- municationis majoris in ipsius premissis canonice obediendo. Tunc scilicet tunc idem discretis viris Dominis Thomas Urthill et

Gurnell, with
arrogant mind,
probably says
he is not going
to answer to
the charge or
any part of it,
and refers to
take the
chapter for
his judges;
calls the
venerable
Rannalph Rhyll
recusant, and
a false witness,
and publicly
asserts that
the other
venerable
man, John
Wemy, asserts
him to be
false, with
other in-
ferences.
After these
various
Gurnell
remains
contumacious,
and is ex-
cluded from
his choir-
habit and
published from
wearing it
on pain of
the greater
excommuni-
cation.
There-
upon
Urthill and
Richard
Hooper, Vicar

A.D. 1469.

Ricardo Roper Vicariis Choralibus dictæ Ecclesiæ Collegiatæ Gardianisque sive Iconomis ejusdem ecclesiæ testibus ad præmissa vocatis et rogatis, meque Roberto Skayff clerico notario publico dictique venerabilis Capituli actorum scriba et registrario.

choral and church-wardens or bursars of the church, and "me"

Subsequente que die Sabbati proximo x^{mo} viz. dicti mensis Novembris, prefati venerabiles viri Dominus Johannes Wraby et Ranulphus Bryd in dicta domo Capitulari personaliter existentes, et capitulariter congregati ac Capitulum ibidem facientes, dictis Dominis Thoma Urkyll et Ricardo Roper ad tunc personaliter præsentibus conjunctim et divisim mandaverunt, quod citarent, seu eorum alter citaret, peremptorie præfatum Dominum Thomam Gurnell, quod compareret coram eis in domo capitulari prædicta die lunæ proximo tunc sequente, causam rationabilem si quam haberet aut dicere sciret, quare, pro eo, quod ipse Dominus Thomas Gurnell, post et contra decretum suspensionis ipsius Domini Thomæ ab habitu suo choralis prædicto, ac inhibitionis inde factum in choro dictæ Ecclesiæ Collegiatæ, habitu suo choralis prædicto tempore celebrationis divinorum die Veneris supradicto, ipso que instante die Sabbati, rebellione et offensione publice utebatur, pro manifesto contumace, mandatorum que dicti Capituli contemptore pronunciari; ac pro ejus manifestis contumacia offensa rebellione et contemptu in præmissis excommunicari, et pro excommunicato publice nuntiari, non deberet, in forma juris allegaturus propositurus et ostensurus et juri per omnia pariturus.

Robert Skayff, clerk, notary public and chapter clerk and registrar.

The following day (10 Nov.) the residentaries in chapter assembled order Urkyll and Roper to cite Gurnell to appear next Monday to show cause why he should not be excommunicated for having worn his habit in spite of the injunction in that behalf.

Quo die lunæ adveniente xii^o die dicti mensis Novembris anno Domini Indictione et Pontificatu supradictis, coram venerabilibus viris Johanne Wrabyet Ranulpho (p. 196) Bryd, Canonicis Residentiariis supradictis, in domo capitulari dictæ ecclesiæ collegiatæ Beate Mariæ Suthwell capitulariter congregatis et capitulum ejusdem ecclesiæ publice facientibus, comparuit personaliter præfatus Dominus Ricardus Roper, et vivæ vocis suæ oraculo eosdem venerabiles viros, capitulum sic facientes, publice certificavit, quod ipse, juxta vim formam et effectum mandati sibi et Thomæ Urkyll convicario suo facti, Dominum Thomam Gurnell, Vicarium Choralem dictæ

Monday, 12 [13] Nov. Roper appears and says he has cited Gurnell according to the mandate laid on him and his covicar by the chapter.

A.D. 1488.

Ricardo Robert Vicarius Chancellus dictis Ecclesiis Collegiatis
 Gardianusque sive economus eisdem ecclesiis testibus ad premissas
 vocatis et rogatis, inquit Robertus Scayll clericus notarius publicus
 dictique venerabilis Capituli actuum scriba et registrarius.
 Subsecutusque die Sabbati proximo xmo die dicti mensis Novem-
 bris predicti venerabiles viri Dominus Johannes Walsby et Bartholomaeus
 Byrd in dicta domo Capitulari personarum extiterunt et capitu-
 lariter congregati ac Capitulum ibidem facientes, quibus Dominus
 Thomas Uxwell et Ricardo Robertus ad tunc personarum presentibus
 conjunctim et divisim mandaverunt, quod citarent per eorum alios
 citaret, peremptorie prestantem Dominum Thomeum Gurnell, quod
 compareret coram eis in domo capitulari predicta die lune proximo
 tunc sequente, curram rationabilem si quam haberet aut diceret
 exiter, quare, pro eo, quod ipse Dominus Thomeus Gurnell, post et
 contra decretum suspensum ipsius Thomae ad habundantiam
 suo choralis predicti, ac inhibitionis inde factum in choro dictae
 Ecclesie Collegiate, habita suo choralis predicti tempore celebrationis
 divinum die Veneris superdicti, ipso quo in dicta die Sabbati,
 rebellionis et offensionis publice verberatur, pro manifestis contumaciis,
 mandatorumque dicti Capituli contemptum pronuntiaret; ac pro
 ejus manifestis contumaciis offensa rebellionis et contemptum in pre-
 missis excommunicaret, et pro excommunicatione publice nuntiari, non
 deberet, in forma juris allegatus proposturus et ostendurus et iuri
 per omnia patiturus.
 Quo die lune adveniente xii die dicti mensis Novembris anno
 Domini Indictionis et Pontificatus superdicti, coram venerabilibus viris
 Johanne Walsby et Bartholomaeo (p. 156) Byrd, Canonis Residentiarum
 superdictis, in domo capitulari dictis ecclesiis collegiatis Beatis
 Martinus Butwell capitulariter congregatis et capitulum eisdem
 ecclesiis publice legitimis, comparuit personarum prestantem Dominus
 Thomeus Gurnell, et viro vocis sui omnino eadem venerabilis viri,
 capitulum sic facientes publice certificavit, quod ipse, iuxta eum
 formam et effectum mandati sibi et Thomeo Uxwell concessi
 suo facti, Dominum Thomeum Gurnell, Vicarium Chancellum dictis

A.D. 1469.

Gurnell appears but does not care to show cause, and says he will use his habit notwithstanding the inhibition.

The chapter pronounces him contumacious and excommunicates him.

The form of excommunication.

Ecclesiæ Collegiatæ de Suthwell, peremptorie citaverat quod compareret ipsis die lunæ et domo Capitulari coram venerabili Capitulo, ad allegandum proponendum et ostendendum in omnibus et per omnia juxta et secundum formam et tenorem mandati sui supradicti. Qui quidem Dominus Thomas Gurnell, de mandato dicti venerabilis Capituli publice ad tunc præconizatus, coram eodem Capitulo personaliter comparuit, et aliquam causam dicere in præmissis proponere vel allegare non curavit; sed ut prius, dicto die Veneris supradicto, coram dictis venerabilibus viris asseruit se in eos ut ejus judices noluit consentire, sed se velle asseruit dicto habitu suo Choralis uti et gaudere, eorum decreto inhibitione in hac parte factis in aliquo non obstantibus. Et super hoc idem venerabile Capitulum dictum Dominum Thomam Gurnell, manifestum contumacem rebellem et inobedientem, in contemptu pronunciavit; et pro ejus manifestis contumacia et offensa contemptu rebellionis et inobedientia in præmissis et in scriptis excommunicavit, et pro excommunicato publice nunciari et declarari decrevit tunc ibidem. Tenor vero ipsius excommunicationis et decreti sequitur in hæc verba.

In Dei nomine Amen. Nos Johannes Wraby et Ranulphus Bryd Canonici Residentiarii hujus Inclitæ^a Ecclesiæ Collegiatæ beatæ Mariæ Suthwell in hac domo Capitulari ejusdem Ecclesiæ capitulariter congregati et Capitulum ejusdem publice facientes Te Thomam Gurnell Vicarium Choralem ejusdem ecclesiæ, pro eo, quod tu monitionibus inhibitionibus decretorum et mandatis nostris legitimis parere et obedire non curasti, sed rebelliter contempsisti, manifestum contumacem rebellem et inobedientem fuisse et esse pronunciamus; ac te pro tuis manifestis contumaciis offensis rebellionis contemptu et inobedientia contra nos factis et illatis excommunicatum et pro excommunicato publice nunciari decernimus et declaramus formaliter et in his scriptis: præsentibus tunc ibidem præfatis dominis Thoma Urkyll et Ricardo Roper meque Roberto Skayff supradictis.

^a Sic for inclitæ.

Ecclesie Collegiate de Southwell, peremptorie citaverat quod com-
 pareret ipse die iuxta et domo Capituli coram venerabili Capitulo,
 ad allegandum propositum et respondendum in omnibus et per
 omnia iuxta et secundum formam et tenorem mandati sui super-
 dicti. Qui quidem Thomas Garsell, de mandato dicti
 venerabilis Capituli publice ad tunc presentatum coram eodem
 Capitulo personalliter comparuit, et aliquid eorum dicere in
 premissis proponere vel allegare non curavit, sed ut prius, dicit die
 Veneris superdicto, coram dictis venerabilibus viris assensit se in
 eos et eius iudices noluit consentire, sed se velle assensu dicto
 habere suo Choro uti et gaudere, eorum decerni inhibitiones in hac
 parte factas in aliis non obstantibus. Et super hoc item venerabiles
 Capitulum dictum Dominum Thomam Garsell, manifestum contra-
 mactum rebellem et inobedientem, in contemptu presentavit, et pro
 eius manifestis contumaciis et offensis contemptum rebellionis et in-
 obedientie in premissis et in scriptis excommunicavit, et pro excom-
 municatione publice nuntiavit et declaravit decessit tunc ibidem. Tunc
 vero ipse excommunicationis et decessi nuntiavit in hac verba.

In Dei nomine Amen. Nos Johannes Waby et Henricus
 Bryd Canonici Residentarii huius Ecclesie * Ecclesie Collegiate beate
 Marie Southwell in hac domo Capituli quondam Ecclesie capituli-
 lateri congregati et Capitulum quondam publice factum Te
 Thomam Garsell Vicarium Choro quondam ecclesie, pro eo
 quod in refectionibus inhibitionibus decretorum et mandatis nostris
 legitimis parere et obedire non curavit, sed rebelliter con-
 tempsit, manifestum contumacem rebellem et inobedientem fuisse
 et esse pronunciamus; eo et pro tunc manifestis contumaciis
 offensis rebellionis contemptu et inobedientia contra nos factis et
 illis excommunicationem et pro excommunicatione publice nuntiavit
 decernimus et declaramus formaliter et in his scriptis presentibus
 tunc ibidem presentibus dominis Thomam Garsell et Henrico Waby me
 que Henricus Waby superdictis.

Garsell
 appears but
 does not come
 to show cause,
 and says he
 will use his
 habit notwith-
 standing the
 inhibition.

The chapter
 pronounced
 him contum-
 acious and
 excommuni-
 cates him.

The form of
 excommuni-
 cation.

A.D. 1470.

p. 193.—xxiii^o die mensis Junii Anno Domini millesimo cccc^{mo} 23 June, 1470.
 septuagesimo, Dominus Thomas Clerk Vicarius de Blithworth purgavit Thomas Clerk.
 se cum sexta manu tam clericorum quam laicorum, super eo et Vicar of
 eo viz. quod Agnetem Queryngham carnaliter non cognoverat, post Blithworth,
 quam eam purgationem legitime factam venerabilis vir Johannes purges him-
 Wraby, capitulum faciens, restituit dictum Dominum Thomam suæ self of a
 bonæ famæ publice per decretum; et monuit eundem sub pœna xls. charge of mis-
 quod dictus Dominus Thomas abstineret se a consortio dictæ Agnetis behaviour
 in omni loco suspecto. with Agnes
 Queryngham,
 is restored to
 his good fame
 but warned
 under penalty
 of 40s. to
 abstain from
 Agnes' society.

p. 134. xvi^{to} die mensis Augusti Anno Domini millesimo cccc^{mo} 26 Aug. 1470.
 septuagesimo.^a

Correctiones Vicariorum et aliorum Ministrorum.

p. 130. xxii^{do} die mensis Augusti^b Dominus Johannes Warsopp 22 Aug. 1470.
 Vicarius Choralis, quia negligenter sæpius invigilat curæ chori, per John War-
 Capitulum primo fuit monitus quod vigilancius cum diligencia sopp, vicar
 in posterum observet cursum chori et sectam^d ejusdem; sub pœna choral, warned
 statuti quod incipit "ceterum." a first time for
 shirking choir^e
 on pain of the
 statute which
 begins "But."

xxiii^o die mensis Augusti dominus Stephanus Clerk fuit primo Stephen Clerk
 monitus per Capitulum quod melius observet sectam Chori, sub warned first
 pœna suspensionis ab officio et beneficio, trina monitione precedente. time to keep
 choir, on pain
 of suspension
 after the third
 warning.
 Thomas
 Tykhyll,

^a This entry was never completed.

^b The year appears from one of the subsequent entries relating to Gurnell.

^c For the frequent complaints of neglect of attendance at choir services and coming late thereto, I have been able to find no apter or shorter expression than the words in use at Winchester of "shirking" chapel, or coming "tarde" or "tardy."

^d "Sectam chori"=suit of the choir. Secta is a word adopted from the manorial courts; attendance at choir being regarded as "suit and service" at the Lord's court.

^e "Chantry priest." It is not common to find the chantry priests described thus. They are more often called shortly "cantaristæ," and Canon Dixon in his "History of the Church of England" calls them therefore "cantarists." I have used the name by which they are best known.

p. 133.—xxiii^o die mensis Januarii Anna Domini millesimo cccc^{to} septuagesimo, Dominus Thomas Clerk Vicarius de Bishthorpe paravit se cum sexta manu tam clericorum quam laicorum, super eo et eo viz. quod Agnetem Guesyngnam carissimam non cognoverat, post quam cum purgationem legitime factam venerabilis vir Johannes Waby, capitulum faciens, veniens dictum Dominum Thomam cum bonis suis publicis per dextera; et monuit rursus sub pectus x^o. quod dictus Dominus Thomas abstinere se a consuetis dictis Agnetis in domo loco suspecto.

p. 134. xvi^o die mensis Augusti Anna Domini millesimo cccc^{to} septuagesimo.

Corrections: L'ecriture et d'ordonner. Mises en ordre.

p. 130. xxii^o die mensis Augusti Dominus Johannes Waby vicarius Choralis, qui negligenter exequis inspectis ante ebori, per Capitulum primo luit monitus quod vigilaret cum diligencia in posterum observet eorum chori et rectam^o ejusdem; sub pectus statuit quod incipit "ceterum".

xxii^o die mensis Augusti Dominus Stephanus Clerk luit primo monitus per Capitulum quod melius observet eorum Chori, sub pectus suspensionis ab officio et beneficiis, tunc monitione preceperat. Dominus Thomas Typhill presbiter Cantuariensis per Capitulum

* This entry was never completed.
* The year appears from one of the subsequent entries relating to Guesy.
* For the frequent conjunction of neglect of attendance at their services and coming late thence, I have been able to find no other or shorter expression than the words to be seen at Winchester of "absting" chapel, or coming "late" or "lately".
* "Rectam chori" means of the choir. Recta is a word adopted from the memorial books; attendance at choir being regarded as "well and service" at the Lord's court.
* "Chantry priest." It is not common to find the chantry priests described thus. They are more often called shortly "chantries", and Canon Litch in the "History of the Church of England" calls them therefore "chantries". I have used the name by which they are best known.

A.D. 1470.

chauntry
priest, warned
to keep choir.

primo monitus erat die supradicto quod melius observet sectam chori; sub pœna suspensionis ab officio et beneficio, trina monitione precedente.

Thomas Ledenam
warned
to keep choir.

Dominus Thomas Ledenam dicto xxiii die mensis Augusti per Capitulum monitus erat primo, quod melius servet sectam chori: sub pœna suspensionis ab officio et beneficio, trina monitione precedente.

W. Barthorp^a
warned to
keep choir.

Dominus Willelmus Barthorp monitus erat eodem die viz. xxiii^o die mensis Augusti primo per Capitulum quod melius servet sectam chori: sub pœna suspensionis ab officio et beneficio, trina monitione precedente.

John Warsopp
apologises for
insulting the
chapter on
St. George's
day.

Die Dominica ante festum Sanctorum Philippi et Jacobi, Dominus Johannes Warsopp submitit se gratiæ Capituli, pro eo, quod ipse verba contumeliosa protulit festo Sancti Georgii contra eundem; sub hac forma: quod [si] de cetero delinquat puniretur secundum statuta.

Gurnell
warned a first
time against
farming the
prebend of
Normanton;
ordered to
pay his pro-
curation of
the prebend to
the chapter;

p. 131. xxiii^o die mensis Augusti anno Domini millesimo cccc^{mo} septuagesimo. Magister Thomas Gurnell per Capitulum monitus erat primo, quod prebendam de Normanton ut firmarius non occupet *nec est procurator*,^b trina monitione præcedente, sub pœna suspensionis ab officio et beneficio, contra ecclesiæ statutum et indenturas inde confectas Capitulo re et verbo dimittere et realiter tradere.

does so on his
bended knees,
but continues
to occupy the
farm.

Et quod procuracionem pro prebenda de Normanton infra duos dies proximos et immediate sequentes, sub pœna sequestrationis fructuum ejusdem, solveret: quam procuracionem secundum præceptum Capituli humiliter, flexis genibus, solvit in Capitulo.

Warned a
second time,
27 Aug.

Et quia dictus Magister Thomas Gurnell, non obstante prima sua monitione, dictam firmam de Normanton occupavit, die Martis viz. xxvii^o die mensis Augusti, secundo monitus erat, sub pœna statuti, quod dictam firmam ulterius non occuparet. Et dictus

^a W. Barthorp was a chauntry priest and deputy acting grammar-school master. See *post*.

^b Crossed out in original.

W. Barthorp was a chorist prior and deputy acting provost of the choir.
 See page.
 * * * * *

statuit, quod dictum firmum ultimum non occurreret. Et dictum
 sex monitione, dictum firmum de Normaniam occupavit, die Martis
 Et post dictum Magister Thomas Gurnell, non obstante prima
 capitulum Capituli humiliter, flexis genibus, solvit in Capitulum.
 fructum quendam solveret: quam provisionem servandum pro-
 dies proximis et imminente sequentes, sub penam excommunicationis
 Et quod provisionem pro prebenda de Normaniam infra duos
 menses.

dictum inde collectas Capitulum se et verbo dissolvere et restitueret
 suspensionis ab officio et beneficio, contra ecclesiam statum et in-
 fructum et
 p. 131. xxiii^o die mensis Augusti anno Domini millesimo cccc^{to}
 septuagesimo. Magister Thomas Gurnell per Capitulum monitus
 erat primo, quod prebendam de Normaniam et firmum non oc-
 cupet nec ut provisionem, trinus monitione precedente, sub penam

monitione precedente.
 sextam eorum: sub penam suspensionis ab officio et beneficio, trinus
 xxiii^o die mensis Augusti primo per Capitulum quod melius servet
 Dominus Wilhelmus Barthorp monitus erat eodem die vi-
 dentur.

penam suspensionis ab officio et beneficio, trinus monitione prece-
 Capitulum monitus erat primo, quod melius servet sextam eorum: sub
 Dominus Thomas Bedeiam dictis xxiii^o die mensis Augusti per
 dentur.

sub penam suspensionis ab officio et beneficio, trinus monitione prece-
 primo monitus erat die supradicta quod melius observaret sextam eorum;
 A.D. 1470

A.D. 1470.

Magister Gurnell post dictam monitionem asseruit publice in Capitulo quod dictam firmam ulterius occupare voluit: ex quo tertio monitus erat quod dictam firmam sub pœna suspensionis ab officio et beneficio minime occuparet, sed magis divinis in Choro insisteret et vacaret.

Says he will hold it.

Warned a third time, and to keep choir better.

Dicta monitione tertia sibi facta non obstante, dictus Thomas Gurnell pluries, contra monitionem sibi factam, divinis in Choro non vacavit, sed contra monitionem tertiam per Capitulum sibi factam dictam firmam occupavit, tenuit, et custodit, cum suis bigis et equis et servientibus conductis vehendo fructus prebendæ de Normanton pertinentes, et cetera omnia quæ ad dictam firmam pertinent exercendo, licet in Capitulo publice promisit quod eandem firmam dimitteret et ulterius non occuparet.

Nevertheless occupies the farm, with his waggons, horses, and hired servants, carrying the crops of the prebend, spite of his promise to the contrary.

Et quia realiter etiam dictus Thomas Gurnell publicus negociator existit, exercendonegotia secularia in emendo silvas et alia mercimonia ut carius vendat, quod de facto facit, canonum instituta et laudabilia consuetudines et statuta hujus inclyti Collegii contemnendo, ac etiam venerabilibus viris Capitulo, ordinariis suis, verbis contumeliosis opprobriosis et inhonestis, tam in Capitulo quam extra, proferendo inferendo et prædicando elato spiritu et contumaci: Ac etiam arma invasiva, tam in ecclesia quam extra, ad verberandum ministros ecclesiæ sive gestriendum et insidiandum et se verberare minando, in animæ suæ periculum, aliorum exemplum perniciosum, et scandalum dicti Collegii et ministrorum ejusdem; matura deliberatione propter hæc et alia enormia statutis nostris contraria Nos Johannes Wraby Ranulphus Bryd Willelmus Worsley et Johannes Hardyng, Canonici Residentiarii, capitulariter congregati et Capitulum facientes dictum Thomam Gurnell ab officio et beneficio suis decernimus fore suspendendum et a Choro rejiciendum, nunquam ad aliquod ministerium in dicta ecclesia faciendum admittendum; monendo eundem Thomam sub pœna excommunicationis quod habitum ulterius non gerat, et in omnibus nostris mandatis pareat cum effectu.

Because T. Gurnell is a public trader carrying on secular business, insults the chapter, his Ordinaries; carries arms of aggression and threatens to beat or stab the ministers of the church; Sentence by chapter, Wraby, Bird, Hardyng, Worsley, Residentiaries, suspends Gurnell from office and benefice, and injoin him against entering choir or wearing his habit.

Undecimo die mensis Septembris prædicti venerabiles viri Johannes Wraby Ranulphus Bryd Willelmus Worsley et Johannes

11 Sept. Excommuni-

A.D. 1710

Magister Gurnell post dictam mentionem assensit pœdix in
Capitulo quod dictam firmam aliter occupare voluit: ex quo satis
monitus est quod dictam firmam sub pœna suspensionis ab officio
et beneficio minime occuparet, sed magis divina in Choro persistat
et vacaret.

Dicta monitione testis sibi facta non obstant, dicitur Thomas
Gurnell pœdix, contra mentionem sibi factam, dicitur in Choro non
vacavit, sed contra mentionem tertiam per Capitulum sibi factam
dictam firmam occupavit, tenuit, et custodit, cum suis sigis et signis
et servitibus conductis velendo fructus pœdix de Normanton
pertinentes, et cetera omnia que ad dictam firmam pertinent
excedendo, licet in Capitulo publice promissit quod eandem firmam
dimittet et aliter non occuparet.

Et quia testis etiam dicitur Thomas Gurnell publicus accesor
existit, excedendo accesoriam in emendo dicitur et aliter in
ut carnis vendat, quod de facto facti canonum instituta et funda-
tilla consuetudines et statuta hujus inchoi Collegii contemnendo,
se etiam venerabilibus viris Capitulo, ordinariis, verbis continen-
tibus prohibitis et inobediens, tam in Capitulo quam extra, profer-
endo interdictum et pœdixando elate spiritum et contumaciam: Alio etiam
atque invasiva, tam in ecclesia quam extra, ad verberandum ministros
ecclesie sive pœdixandum, et inobediendum et se verberare inobediendo,
in animas eius pœdixandum, aliter exemplum pœdixandum, et scandalo
lum dicti Collegii et ministrorum ejusdem: In ista delibetatione
propter hoc et alia gravia statuta nostra contra Nos Johannes
Wesley, Rector, et alios inchoi, et alios inchoi, et alios inchoi,
Canonici, capitulares congregati et Capitulum facientes
dictam Thomam Gurnell ab officio et beneficio suis decernimus non
suspendendum et a Choro reijciendum, nunquam ad aliquod mini-
sterium in dicta ecclesia facendum admittendum; in emendo eandem
Thomam sub pœna excommunicationis quod habuit, licet non
gerat, et in omnibus nostris mandatis pœdix cum effectu.

Undecimo die mensis Septembris pœdixi venerabilibus viris
Johannes Wesley, Rector, et alios inchoi, et alios inchoi, et alios inchoi,
Canonici, capitulares congregati et Capitulum facientes

A.D. 1470.

cation ful-
minated by
the chapter
for continued
contumacy
and dis-
obedience.

Form of sen-
tence.

Harding Canonici Residentiarii in domo capitulari ejusdem capitulariter congregati, coram cunctis fratribus de habitu tam Vicariis quam Capellanis Cantariorum cum aliis ministris, sententiam contra dictum Dominum Thomam Gurnell in scriptis redactam juxta tenorem antedicti processus fulminaverunt, sub hac verborum forma:

In Dei nomine Amen. Nos Capitulum Ecclesiæ Collegiatae Beatae Mariæ Suthwell, Quia Dominus Thomas Gurnell, Vicarius Choralis prædictæ ecclesiæ, juxta statuta laudabilia et consuetudines ecclesiæ prælibatæ legitime monitus quod firmam prebendæ de Normanton ulterius non occuparet, Idem tamen dominus Thomas suæ salutis immemor, licet asseruit se prædictam firmam re et verbo dimittere, eandem tamen firmam realiter tenuit et custodivit cum biga equis servientibusque suis, fructus dictæ prebendæ pertinentes vehendo inhorriando et omnia alia ad dictam firmam pertinentia exercendo, in animæ suæ grave periculum aliorum que perniciosum exemplum, statutis nostris contraveniendo ac perjurium incurrendo: Et quia etiam idem dominus Thomas publicus negotiator existit, contra canonicas sanctiones publice negotiis secularibus immiscendo, silvas et alia commercia illicita ut carius vendat comparando et exercendo, ita quod divinis obsequiis inherere et sectam Chori facere minime possit ut tenetur: Ac etiam quod nobis ordinariis suis tam in ecclesia quam extra verba opprobriosa contumeliosa et inhonesta sæpe sæpius sæpissime intulit, protulit, publice prædicavit; necnon arma invasiva, tam in ecclesia quam extra, ecclesiæ ministros comminando extra cleri honestatem publice portavit; Quia etiam ab aliis publicis notoriis et enormibus delictis legitime monitus desistere non curavit, mandatis nostris minime parendo: Idcirco eundem dominum Thomam, tanquam incorrigibilem, juxta tenorem statutorum nostrorum hincinde editorum, ab officio et beneficio suis in hac parte suspendimus publice in his scriptis, ac eum a Choro rejicimus nunquam ad aliquod ministerium in hac ecclesiæ admittendum. Monentes eundem primo secundo et tertio, peremptorie pro omnibus sub pœna excommunicationis quod in hac ecclesia habitum choralem deinceps non gerat et mandatis nostris in omnibus pareat cum effectu.

A.D. 1470.
 Form of sen-
 tence.
 and dis-
 ciplinary
 for content
 the chapter
 action fol-
 lowed by

Harding Canonici Residentarii in domo cathedrali quondam capituli-
 laticor congregati, coram ecclesiis patribus de habitis tam Vicariis
 quam Capellanis Cantuariensium cum aliis ministris, reverentiam contra
 dictum Dominum Thomam Garrell in scriptis relictam juxta
 tenorem antedicti processus inhibuerunt sub hac verborum forma:
 La Deu nomine Amen. Nos Capitulum Ecclesie Collegiate Beate
 Marie Southwell Quia Dominus Thomas Garrell, Vicarius Choralis
 parochie ecclesie, juxta statuta laudabilia et consuetudines ecclesie
 prescriptas legimus monitus quod firmiter prebende de Northampton
 ultimas non occuparet, item tamen dominus Thomas cum talibus
 immemor, licet assensit se prebendam firmiter et custodivisse cum
 dimittere, eandem tamen firmiter tenet et custodivit cum
 digna equis servitibusque suis, fructus dictas prebende percipientes
 vendendo inhoriendo et omnia alia ad dictam firmiter pertinentia
 exercendo, in animas suas grave periculum aliamque perniciem
 exemplum, statuta ecclesie contraveniendo ac perjurum iuramentum
 Et quoniam idem dominus Thomas publicas negotiorum exivit, contra
 canonicas sanctiones publice negotia secularia transigendo, alias
 et alia commenda illius ut carius vendat comparando et exercendo,
 ita quod divinis obsequiis inharet et sectam Chori facere minime
 possit ut tenetur: Ad etiam quod nobis ordinatis suis tam in ecclesia
 quam extra veras appropriatas contumelias et inhonestas neque impius
 suspitionis intulit, protulit, publice perdidit; necnon rursus invasit,
 tam in ecclesia quam extra, ecclesiam ministrorum comminando extra clerum
 honestam publice portavit; Quia etiam ab aliis publicis actibus
 et enormibus delictis legitime monitus desistere non curavit,
 mandatis nostris iuribus parendo; Idcirco eandem dominum
 Thomam, tandem incoercibilem, juxta tenorem statutorum
 nostrorum hiis vide obstruunt, ab officio et beneficio suis in hac
 parte suspensionis publice in his scriptis, ac cum a Choro reclusus
 gradum ad aliquod ministerium in hac ecclesia admittendum.
 Monentes tandem prius recondere et tertio, peremptorie per omnes
 sub pena excommunicationis quod in hac ecclesia habitum chorum
 deinceps non gerat et ministris nostris in omnibus parat cum effectum.

A.D. 1470.

Procuratio Capituli.

p. 251. xxiii^o die mensis Augusti anno domini millesimo cccc^{mo} 23 Aug. 1470.
septuagesimo dominus Thomas Gurnell per capitulum monitus est Thomas
quod infra duos dies proximos et immediate sequentes procuracionem Gurnell, as
capitulo debitam, ratione suæ visitationis, pro prebenda de Normanton farmer of
solvat; sub pœna sequestrationis fructuum dictæ prebendæ. Normanton
prebend,
warned to pay
procuracion
due to chapter
at last visita-
tion.

xxvii^{mo} die mensis Augusti supradicti Magister Thomas Gurnell,
vivæ suæ vocis oraculo, in capitulo fatebatur quod re et verbo firmam
de Normanton occupare noluit, et exhibuit indenturas inde con-
fectas; ex quo eodem die monitus erat sub eadem pœna quod sic
continuaret.

Eodem die mensis Augusti dictus Thomas Gurnell procurator
Magistri Johannis Danvers prebendarii^a

13 Sept. 1470.

p. 355. Examinatio^b vicariorum discrete et singillatim facta xiii^o
die mensis Septembris Anno Domini millesimo quadragesimo septua-
gesimo de moribus Thomæ Gurnell.

Separate
examination
of each of the
fifteen vicars
choral on the
conduct of
Thomas
Gurnell, vicar
choral.

Mery dicit quod non est habilis moribus.

Bylop dicit quod non est habilis moribus.

Sledmer dicit quod est capitosus voluntatis.

Shirburn dicit quod non est habilis moribus.

Norton dicit quod non est habilis moribus.

He is not of
good beha-
viour;
is headstrong;

^a The entry is not finished; these two entries seem to relate to the same proceedings as those already set out from p. 131.

^b It is characteristic of the curiously haphazard way in which the entries in this Register are made that this, one of the earliest entries, appears on the last page of the book, and there having been a small space left between the examination of the fifteen Vicars Choral on their colleague Thomas Gurnell and the sentence delivered by the Canons Residentiaries, an entry was inserted sixteen years afterwards with regard to a similarly unanimous complaint, which will be found in its chronological order, of the Vicars against Thomas Cartwright, while the warning at that time given to Thomas Cartwright is thrust up into the right-hand corner of the page, just below the date of the examination as to Thomas Gurnell. In the middle of the page stand the words "In dei," which would seem to have been written when the book was first made, with the intention of marking the end of it by the words "In dei nomine, Amen," which are now scrawled in the right-hand margin.

A.D. 1470.

Monasterio Capellan.

p. 251. xliii^o die mensis Augusti anno domini millesimo octo-
 centesimo dominus Thomas Gurnell per capitulum monitus est
 quod infra dies proximos et immediate sequentes procuratorem
 capituli debitorum, rationem sua visitationis, pro prebendis de Northampton
 solvat; sub poena sequestrationis fructuum dicte prebende.
 xxvii^o die mensis Augusti superdicti Magister Thomas Gurnell,
 vivit sui vocis otioso, in capitulo celebratur quod re et verbo situm
 de Northampton occupare velint, et exhibuit instrumenta inde con-
 facta; ex quo eodem die monitus erat sub eodem poena quod suo
 continuaret.
 Eodem die mensis Augusti dictus Thomas Gurnell procurator
 Magistri Johannis Davers presentandus.
 p. 252. Examinatio^o vicariorum discreto et sagillatim facta xlii^o
 die mensis Septembris Anno domini millesimo quatuagesimo septimo.
 Gurnell de moribus Thomas Gurnell.
 Nery dicit quod non est habilis moribus.
 Byop dicit quod non est habilis moribus.
 Stedmer dicit quod est capiteus voluntatis.
 Shipburn dicit quod non est habilis moribus.
 Norton dicit quod non est habilis moribus.

* The entry is not finished; these two entries seem to relate to the same person-
 inge as those already set out from p. 151.
 It is characteristic of the carelessly haphazard way in which the entries in this
 Register are made that the one of the earliest entries appears on the last page of
 the book, and there having been a small space left between the examination of the
 fifteen Vicars Choral on their collection Thomas Gurnell and the sentence shall read
 by the Canon's Headmaster, an entry was inserted sixteen years afterwards with
 regard to a similarly anomalous complaint which will be found in its chronological
 order of the Vicars against Thomas Cantwight, while the wording at that time
 given to Thomas Cantwight is thrust up into the right-hand corner of the page
 just below the date of the examination as in Thomas Gurnell. In the middle of
 the page stand the words "In dei," which would seem to have been written when
 the book was first made, with the intention of finishing the end of it by the words
 "in dei nomine Amen," which are now written in the right-hand margin.

A.D. 1470.

and quarrel-
some ;has bad
morals ;

wishes to
have every-
thing his
own way ;
could behave
better ;
is not an
agreeable
companion.
Excommuni-
cation of
Gurnell for
again wearing
his habit,
entering choir,
occupying his
stall, and dis-
turbng vespers
and matins.

5 Sept. 1470.
Canons Resi-
dentiary give
themselves
leave of
absence for a
fortnight.

Warsop dicit quod non est habilis moribus sed facit jurgia et
discentiones multotiens inter vicarios.

Bull dicit quod non est habilis moribus.

Roper dicit quod non est habilis moribus.

Stephanus dicit quod non est habilis moribus.

Lednam dicit quod habet malos mores.

Yerburgh dicit quod non est habilis moribus.

Dyson dicit ut cæteri ; quod omnia vellet habere secundum suam
voluntatem.

Webster dicit quod potest emendare.

Gregory dicit quod non est habilis inter cæteros socios.

Urkell dicit quod non est habilis.

In Dei nomine Amen. Nos Willelmus Worsley, legum Doctor,
Canonicus Residentiarius hujus inclitæ ecclesiæ collegiatæ Beatæ
Mariæ Suthwell, una cum consensu Johannis Wraby et Ranulphi
Byrd confratrum meorum hic præsentium capitulariter congre-
gatorum et capitulum publice facientium, auctoritate dicti capituli
Te Dominum Thomam Gurnell Quia tu de novo habitum Choralem
in te assumere usurpasti, ac cum eodem Chorum præsumptuose
intrasti, stallum que tuum solitum temere occupasti et solempnes
decantationes vesperarum et matutinarum nequiter impediisti ; ex-
communicamus et pro excommunicato nunciari decernimus senten-
cialiter et diffinitive publice in hiis scriptis.*

p. 307. 5^{to} die mensis Septembris anno domini millesimo quad-
ragesimo septuagesimo Venerabiles viri Johannes Wraby Ranul-
phus Bryd Willelmus Worsley et Johannes Hardyng, Canonici
Residentiarii, capitulariter congregati et capitulum facientes, ex certis
causis justis et legitimis ipsos ad tunc moventibus, licentiam dede-
runt ad invicem, et unusquisque eorum alterum in pleno capitulo
licentiavit, faciendi absentiam personalem, si aliquis eorum velit, per
quindenam ad uniuscujusque eorum bene placitum in his eorumden

* Here the entry ends, but the bottom of the page has been cut off. It probably
contained the sentence to be publicly pronounced, and was perhaps cut off when
Gurnell made his submission and was absolved.

* Here the entry ends but the bottom of the page has been cut off. It probably contained the sentence to be publicly pronounced, and was perhaps cut off when Garret made his introduction and was rebuffed.

quidam ad insensurpam eorum bene placitum in his sermonibus
 licentiam, licentiam absentiam persequens, et aliquid eorum velle, per
 trunt ad iuriam, et nonnullas eorum aliorum in plecto capite
 curis iuris et legitimis ipse ad tunc movetibus, licentiam de
 Residentibus capitulatis congregati et capitulum laicales, ex curis
 quis Rayd Wilhelmus Worsley et Johannes Harpary, Canonici
 rogatione respectatione Venerabilis viri Johannes Worsley Rector
 de 307. 2^o the mensis Septembris anno domini millesimo quad-
 cingies et distributive publice in his scriptis.

decentationes respectum et matutinationem sequitur impedit; ex-
 tractis, statimque tunc solent tamen occupant et solent
 in te resurrexerunt, ac cum eodem Chorum presumpcione
 Te Dominum Thomam Garret Gais in de nova habitum Chorum
 gatum et capitulum publice laudantem, auctoritate dicit capite
 vestitus erat, occupantem hunc presumpcionem capitulum congre-
 gatum, Martinus Entwistle, cum eodem Johanne Worsley et Rector
 Canonici Residentibus hunc iudicem collegium hunc
 In Dei nomine Amen. Nos Wilhelmus Worsley, Rector, Doctor,
 Urkel dicit quod non est habile.

Gregory dicit quod non est habile inter ceteros socios.
 Webster dicit quod potest concitare.
 voluntatem.
 Dyon dicit ut ceteris; quod omnia velle habere secundum tamen
 Yorburch dicit quod non est habile moribus.
 Ledham dicit quod habet malos mores.
 Stephanus dicit quod non est habile moribus.
 Roger dicit quod non est habile moribus.
 Ball dicit quod non est habile moribus.
 discentiones multitudine inter vicarios.
 Worsley dicit quod non est habile moribus sed facti iuris et

5 Sept 1470.
 Canon licet
 dicitur five
 thomases
 lears of
 absence for a
 fortnight.

and notice.
 further respect
 shall, and dis-
 occupying his
 vesting cloth,
 his habit,
 again wearing
 Garret for
 cation of
 Resurrection.
 companion.
 aggressive
 is not an
 better;
 could behave
 our way;
 thing his
 have every-
 wishes to
 morals;
 has had

A.D. 1470.

A.D. 1471.

residentiis; proviso quod in eorumdem absentia Ministri^a Ecclesiæ secundum Ecclesiæ statuta et consuetudines reficiantur et pascantur.

Eodem die Dominus Thomas Gurnell per capitulum monitus erat pro secundo et tertio peremptorie quod Johannem Barrett apparitorem nostrum non verberaret nec veberari faciat sub pœna suspensionis ab officio et beneficio.

5 Sept. 1470.
Gurnell
warned not
to beat the
chapter's
apparitor.

p. 144. Capitulum monuit Thomam Gurnell ut susciperet in se onus administrationis Magistri Johannis^b aut penitus recusaret ac, licet bona occupaverit administrationem que dicti Magistri Johannis, onus administrandi in se suscipere neque voluit neque recusavit expresse vel tacite: Idcirco capitulum onus administrandi Johanni Bromall commiserat x die Novembris A.D. M^occcc^o lxx.

10 Nov. 1470.
Thomas
Gurnell
refuses either
to accept or
renounce
administration
to Master
John.^b

Licentia facta Canonicis se absentandi.

p. 146. ii^{do} die mensis Augusti anno domini millesimo cccc^{mo} septuagesimo primo, Johannes Wraby et Johannes Hardyng, Canonici Residentiarii hujus ecclesiæ, capitulariter congregati et capitulum facientes, in domo capitulari ejusdem, cum consensu plenario Magistri Willelmi Wolseley Canonici Residentiarii ibidem, ob certas causas legitimas et necessarias, viz. propter metum morbi pestiferi, dictum capitulum moventes, remiserunt et de gracia speciali voluerunt quod quilibet Canonicus Residentarius per unum mensem a die dati præsentium, si voluerit, absentiam faciat personalem; proviso interim, quod Domini Ministri ecclesiæ more solito et consueto temporibus residentie debitis depascantur, juxta dictæ ecclesiæ laudabiles consuetudines. Et quia regnat morbus pestiferus in villa Suthwell et fervet excessive morbus prædictus, ut ex inde canonici temporibus residentiarum suarum timent, ex justo metu, dicti morbi infectionem et sic vitæ periculum; ob illam causam præsertim licentiam ut præfertur eos

2 Aug. 1471.
The Residentiaries give themselves leave of absence for a month on account of the pest then reigning in Southwell, provided that they feed the ministers of the church according to laudable custom.

The canons in residence were expected to entertain daily their vicars choral and clerks.

^b i.e. probably Master John Terold see p. 1 above. He had been collated to the prebend of Sacristan, or Segeston, or Sexton, 3 Jan. 1458. (Le Neve.)

A.D. 1471.

resistentis; proinde quod in communibus apertis Ministerii Ecclesie secundum Ecclesie statuta et consuetudines regimini et par-

cantur.

Incipit die Dominus Thomas Gurnell per capitulum monitus esse pro secunda et tertia preceptis quod Johannes Barret appar-

itionem nostram non verberaret nec verberari faceret sub poena respon-

tionis ab officio et beneficio.

p. 144. Capitulum nomen Thomas Gurnell ut exspectet in se-

one administrationis Magistri Johannis, aut penitus recuset se, (Gurnell

A.D, 1472.

absentandi per mensem temporibus suarum Residentiarum dederunt specialem.

In Visitation held 18 Sept. 1472, decreed by William Worsley, LL.D., special commissioner of the chapter for the peace of the chauntry chaplains, that none shall reveal their statutes to a stranger, or admit any stranger as a "commoner" in the Chauntry Priests' Hall, who shall know the secrets of the hall, but keep all the secrets from the residents in the same hall.

Complaints against Nicholas Knolles by all his fellow chauntry chaplains ;

p. 192. xviii.^o die mensis Septembris Anno Domini m^o cccc^{mo} lxxii^{do} in quadam visitatione^a exercita, in dicta ecclesia, rite et legitime exercita, per magistrum Willelmum Worsley, legum doctorem, dicti Capituli commissarium specialiter deputatum, ad bonum regimen pacisque fomentum Capellanorum Cantarialis circiter extraneos commensales ibidem taliter est decretum: Quod dicti Capellani eorum statuta non revelabunt aut patefacient quo vis modo alicui extraneo; nec quemcumque extraneum admittent in commensalem dictæ domus^b qui ad statuta et secreta ejusdem erunt conscii; sed omnino eorum statuta et quæcunque secreta, ratione statutorum suorum, a quibuscunque extraneis in futurum in commensalem residentibus ibidem celabunt, occultabunt, et nullo modo revelabunt; sub pœna suspensionis ab officio et beneficio per mensem.

p. 193. Super quibusdam queremoniis, ministratis venerabili viro Willelmo Worsley, legum doctori, prebendario de Norwell, commissario specialiter deputato, in visitatione exercita in eadem ecclesia Anno Domini millesimo cccc^{mo} lxxii^{do} a venerabili capitulo ejusdem ecclesiæ publice et in scriptis, de domino Nicholao Knolles Capellano cantarialis per omnes et singulos socios suos, ad manutenendum et fovendum pacem et concordiam ejusdem ecclesiæ dictus venerabilis commissarius taliter decrevit, singulis querelantibus hujus modi decreto consensientibus: Quod dictus Nicolaus Knolles de cetero et in futurum se pacifice et honeste gerat penes socios suos

^a This is the only indication that the regular triennial visitation of the church was held in 1472.

^b This is a curious indication of a fact of which we should otherwise have been ignorant, that strangers, probably laity, were admitted as "commoners" to the chauntry priests' house or college (which was separate from that of the vicars choral), occupying the site on the north-west corner of the churchyard, now the grammar school, in the same way as similar commoners were admitted to the religious houses and to the universities and other colleges. Similar "commoners" were distinctly contemplated at Winchester College by William of Wykeham in his original statutes.

absentibus per meorum temporibus nostrum. Hecentium debet
speciem.

p. 102. xviii. die mensis Septembris Anno Domini m. cccc.
lxxii. in quibus visitatione, exercit, in diebus, etc. et
legimus exercit, per magistrum Wilhelmum Worsley, legum
doctorem, dicti Capituli consensum specialiter deputatum, ad
bonum regimine pacisque concordiam Capellanorum Constitutionem
cunctis extrinsecus commensales ibidem tamen est decretum: Quod
dicti Capellani eorum status non revelant aut patebant quo
vis modo alios extrinsecus; nec quicquam extrinsecus advenit in
communicatione dicti domus, qui ad status et secretis ejusdem erant
consecuti; sed omnia eorum status et quicquam secretis, ratione
statutorum eorum, a quibusque extrinsecus in futurum in com-
municationem residentibus ibidem velant, occultant, et nulla modo
revelant; sub pena suspensionis ab officio et beneficiis per nuncem.
p. 103. Super quibusdam quorundam indistinctis venerabilium virorum
Wilhelmum Worsley, legum doctorem, prebendam de Northall,
commissario specialiter deputato, in visitatione exercit, in eadem
ecclesia Anno Domini millesimo cccc. lxxii. a venerabili capitulo
ejusdem ecclesie publice et in scriptis, de domino Nicholao Knolles
Capellano constituti per omnes et singulos socios suos, ad nuncem
tendunt et ferendum pacem et concordiam ejusdem ecclesie dictis
venerabilibus commissariis tamen decessit, singulis quibuslibet hujus
modi decessit consensibus: Quod dictus Nicholao Knolles de
cetero et in futurum se pacifice et honeste gerat per socios suos

In Visitation
held in Sept.
1475. decreed
by William
Worsley,
LL.D. special
commissioner
of the chapter
for the peace
of the domus
of the Capellans,
that none
shall reveal
their status
to a stranger
or admit any
stranger as a
"commensal"
in the Chan-
celry.
Hall, who
shall know the
secrets of the
hall, but keep
all the secrets
from the rest
of the house
in the hall.
Complains
against
Nicholas
Knolles by all
his fellow
chantry
chapellans;

* This is the only indication that the regular personal visitation of the church
was held in 1475.

* This is a curious indication of a fact of which we should otherwise have been
ignorant, that strangers probably lay, were admitted as "commensals" in the
chantry priests' house or college (which was separate from that of the vicar
chapel), occupying the site on the north-west corner of the churchyard, near the
grammar school, in the same way as similar "commensal" houses were admitted to the
religious houses and to the universities and other colleges. Knolles' "commensal"
were distinctly recognized at Wincchester College by William of Wykeham in his
original statutes.

A D. 1472.

in domo cantariarum prædicta; et, si statutis Cantariarum laudabiliter editis offensam fecerit, et deliquerit in aliquibus eorumdem, et si monitus juxta seniores ejusdem domus, defectus, si quos commiserit, non emendaverit; et si, de ipsius obstinacia eorum statutis contraria, quam ipsius accresceter malitia minime valeant reformare, et super hac capitulo conquesti fuerint, et super eorum queremoniis reus receptus fuerit; extunc summam ix. marcarum, quam alias merito juxta eorum statuta perdidisset propter alios reatus, amittet et in eadem merito veniet condemnandus, juxta eorum statuta, committivæ dictorum Capellanorum cantarialium applicandam.

Billa in eadem sista recondita est de eodem Nicholao Knolles.

he is ordered to keep the peace for the future, and if having been warned by the seniors, he offends again and complaint is made to the chapter he is to be fined 9 marks, to be applied to the Society of the Chauntry Priests.

p. 141. xix die mensis Februarii A.D. m cccc^{mo} lxxii^{do} Reverendus vir Dominus Ricardus Fletcher, prebendarius tertiæ prebendæ de Norwell, in domo capitulari constituit procuratores Dominos W. Shirburn Vicarium Choralem et dominum Willelmum Barthorp in omnibus causis se et prebendam suam concernentibus, dans sibi et eorum cuilibet in quibuscunque convocationibus canonicorum pro se et nomine suo comparendi^a consentiendi et dissentiendi ac in omnibus aliis causis comparendi cum omnibus clausulis notariis. Exposuit Cancellarius se ratum habere etc.

19 Feb. 1472. Fletcher, Prebendary of Norwell (3rd part) appoints proctors to act for him in all convocations of canons or other acts of chapter.

p. 142. Concordia^b Magistrorum Scolarum Notingham et Willaton. Ex quadam amicabile compositione Magister Thomas Lacy, magister scolaram grammaticæ Notingham convenit cum Domino Willelmo Cowper de Wollaton, sub hac forma; quod promisit durante vita sua dicto Domino Willelmo docere xxvi pueros aut viros in arte grammaticæ in villa de Wollaton et quod nullo modo excedet. Approbata erat hujusmodi conventio per me Magistrum Willelmum Worsley et Capitulum Suthwell.

Agreement between the masters of the schools of Nottingham and Willaton that the former should during his life teach 26 boys at Willaton and no more. The chapter approves. 25 Feb. 1472. Leave of absence to Chaterton, a residentiary canon, to go to London on chapter

p. 307 xxv^{to} die mensis Februarii anno domini millesimo quadregesimo septuagesimo secundo, venerabiles viri Dominus Johannes Wraby et Magister Willelmus Worsley in domo Capitulari ibidem

^a Potestatem, or some such word, seems to be omitted.

^b This illustrates the wide jurisdiction of the chapter, who, as ordinaries, exercised control over all grammar schools in Nottinghamshire.

A.D. 1172.

in domo caritativum habitabat; et si statuta claustralium sapienter
 ab illis observata essent, et delicta in aliquibus corrigenda,
 et si monachi iuxta rationem domus, debetis, si quos con-
 mitteret, non emendaverit; et si de ipsius obediencia certum statuerit,
 contra, penam ipsius excommunicat monachi minime valens reformare,
 et super hac capitula compuncti fuerint, et super totius parochie
 reus receptus fuerit; extunc summam ix. marcarum, quatuor alios
 mensis iuxta eorum statuta perdidit propter alios reos, annuatim
 et in eadem mensis reus condempnatus, iuxta eorum statuta,
 commissis districtum Capellanorum censuratum applicandum.

Billis in eadem carta reconditis est de
 eodem Nicholao Kollis.

p. 141. xix die mensis Februarii A.D. in ecclesia Westmonasterii
 vir Dominus Richardus Rector, prebendarius tertius prebende de
 Northwell, in domo capituli constitit procurator Dominus W.
 Shilburn Vicarius Chororum et dominum Wilhelmum Northwell in
 omnibus causis se et prebendam suam concernentibus, dans sibi et
 eorum collibus in delictis et convocationibus canonice pro re
 et nomine suo comparandi, consentandi et dissolvendi ac in omni-
 bus aliis causis comparandi cum omnibus claustris nostris. Exponit
 Cancellarius se extunc debere etc.

p. 142. Concordia, Magister scolarius scolorum Northwell et Williston. Agreement
 inter quosdam amicabili compositione Magister Thomas Lacy,
 magister scolarem grammaticam Northwell convenit cum Do-
 mino Wilhelmo Cestrie de Williston, sub hac forma; quod pro-
 priis durante vita sua dicto Domino Wilhelmo doctore xxvi pueros
 aut viros in arte grammaticae in villa de Williston et quod nullus
 modo excedat. Approbata erat huiusmodi conventio per nos
 Magistram Wilhelmum Northwell et Capitulum Northwell.

p. 307 xxv die mensis Februarii anno domini millesimo quad-
 ringesimo septuagesimo secundo, venerabilis vir Dominus Johannes
 Worsley et Magister Wilhelmus Worsley in domo Capitulatus ibidem

* Potestatem, or some such word, seems to be omitted.

* This illustrates the wide jurisdiction of the chapter, who, as Cancellarius, were
 chief control over all grammar schools in Northamptonshire.

A.D. 1472.

business for three weeks, provided he feed the ministers of the church in accustomed fashion.

27 Feb. 1472.
Action for slander before the chapter.

Alice Row of Hallam versus Thomas Lamley of Calneton, who had accused her of stealing 40s.

Plaintiff's witnesses.

Waryn can only speak from hearsay.

Capitulariter congregati, et Capitulum facientes cum Domino Edmundo Chaterton Canonico Residentiario hujus ecclesiæ; quia profectus est London propter diversa negotia utilitatem ecclesiæ concernentia, dispensaverunt cum eodem in ipsius absentia per tres septimanas, quod ipse semper proviso depascat, more solito et consueto, ministros ecclesiæ continue a dato præsentium usque in finem trium septimanarum continue numerandarum completum.

p. 311. xxvii^{mo}. die mensis Februarii, anno domino m^o cccc^{mo} lxxiii coram Magistro Willelmo Worsley Legum Doctore in judicio publice sedente, Alicia Row de Hallom^a contra Thomam Lamley de Calneton^a vivæ suæ vocis oraculo proponit et dicit, quod dictus Thomas non diffamandam diffamavit eandem Aliciam super furto xl^s quæ fuerunt Agnetis Shepardson de Halom, super quo crimine dicta Alicia canonice se purgavit: quare, probatis in hac parte probatis, dicta Alicia petit dictum Thomam excommunicari, et pro dicto scandalo et iniqua sua diffamatione canonice puniri; dictus Dominus Thomas animo litis contra negat narrata prout narrantur et petita prout petuntur, animo litis contestanda. Datur dictæ Aliciæ dies veneris proximus ad producendum.

Thomas Hardmeyer de Hallom, ætatis xxx annorum, liberæ conditionis, neutri partium connectus consanguinitate vel affinitate, juratus et debite examinatus, primo de notitia personarum dicit quod novit utramque personam per v annos et ultra; et dicit, quod audivit dictum Thomam sibi dicentem quod si Alicia Row vocetur Alicia Mastere quod [certum]^b pecuniam subtractam ab Agnete Meyer habuit. Hæc dixit in cimiterio de Hallom die festivi circiter festum Natalis Domini ante nonam, nullis præsentibus nisi ipso jurato et dicto Thoma Lamley; nec est, ut dicit, testis conductus, nec sub spe mercedis aliquid deponit.

W. Waryn de Hallom xl annorum, liberæ conditionis, deponit quod nil audivit nisi de auditu auditorum.^b

^a Both these places were prebends or possessions of the minster, and within the soke of the chapter.

^b There seems to be something wrong about this passage. Apparently, Lamley made some offensive joke on Alicia Row, imputing theft to her. The entry is not finished.

* Both these phrases are products of persons of the militia, and within the
 * There seems to be something wrong about this passage. Apparently, Lady's words
 state otherwise than on Alice How, repeating back to her. The entry is not finished.

Wayn can
 only speak
 from memory.

quod nil audit; nisi de auditu audierim.*
 W. Wayn de Hallon xl annorum, Hæter conditionis, depōnit

ductus, nec sub spe mercedis aliquid depōnit.
 ipso iurato et dicto Thoma Lameley; nec est, ut dicit, tunc con-
 cinctus testari Natus Domini ante nonam, nullis presentibus nisi
 Agneto Meye habuit. Ille dixit in cimiterio de Hallon de festivo
 vocetur Alia Alastor quod [certum] pecuniam autem ab
 quod auditu dictum Thomam sibi dicentem quod et Alice How
 quod novis utique personam per 2 annos et ultra; et dicit,
 iuratus et doctus examinatus, primo de nomine personarum dicit
 conditionis, nuntii partem connectit consanguinitatem vel affinitatem,
 Thomam Hardmoyte de Hallon, natus xxx annorum, libere
 Alia dies veniens proxima ad producendum.

Witness's
 witness.

et petit prout petuntur, animo liti contestanda. Inter dicta
 Dominus Thomas animo liti coacta negat veritate prout narratur
 dicto scandalo et inique sus diffamatione canonici puniti; dictas
 probatis, dicta Alia petit dictum Thomam excommunicatum, et pro
 dicta Alia canonice se purgavit; dicit, iuratus in hac parte
 xp̄i quod iuravit Agnetis Shepardon de Hallon, super quo examine
 Thomas non diffamandum diffamavit eandem Aliam super dicto
 Calston*, vixit cum vocis oraculo propost et dicit, quod dictas
 publice sedentes, Alia How de Hallon* contra Thomam Lameley de
 coram Magistro Wilhelmo Worsley Legum Doctore in iudicio
 p. 311. xxvij^{mo}, die mensis Februarii, anno domini m^o cccc^o lxxiii

ing 100
 lot of steel.
 had account
 Calston, who
 family of
 versus Thomas
 of Hallon
 Alice How
 the chapter.
 Alastor before
 Action for
 27 Feb. 1472.

liem trium septuaginta continis numerandis completum.
 consensu, ministros ecclesie continis a data presentium usque in
 septuaginta, quod ipse semper provius depōnit, more solito et
 certum, dispensaverunt cum eodem in ipius absentia per tres
 protocollos vel London propter diversa negotia utilitatem ecclesie con-
 Edmundo Chetwode Canonico Heidenstatis iurjs ecclesie; data
 Capitulariter congregati, et Capitulum facientes cum Domino

business for
 three weeks,
 provided he
 found the
 minutes of
 the church
 in accordance
 fashion.

A.D. 1472.

p. 141. Vicarius de Cawnton non visitat ecclesias Suthwell in festo Pentecostæ cum processione^a solempni ut solebat facere, cum ecclesia de Northmuskham cum sua ecclesia sit membrum ipsius, ac parochianos nostros non permittit oblationes suas differre in dicto festo; prætextu ejus incurrit sententiam excommunicationis.

p. 308. 5^{to} die mensis Martii A.D m^o ecce^{mo} lxxii^{do} Dominus Willelmus Hull Vicarius de Cawnton^b quia convictus est de sortilegio cum testibus manifeste, præstitit corporale juramentum quod vicariam suam de Cawnton citra festum Sancti Michaelis Archangeli proximum futurum resignabit aut saltem permutabit, sub pœna privationis.

p. 142. Die Veneris proximo ante Dominicam in Ramis palmarum in domo Capitulari Suthwell, coram Gardianis publice Capitulum facientibus, comparuit personaliter Dominus Johannes Thornton Vicarius ecclesiæ de Oxtun;^c et ubi alias detectum fuerat quod in visitationibus tentis apud Oxtun ultimis ibidem celebratis dictus Dominus Johannes carnaliter cognovisset Agnetem servientem ejus, super ejus crimine incontinentiæ dictus Vicarius erat coram dictis Gardianis in dicto domo capitulari conventus, et monitus in virtute obedientiæ quod dictam Agnetem a domo et consortio suo penitus removeret, foro et ecclesia duntaxat exceptis; dictus tamen Vicarius, monitione sibi facta non obstante, inobedienter, licet dictam Agnetem ad tempus removerat, eam tamen denuo in domum suam recepit, mandatum Capituli nequiter spernendo et contempnendo. Quocirca dictus Vicarius, pro hujusmodi inobedientia citatus, ad dicendam causam quare pro sua inobedientia perjuratum et pro perjurato debeat minime

? Feb. 1472.
The Vicar of Cawnton shirks the Whitsuntide procession at Southwell, and hinders his

parishioners from bringing their offerings by which he incurs excommunication. 5 March, 1472. Vicar of Cawnton convicted of sorcery, compelled to resign.

Wednesday before Palm Sunday, 1472. John Thornton, Vicar of Oxtun, appears before the churchwardens in chapter assembled; had, in the last visitation, held at Oxtun, been warned for misbehaviour with Agnes, his maid-servant, to remove her

^a The Whitsuntide procession was a great source of profit to the Minster. In recognition of its position as Mother-Church of Nottinghamshire, the clergy and laity had to attend the synod and solemnly march in procession and make offerings. The privilege was confirmed by Papal Bull, A.D. 1171.

^b Probably this entry is of the same date and refers to the same vicar as the last. It would seem by the next entry but one he did resign as he promised.

^c Oxtun being a pretendal church, the vicar of Oxtun being the parochial deputy, as the vicar choral of the stall of Oxtun was the choir deputy, of the canon or prebendary of Oxtun, the chapter visit Oxtun triennially as they visit the Minster.

from his house: had done so for a while, and then taken her back again; summoned for perjury,

A.D. 1472.

declares he took her back because it was reported after her expulsion that she was with child by him; ordered to remove her; directed to purge himself of the charge by 11 witnesses, clerks, and laymen.

declarari; eodem die veniens obstinati spiritu in dicta domo capitulari personaliter, coram eisdem gardianis præfatus vicarius personaliter respondebat, quod dictam Agnetem recepit in domo sua, pro eo, quod post expulsionem suam, divulgatum erat inter vicinos quod secum erat impregnata; et Gardiani monuerunt eundem Vicarium quod incontinenter exinde, sub pœna privationis, dictam Agnetem a consortio et familia sua removeret. Ac insuper articulatam erat eidem Vicario quod carnaliter cognovisset, et articulum denegabat. Indicitur eidem purgare cum sua xii manu, tam clericorum quam laicorum, erga diem Veneris in septimana Paschæ proxima futura, de convicinis honestis personis dictæ villæ de Oxton, laicis, aliis que presbyteris vicinis, et ipsius notitiam plenioram habentibus de vita et conversatione ejus.

16 March, 1472.
Power of churchwardens to act for the chapter revoked.

p. 161. xvi^{to} mensis Martii anno domini m^occcc^{mo} lxii^{do} venerabiles viri, Johannes Wraby, et Magister Willelmus Worsley legum doctor, omnem et omnimodam potestatem per se alias datam custodibus Ecclesiæ Suthwell ad quoscunque actus nomine dicti capituli eisdem per antea concessam qualitercunque exercendi revocant; et inhibent eisdem sub pœna incumbente, præterquam in hiis quæ in commissione antiqua inter statuta ecclesiæ inserta exponuntur, nil agant aut super se assumere præsumant.

Master John Wraby, Residentiary Canon, on account of failing mind asks to be relieved of the chapter jurisdiction in the absence of the other residentiaries, which is granted by Master William Worsley Residentiary.

Eodem die Magister Johannes Wraby in domo capitulari, præsentem Magistro Willelmo Worsley, asseruit publice quod indies deturbatur morbo paralytico, nec sanitate mentis gaudebat; quare in absentia fratrum suorum petiit ob causas prædictas se exonerari ab exercitio jurisdictionis Capituli. Et præfatus Magister Willelmus Worsley, attendens causas prædictas esse legitimas, nomine dicti Capituli et auctoritate ejusdem, ipsum Magistrum Johannem Wraby confratrem suum ab exercitio omnis jurisdictionis Capituli in confratrum suorum absentia exoneravit ad petitionem suam. Mandavit quod ad ipsius mandatum, ex quo sic fieri cupiit, nil debitum exequatur, sed differatur omnis actus usque aliquis alius confratrum suorum Capitulo personaliter intersit.

5 June, 1472.
John Francis, Vicar of

Quinto die mensis Junii Anno Domini millesimo quadragesimo septuagesimo secundo, Dominus Johannes Fraunces, Vicarius de

A.D. 1472-4.

Oxton, super isto articulo, quod carnaliter cognovisset Elizabeth Fraunces, judicialiter monitus et examinatus fatebatur articulum, et gracie Capituli se submitit.

Oxton, confessed to misbehaviour with Elizabeth Francis, and submits himself to the chapter's grace.

Correctio.

p. 201. Penultimo die mensis Julii Anno Domini millesimo cccc^{mo} lxxiii^o Reverendus vir magister Willelmus Worseley legum doctor capitulum faciens in domo capitulari ejusdem, dominum Willelmum Hull Vicarium perpetuum ecclesie prebendalis de Cawnton Quia usurpavit nequiter jurisdictionem capituli, et sua auctoritate excommunicavit Agnetem Legard parochianam suam, cum pulsatione campanarum aliarum que juris solemnitate in ecclesia sua, ipsum excommunicavit publice et in scriptis, et pro excommunicato declarari et decerni ipsum fuisse et esse publice declaravit.

30 July, 1473. William Worseley, Residentiary, "making a chapter," excommunicated William Hull, Vicar of Cawnton, for usurping the chapter authority in excommunicating Agnes Legard in Cawnton church; he submits; is absolved on condition that he publicly declares the excommunication of Agnes unjust, invalid, and against the sacred canons, and resigns his benefice before next Lady-Day.

Depost idem Willelmus signo pœnitentiæ compunctus recognovit delicta sua, et ipsum male fecisse confessus est in præmissis, et super hoc gracie capituli se submitit; Idem Reverendus doctor, propter suam humilem submissionem, ab hujus modi sententia se absolvit, injungendo sibi pœnitentiam salutarem, quam subire sponte peragere tantis sacrosanctis Dei evangeliiis se promisit; viz. quod, die Dominica proxima futura, intra missarum solemnitas in publico ecclesiæ suæ declarabit publice, quod executio sententiæ excommunicationis per ipsum factæ contra præfatam Agnetem Legard erat injusta, invalida, et sacris canonicis omnino contraria; ac etiam, quia alias propter sua enormia delicta alias perpetrata promisit se resignare beneficium suum, quod etiam eandem vicariam, citra festum assumptionis Beatæ Mariæ proximum futurum, resignabit, aut permutabit etc; sub pœna privationis.

p. 134. Quinto die mensis Augusti Anno Domine m^o cccc^{mo} lxxiii^{to}, Dominus Johannes Warsopp, Vicarius choralis in Ecclesia Collegiata Beatæ Mariæ Suthwell, monitus erat per Reverendum virum magistrum Willelmum Worsley canonicum Residentiarium ejusdem ecclesiæ, pro eo, quod notatus erat super crimine fornicationis cum Agnete Saynton, primo, secundo, et tertio, peremptorie, quod de cetero vitaret consortium ejusdem in locis præsertim sus-

5 Aug. 1474. John Warsopp, vicar choral, suspect with Agnes Saynton, warned

A.D. 1474-5.

from her company, under Statute. 20 Sept. 1475. Cristina Saynton (? Agnes) convicted by reputation with Warsopp, condemned to do penance by walking three Sundays running in procession before the Cross with a wax candle, value 1d., in her hand, bare feet and legs, and only a loose unfastened garment on and a towel on her head. Same day John Warsopp, for same offence, suspended from office and benefice.

pectis; sub pœna suspensionis ab officio et beneficio suis in dicta ecclesia, juxta statuta ejusdem.

Vicesimo die mensis Septembris anno domini millesimo cccc^{mo} lxx^{mo} quinto, coram magistro Willelmo Worseley legum doctore canonico Residentiario Ecclesiæ Collegiatæ Beatæ Mariæ Suthwell, in domo capitulari ejusdem capitulum publice faciente, comparuit personaliter Cristina Saynton de Suthwell prædicto; et objectum erat eidem, quod in fornicationis amplexibus notorie vivit cum Domino Johanne Warsopp, Vicario choralis dictæ ecclesiæ, unde oritur in ecclesia scandalum manifestum: et quia dictum crimen adeo notorium erat, quod nulla tergiversatione possit celari, præfatus magister Willelmus Worseley injunxit eidem, pro suis commissis et notoriis delictis cum præfato Johanne, pœnam salutarem; viz. quod per tres dies dominicales proximos futuros incedat eadem Agnes publice in processionibus cum crucem ferente, cum cereo in manu sua ad pretium 1^d, nudis pedibus et tibiis, tunica soluta duntaxat induta, cum flammeola^a soluta super capite suum.^b

p. 135. Dicto vicesimo die Septembris Anno Domini millesimo cccc^{mo}. lxx. quinto, Magister Willelmus Worsley, legum Doctor, in domo capitulari ejusdem capitulum publice faciens, articulavit contra Dominum Johannem Warsopp, vicarium choralem dictæ ecclesiæ, in domo capitulari ejusdem personaliter comparentem, quod præfatus Dominus Johannes Warsopp; pro eo, quod sæpe, sæpius, et sæpissime, contra honestatem ecclesiæ frequentavit loca suspecta cum Agnete Saynton, quod amplius de cetero præfatus dominus Johannes se absentaret a consortio dictæ Agnetis in locis suspectis, et vitaret omnino consortium ejusdem, ecclesia et foro duntaxat exceptis; alias publice monitus erat, primo secundo et tertio, peremptorie sub pœna statuti ecclesiæ quod sic incipit, “si propter incontinentiam”: præmissis monitionibus factis non obstantibus Quia præfatus Dominus Johannes statuto ecclesiæ non obtemperavit; et sæpe, sæpius, et sæpissime, monitus primo, secundo et tertio, peremptorie consortium

^a I owe the translation of this to Father Gasquet, who found in Coram Rege Rolls, Mich. term, 1 Edw. VI. m. 128, a case about detention or theft of some linen, &c. inter alia, “viginti quatuor flammolas vocatas pleyne towells.”

^b Sic.

from her
company,
under certain
20 Sept. 1472
Christian Bury-
ton (1 A.D.)
converted by
canonico Residente in Ecclesia Collegii Beate Marie Northwell,
in domo capitulari ejusdem capitulum publicis facientis comparuit
with Worsopp
condemned to
be hanged
by waiting
three Sundays
remaining in
prison
before the
Cross with a
was candle,
value 10, 12
per hand, bare
feet and legs,
and only a
loose un-
fastened gar-
ment on and
a towel on
her head.
Same day
John
Worsopp for
same offence
suspended
from office and
penance.

peccat; sub pena suspensionis ad officio et beneficio suis in dicta
ecclesia, juxta statum ejusdem.
Venerabili die mensis Septembris anno domini millesimo cccc^{mo}
lxx^{mo} quarte, coram magistro *Willelmo Worsley*, legum doctore
canonico Residente in Ecclesia Collegii Beate Marie Northwell,
in domo capitulari ejusdem capitulum publicis facientis comparuit
personas *Christus Sayton* de *Northwell* presbiter; et objectum
crimen, quod in visitationis antequam *Worsley* visitis cum *Domino*
Johanne Worsopp, vicario choralis dictis ecclesiis, nudo ortus in
ecclesia scandalum manifestum; et quia dictum crimen adeo notorium
erat, quod nulla investigatione potest celari, penitus negavit
Willelmo Worsley injunxit eidem, pro suis commissis et notatis
delictis cum *fratre Johanne*, poenam salutarem; viz. quod per tres
dies dominicales proximas futuras incedat nudus *Agnus* publice in
processionibus cum cruce in levibus cum cruce in manu sua ad
pretium 1^o, nudi pedibus et tibis, tunicis solis duntaxat indutus,
cum flammeola^a soluta super capite suum.
p. 145. Dico venerabili die Septembris Anno Domini millesimo
cccc^{mo} lxx^{mo} quarte, Magister *Willelmo Worsley*, legum Doctor, in
domo capitulari ejusdem capitulum publicis facientis, articulavit contra
Domino Johanne Worsopp, vicarium choralis dictis ecclesiis, in
domo capitulari ejusdem comparuerunt, quod presbiter
Domino Johanne Worsopp; pro eo, quod super, superius, et infra,
contra honestatem ecclesie fructuaverit loca suspensa cum *Agnus*
Sayton, quod magis de eorum presbiteris dominus *Johannes* se
absolveret a consensu dictis *Agnus* in locis suspensis, et vitare
omnino consensum ejusdem, ecclesia et loco duntaxat exceptis;
alias publice monitus erat, primo secundo et tertio, petentibus sub
pena statuti ecclesie quod sic inquit, "si propter incontinentiam"
pennarum monitionis factis non obediverint *Quia* presbiter *Domino*
Johanne statuto ecclesie non obediverint; et super, superius, et
examine, monitus primo, secundo et tertio, peremptorie consensum

* I saw the translation of this in Father Gasquet's edition of *Cartae Regie*
Rolls, Mich. term 1 Edw. VI. in 152, a few short letters in the text of some lines,
and have not "rightly" given them as they are written.

A.D. 1475.

dictæ Agnetis non vitaverat, sed in scandalum ecclesiæ sæpius frequentavit Idcirco præfatus magister Willelmus Worsley dictum Dominum Johannes Warsopp ab officio et beneficio suis in dicta ecclesia publice suspendebat.

Eodem die et dictis die et loco, coram præfato Magistro Willelmo Worsley comparuit personaliter Dominus Willelmus Betbank, et objectum erat eidem quod præfatus Dominus Willelmus alias contra monitionem sibi factam primo secundo et tertio peremptorie, suspecte frequentavit consortium Caterinæ Bexwyk, in scandalum ecclesiæ manifestum; et quia præfatus Dominus Willelmus, obstinaci animo, in contemptum manifestum monitionibus alias legitime sibi juxta statuta ecclesiæ factis non obtemperavit, sed consortium ejusdem frequentavit, præfatus igitur Magister Willelmus Worsley præfatum Willelmum Betbank ab officio et beneficio suis in dicta ecclesia publice suspendebat.

The same day William Betbank, after three warnings, suspended for suspiciously keeping company with Caterina Bexwyk.

Eodem die mensis Septembris in domo capitulari ejusdem præfatus Magister Willelmus Worsley, capitulum publice faciens, Dominum Willelmum Norton, vicarium choralem, dictæ ecclesiæ, quia consortium Isabellæ Dryng contra statuta ecclesiæ et monitiones alias sibi primo secundo et tertio peremptorie factas, obstinaci animo in contemptum ecclesiæ manifestum dictam mulierem frequentavit, eundem Dominum Willelmum Norton a suis officio et beneficio in dicta ecclesia publice suspendebat.

The same day William Norton, after three warnings, suspended for consorting with Isabella Dryng.

p. 136. Cum nuper Dominus Willelmus Norton, vicarius choralis hujus ecclesiæ collegiatæ, ut superius manifeste patet, pro eo, quod loca suspecta cum Isabella Dryng contra monitiones primo secundo et tertio peremptorie sibi factas per venerabilem virum Magistrum Willelmum Worsley legum doctorem Canonicum Residentem, in scandalum ecclesiæ obstinaciter frequentavit, in animæ suæ grave detrimentum et scandalum manifestum; præfatus Magister Willelmus Worsley eundem Dominum Willelmum Norton propter hujus sua demerita rebelliones et contemptus a suis officio et beneficio in hac ecclesia suspenderit palam publice et in scriptis, justitia id poscente: dictus tamen dominus Willelmus Norton pro suis demeritis multum contritus humili spiritu xxv die mensis Septembris extunc proxime sequenti, coram præfato Magistro Willelmo

25 Sept. Norton submits to grace of Chapter, is ordered not to adhere to Isabella in places suspect, and to abstain from her society, church and market excepted, and to carry himself well and honourably towards all the ministers of the church, especially the

A.D. 1475.

wardens, on
pain of expul-
sion.

Worsley Capitulum publice faciente, in domo capitulari gracia Capituli se submisit offerens se facturum pro suis demeritis penitencias salutare sibi canonice injungendas; præfatus igitur magister Willelmus Worsley Quia ecclesia nulli claudit gremium, præfatum Dominum Willelmum Norton de gracia speciali præfatum Dominum Willelmum Norton de perimplendo subscriptas penitencias^a juratum canonice sibi injunctas ad sua officium et beneficium pristina restituit, per decretum injungendo præfato Domino Willelmo, primo quod ipse præfata Isabellæ Dryng locis suspectis non adhæreat et se ab eadem in omni loco, ubi suspicio aliquis oriri potest, se abstineat, ecclesia et foro duntaxat exceptis; et quod præfatus dominus Willelmus bene et honeste gerat se penes omnes dictæ ecclesiæ ministros et præsertim dictæ ecclesiæ custodes; sub pœna suspensionis ab officio et beneficio suis in dicta hac ecclesia, nunquam in eventu rei, si contra præmissa deliquerit, ad officium et beneficium sua in hac ecclesia admittendus, sed ab eisdem totaliter expellendus.

VISITATION OF 1475.

Visitation by
Chapter 2 Oct.
1475.

Stephen Clerk
detected for
shirking
matins and the
masses of his
chantry,
frequenting
taverns, and
not coming to
Chapter.

p. 253.—Visitatio ministrorum ecclesiæ Suthwell inchoata 2^o die mensis Octobris Anno Domini m^occcc^{mo}lxxquinto.

Detectum est primo in hac visitatione quod dominus Stephanus Clerk pro majore parti absentat se ter vel quater in septimana a matutinis, nec consuete celebrat missas cantariarum ad quas obligatur, et communis frequentator est tabernarum, nec venit ad preciosa,^b missam raro celebrat:

^a There is an *i* written here, probably for iuratum which is required to complete the sense.

^b Preciosa is a versicle and response (V. Preciosa in conspectu Domini. R. mors sanctorum ejus) at the end of the reading of the Martyrology after Prime, which took place in cathedral and collegiate churches in the Chapter House. Maskell, Mon. Rit. I. clxxi. quotes Lichfield consuetudinary: "Pulsata vero Prima statim dicatur hora in choro. Qua finita chorus capitulum intret et ibi legatur Martyrologium. Post sequatur Preciosa cum suis orationibus." "quibus peractis sileant omnes donec dignior persona que in capitulo fuerit, dicat 'Benedictus,' et respondeant 'Dominus,' et sic negotia tractentur quæ in capitulo fuerint tractanda." The offence was, therefore, not merely shirking a service but also the business meeting of the Chapter.

whereas on
point of expe-
dient.

Worsley Capitulum publicè faciente, in domo capitulari gratias
Capituli se submissè offerens se facturum pro suis domesticis
penitentibus ministris sibi canonicis injungendis; presbiter legitur
magister Willelmus Worsley Quia ecclesia nulli claudit gratiam,
prestatum Dominum Willelmum Norton de quibus specialiter prestatum
Dominum Willelmum Norton de prestatando subscipit post-
teritas; justitiam canonicis sibi injunctis ad eam officium et benedictionem
pristinam restituit, per decretum injungendo prestato Dominum
Willelmum primo quod ipse prestatum habebat Hyng loco suspectis
non adherere et se ab eadem in omni loco, ubi suspensus aliquis esset
potest, se abstinere, ecclesia et loco duntaxat exceptis; et quod
prestatum hominum Willelmus bene et honeste gerat ac paces omnes
dictis ecclesie ministris et presecutis dictis ecclesie custodit; sub
pena suspensionis ab officio et benedictione suis in dicta hac ecclesia,
nundum in evanta rei, si contra prestatum deliquerit, ad officium et
benedictionem suam in hac ecclesia adiuturum, sed ab eisdem totiter
expellendum.

VISITATION OF 1475.

p. 253.—Visitatio ministrorum ecclesie Southwell inchoata 2^o die
mensis Octobris Anno Domini m^occe^o lxxv^o.
Detectum est prius in hac visitatione quod dominus Stephanus
Clerk pro maiore parti absentant se et vel pariter in septimana 2^a
maritima, nec connata colchit minas caritativum ad quos obli-
gatur, et communis dispensator est tabernaculum, nec venit ad
prestatum, ministrum vero celebrat.
* There is an * written here probably for instant which is repeated in complete
the same.

Visitation by
Chapter 2 Oct.
1475.
Stephen Clerk
detected for
absenting
males and the
messes of his
chantry,
frequenting
lawyers and
not coming to
Chapter.

* There is a * written and response (V. Precentor in company Dominus H. more
anteriorum (H.) at the end of the meeting of the Minster after 1st time, which
took place in cathedral and collegiate churches in the Chapter house. * * * * *
the 1st clerk, quare * * * * *
been in error. * * * * *
not regular Precentor cum * * * * *
dictis personis que in capitulo sunt, * * * * *
et in capitulo * * * * *
therefore, not weekly taking a service but also the business meeting of the Chapter.

A.D. 1475.

vi^{to} die Octobris comparet personaliter dictus dominus Stephanus coram Magistro Willelmus Worsley legum doctore Canonico Residentiario dictæ ecclesiæ, et dictos articulos divisim præfato Stephano expositos idem Stephanus fatetur. Præceptum est eidem quod similes defectus emendet et suam negligenciam corrigat et præsertim quod vacet divinis, et inserviat cantariis ad quas obligatur; sub pœna suspensionis ab officio et beneficio suis in dicta ecclesia, juxta statuta ecclesiæ.

Dominus Willelmus Norton consueve absentat se a prima, et aliis horis canonicis, et etiam plerisque tempore divinorum non constanter invigilat divinis, sed exit a choro et redit tempore vesperarum sexties vel pluries; communis garrulator est in choro tempore divinorum; communis rebaldus est scurilia proferens inter laicos, in opprobrium clericorum; et multotiens absentat se a preciosa, et revelat secreta domus vicariorum et capituli, ut creditur, in domo Henrici Bury.

vi^{to} die mensis Octobris præceptum est per præfatum Magistrum W. Worsley dicto Domine Willelmo Norton quod diligencius vacet divinis in choro, et quod honeste se gerat, tam moribus, quam gestura, scurilia non proferens inter laicos; et ceteros defectus emendet de cetero; sub pœna suspensionis ab officio et beneficio suis secundum statuta ecclesiæ.

Dominus Thomas Ledenam communis frequentator tabernarum, plerumque ebrius contra honestatem clericorum, nec vacat divinis in choro, et non celebrat pro cantariis pro quibus juratus est.

Præceptum est vi^{to} Oct. præfato domino Thomæ quod emendet præmissos defectus; omnes et singulos, sub pœna suspensionis ab officio et beneficio, ut supra.

Dominus Johannes Bull suspecte et tempore suspecto frequentavit, citra festum Natalis Domini ultimum, domum Agnetis Saynton in tantum quod videbatur a convicinis dictus Johannes exire ortum dictæ Johannæ circiter primam pulsationem matutinarum; nec celebrat pro cantariis, pro quibus obligatur, et diffamatur cum Margaretâ uxore poticarii; præceptum est x die Oct præfato Johanni quod emendet præmissos defectus sub pœna suspensionis ab officio et beneficio suis.

6 Oct. pleads guilty. Amendment enjoined on pain of suspension. William Norton habitually shirks prime and hours, a common talker in choir, a common ribald and scurrilous talker among the laity, reveals the secrets of the vicars' hall and the chapter in Henry Bury's house.

6 Oct. ordered to amend.

Ledenam, common frequenter of taverns, often drunk, shirks choir, and chantry masses. 6 Oct. ordered to amend.

John Bull, since Xmas. last, suspiciously frequents Agnes Saynton, seen leaving her garden at "first peal" for matins, shirks his chantry masses, diffamed with Margaret, wife of the apothecary. Ordered to amend.

A.D. 1475.

Rests not observed
in the psalms.

Knolles shirks
matins and prime,
sleeps at matins two
or three times a
week, suspiciously
frequents house of
Jane Cook: 9 Oct.
ordered not to go to
Jane Cook's house
except with honest
persons.

Robert Button shirks
matins and prime.
Chantry chaplains
shirk Preciosa.

Custans and Bar-
thorp shirk choir.
9 Oct. Custans
ordered to attend
on pain of law.

Tykkyl shirks choir,
does business on
feast days, neglects
his chauntry.
9 Oct. ordered to
amend.

John Warsopp shirks
prime and hours:
ordered to amend.

John Gregory shirks
choir, negligent as
Sacristan, does not
sleep in the church,
neglects the vestry
and the plate there.

Richard Sledmere
unlawfully plays at
ball.

10 Oct. ordered to
amend.

Nota generaliter:

Ministri ecclesiæ non pausant psalmodiam in choro.

Dominus Nicholaus Knolles vacat minime matutinis et primæ, et dormit matutinis ter vel quater in septimana; et suspecte frequentat domum Johannæ Cook:

Præceptum est ix Octobris quod dictus Nicholaus melius vacet divinis, et quod emendet se in præmissis, et non frequentet domum dictæ Johannæ suspecte nisi cum honestis personis; sub pœna suspensionis ab officio et beneficio suis in dicta ecclesia.

p. 254.—Dominus Robertus Button absentat se multitotiens a matutinis et a prima.

Nota generaliter:

Capellani cantariales non veniunt ad preciosa.

Dominus Willelmus Custans, Dominus Willelmus Barthorp, absentant se multitotiens a divinis in choro: præceptum est Domino W. Custans ix Octobris quod melius vacet divinis, sub pœna juris.

Dominus Thomas Tykhyll non vacat divinis in choro; et utatur negotiationibus in diebus festivis; nec custodit curam suam, viz, curam Cantariæ suæ: ix Octobris præceptum est dicto Domino Thomæ quod emendet præmissos defectus, sub pœna juris.

Dominus Johannes Warsopp non vacat divinis, et præsertim primæ et horis: præceptum eidem Johanni, ix Octobris, quod se emendet, sub pœna juris.

Dominus Johannes Gregory non vacat divinis in choro, sed plerisque absentat se a divinis; et non diligenter custodit curam sacristariæ^a suæ, et jacet extra ecclesiam, et multum negligens est in custodia vestibuli et jocalium ibidem.

Dominus Ricardus Sledmer illicite ludit ad speram: x. Octobris præceptum est quod se emendet.

^a The sacrista was one of the canons. His office was the same as that of the thesaurarius of most cathedrals. He was not bursar but sexton, and his duty was to take care of the treasures, or plate, jewels, and robes of the church. By a statute made after a visitation by John, Archbishop of York, A.D. 1293, which shows the ancient and persistent way the duty was neglected, he was ordered always to sleep (jacere) in the church, et secundum orlogium debitum pulset horas. Of course he "devilled" his duties, and equally of course the "devil" neglected them.

A.D. 1475.

Heads not observed
in the palace.

Knolls shila
motes and jakes
sleeps at night two
or three times a
week, suspiciously
frequents house of
Jane Cook: 1 Oct.
ordered not to go to
Jane Cook's house
except with honest
persons.

Robert Burton shila
motes and jakes
Chantry chapel
shila fackles.

Costans and Jac-
throp shila choir.
1 Oct. Costans
ordered to attend
on pain of law.
Typhyl shila choir.
does business on
fast days; neglects
his chantry.
1 Oct. ordered to
attend.

John Wrensch shila
prims and house.
ordered to attend.

John Gregory shila
their neighbor as
factious; does not
sleep in the church;
neglects the vestry
and the plate there.
Richard Stebman
unlawfully plays at
ball.
10 Oct. ordered to
attend.

Nota generaliter:

Ministri ecclesie non possunt parochiam in eorum.

Dominus Nicholas Randles vacat minime matutinis et primis, et
domini Johannes Cook:

Proscriptum est ix Octobris quod dictus Nicholas melius vacet
divinis, et quod emendat se in presentibus, et non frequentat domum
dicti Johannis suspecti nisi cum honestis personis; sub poena sus-
pensionis ab officio et beneficiis suis in dicta ecclesia.

ix 254.—Dominus Robertus Burton absentat se multitudine
matutinis et a primis.

Nota generaliter:

Gregarii cantabiles non veniant ad primas.

Dominus Wilhelmus Costans Dominus Wilhelmus Burthorp, ab-
sentat se multitudine a divinis in eorum: proscriptum est Dominus
W. Costans ix Octobris quod melius vacet divinis sub poena juris.

Dominus Thomas Typhyl non vacat divinis in choro; et statim
negligentissimus in diebus festis; nec custodit canon suum, viz,
curam Chantrye suae: ix Octobris proscriptum est dicto Dominus
Thomas quod emendat personam debentem sub poena juris.

Dominus Johannes Wrensch non vacat divinis, et presentem
primam et hanc: proscriptum eidem Johanni ix Octobris, quod se
emendat, sub poena juris.

Dominus Johannes Gregory non vacat divinis in choro, vel
pletius absentat se a divinis; et non diligenter custodit canonem
secularium: eam, et jacet extra ecclesiam, et multum negligens est in
custodia vestibuli et jocalium ibidem.

Dominus Richardus Stebman illicito iacit ad spectum: x Octobris
proscriptum est quod se emendat.

* The register was one of the canons. His office was the same as that of the
theologian of great cathedral. He was not buried but canon, and his duty was
to take care of the two churches, or parts, parishes, and robes of the church. By a statute
made after a visitation by John Archbishop of York, A.D. 1300 which shows the
author and presbyter was the duty was neglected by persons who were to keep
quietly in the church, or person who was to keep quiet. Of course the
"devil" is the devil, and equally of course the "evil" neglected thing.

A.D. 1475.

p. 255.—Secundus Mery:^a Detectum est quod Dominus Willelmus Betbank^b ministrari fecit succus diversarum herbarum ad destruendum fœtus cum quo impregnata erat Katerina Bexwyk^b ex ipsius generatione: x. Oct. compareret dictus Willelmus, negat articulum, habet crastinum ad purgandum se cum sua sexta manu.

William Betbank accused of administering noxious herbs to Catherine Bexwyk for an unlawful purpose.
10 Oct. denies the charge.
11 Oct. canonically purges himself by six witnesses.

Quo die adveniente dictus Dominus Willelmus canonice purgavit cum sua sexta manu.^c

Nomina purgatorum Stephanus Clerk.

Robertus Webster.

Johannes Gregor.

Thomas Lednam.

Nicholaus Knolles.

Laurentius Litster.

Agnes Saynton^d impregnata est, secundum famam publicam.

Agnes Saynton's character.

Tertius Sledmyr: Dicit quod habitatio vicariorum non erit in bona fama, dummodo Betbank ipse permanserit in eadem.

Detectum est quod vicarii habent quædam statuta localia, et delinquentes contra eadem non puniuntur; et ideo in negligencia eorum capitulum habent interesse, ne crimina remaneant impunita.

The byelaws of the vicars choral are not enforced.

Warsopp Quartus: Detectum est quod secreta capituli et domus vicariorum revelantur in villa, et præsertim domo Isabellæ Bury, aut per Dominos Willelmum Norton, Johannem Mery, aut Dominum Thomam Ledenam.

The secrets of the chapter and the vicars' choral are told in Isabella Bury's house, by Norton, Mery, or Ledenam.

Quintus, Shyrburn.

p. 256. 6, Norton: Omnia bene.

^a Mery is the person examined who makes this charge. The numbers are in the margin of the original, showing the order in which the persons were called. They are written, except ix and x in Arabic characters, up to number 5 with "us" added.

^b As to Betbank and Katharine Bexwyk, see p. 19.

^c The old legal system of establishing the innocence of an accused person by bringing "compurgators" or witnesses to character continued in Ecclesiastical Courts even up to the Reformation. The value of the system at this date may be judged by the fact that S. Clerk was himself convicted of his own confession, at the same visitation of, inter alia, being a frequenter of taverns (p. 253); Ledenam of the same, as well as being often drunk, while Knolles "suspecte frequentat domum Johanne Cooke."

^d See entry as to John Bull above, p. 21, and as to Warsopp p. 18.

* See entry as to John Hall above, p. 21, and as to Watsopp p. 18.

Johns Cooks." the same, as well as being often found, when Kallak's "suspect fragment" is judged by the fact that R. Cook was himself convicted of his own collusion, at the Court case up to the testimony. The trial of the system at the date may be tracing "compensations" or witnesses to changes contained in historical by "The old legal system of establishing the innocence of an accused person by As to Holbank and Katherine Hensky, see p. 18.

p. 256. E. Norton: Omnia bene.

Quinta, Shybor.

nam Thomas Ledham.

aut per Dominos Willelmum Norton, Johannem Merz, aut Dominos vicariorum revelatur in villa, et presentium domo Isabelle Bury, Watsopp Quintus; Detestum est quod corveta capituli et domus capitulum habent interesse, ac etiam in remanent impunit. puenies contra eadem non parantur; et ideo in necessitate eorum Detestum est quod vicarii habent quendam statum iustitiae, et delin bona fama, dummodo Holbank ipse permaneret in eadem. Tertius Steinhart: Hic quod habetis etiam non est in Agnes Swinton: impugnata est, secundum hunc publicum.

Laurentius Lister.
Nicholas Kallak.
Thomas Ledham.
Johannes Gregor.
Robertus Welsar.
Nominis purgationum Stephanus Clerk.

rum ex sexta manu.

Quo die adveniens dicitur Dominus Willelmus canonice purgavit

habet christianum ad purgandum se cum sua sexta manu.

generacionis: x. Oct. comparat dicitur Willelmus, regis aristorum,

dum factus cum quo impugnata erat Katherine Hensky: ex ipius

Betbank: ministri huiusmodi dixerunt habentem ad destruction-

p. 255.—Secundus Merz: Detestum est quod Dominus Willelmus

A.D. 1475.

The chantry priests do not attend to the precentor in chaunting. Stephen does not get his stipend paid, but Mr. E. Warter is in arrear 40s. for two terms last past. Dyson's stipend in arrear. There is only one gradale on the north and two on the south side of the choir.

Bull: Personæ cantariales non attendunt ad precentorem chori in cantando.

Stephanus ix: Dominus Stephanus^a conqueritur quod non solvitur stipendium suum sed magister Edmundus Warter est a retro, xl s., pro terminis S. Martini et Pentecostæ ultimis præteritis.

8 Lednam: Omnia bene.

xus Dyson: Non solvitur eidem stipendium suum in defectu magistri Lacy, Prebendarii de Wodborough, magistri sui.

Webster: omnia bene.

Nota generaliter:

Betbank: Ministri Ecclesiæ non vacant divinis, præsertim festis Pentecostæ et in diebus sinodalibus.

Ricardus Smyth: Non est nisi unum gradale^b ex parte boreali et ex parte australi duo.

Gregor: Omnia bene. Penkith: Omnia bene.

258.—Blank.

Rooper's stipend in arrear. The Ebdomadary tardy in choir, and the rectors of the choir also.

259.—Roper: Rooper conqueritur quod non habet stipendium suum pro anno integro in defectu capituli.

Nota generaliter:

Ebdomodarius^c communiter non est in choro post completam pulsationem; nec Rectores chori veniunt temporibus præscriptis, sed tarde ad divina in choro celebrant.

Bull assaulted Gregory, and Gregory laid in wait to assault him in the church, and neither had been punished. 10 Oct. Gregory ordered to pay 20s. fine unless the vicars let him off.

Dominus Johannes Bull iniecit manus violentas in Dominum Johannem Gregor; et idem Dominus Johannes Gregor insidiatus est Domino Johanni Bull ad percutiendum eum in ecclesia; et ista delicta non puniuntur: præceptum dicto Domino Johanni Gregor x. Octobris, quod solvat xxs., citra festum Natalis Domini proximum futurum, pro istis delictis, si aliter cum Vicariis non concordet, et quod se absteineat ab hujus modi manuum injectione in confratres suos,

^a Stephen was a vicar choral, and his pay was, like that of all the vicars' choral, 4l. a year, paid it would seem quarterly, by the canon whose vicar he was. The vicars choral as a body had common estates of their own as well.

^b The "gradale" was (Smith's Diet. Christ. Antiq.) the "Grayl," or book containing all the "graduals" for the year, and generally all the choral parts of the mass. The graduals proper were the anthems sung after the epistle.

^c The Ebdomodarius was the person whose duty it was to officiate as priest in the services for a week.

A.D. 1475.

sub pœna suspensionis ab officio et beneficio suis in dicta ecclesia: præceptum est dicto domino Johanni quod solvat vi^s. viii^d. pro hujus modi, nisi quatenus contigerit eum consocii sui^a

Norton and Gregory struck each other in the chapter house.

Dominus Williamus Norton manus injectit violentas in dominum Johannem Gregor in domo capitulari, et idem Dominus Johannes simili modo percussit Dominum Wilhelmum Norton in eadem domo.

Gregory struck Warsopp on the head in the vicar's hall and drew blood: and Norton in Isabella

Dominus Johannes Gregor in domo Vicariorum percussit Dominum Johannem Warsopp super capite, in tantum quod sanguinis effusio sequebatur.

Bury's house, and would have killed him if she had not prevented the deed.

Dominus Johannes Gregor in domo Isabellæ Bury, quasi in prompto erat levandi baculum, percutiendo Dominum W. Norton quasi ad ipsius destructionem, nisi quatenus opus impederat dicta Isabella Bury.

The churchyard is not properly kept, but defiled by animals.

Pro custodibus ecclesiæ.

Cimiterium non honeste custoditur sed animalia deturpant cimiterium in defectu custodum Ecclesiæ: præceptum est dictis custodibus quod cimiterium honeste custodiunt ab illicitis animalibus sub pœna juris.

Norton, executor of Bielby, owes Gregory 8s. J. Hyll, mattsins priest, ought to account for all he receives from his

Dominus W. Norton executor Domini Ricardi Bielby debet Domino Johanni Gregor pro residencia Magistri Hardyng viiis.

Bull bonus sectator chori: Penkith idem.

chauntry beyond ten marks to his colleagues.

p. 260.—Detectum est in hac visitatione quod dominus Johannes Hyll, presbyter matutinalis, per compositionem suam, omnem pecuniam quam dictus Johannes de redditibus dictæ suæ cantariæ ultra x. marcas recipit, debet computare exinde consociis suis: xi Octobris comparet dictus Dominus Johannes et exhibuit Capitulo dictæ cantariæ compositionem, ratione cujus tenetur dare inde computum capitulo et nulli alii, unde idem Dominus Johannes suscepit in se onus computandi de receptis dictæ cantariæ omni anno capitulo prædicto.

1 Oct. shewed his title-deed, according to which he is to account to the chapter only.

Idem dicit Button.

Baxter says that Helias said that all the proceeds of his chauntry beyond ten marks ought to go to repairs of the chauntry priests' hall,

Baxter: Dicit quod dominus Helias dixit quod omnis pecunia procedens de cantaria sua ultra x marcas debet applicari ad reparationem domorum cantariæ et ad utilitatem sociorum ibidem degentium.

^a This entry is apparently unfinished.

* This entry is apparently misquoted.

degeneration.

rationem hominem centum et ad utilitatem societatem huiusmodi
procedens de cantibus suis istis x metras debet applicari ad repa-

Baxter: Hic quod dominus Hicis dixit quod omnis peccator

Idem dicit Baxter.

tunc predicto.

in eo omnes computantur de receptis dictis cantibus omni anno capi-

porum capitulis et nulli alii, unde idem Dominus Johannes suscepit

dictis cantibus compositionem, ratione cuius tenetur dare com-

Octobris computet dictis Dominus Johannes et exhibuit Capitulo

ultra x metras recipit debet computare extra computat tunc: 21

pecuniam quam dicitur Johannes de redemptibus dictis hunc capitulis

Hyll, presbyter notabilis per compositionem suam, omnem

p. 280.—Dicitur et in hac visitatione quod dominus Johannes

Ball bonus scator chor: Psalms idem.

Dominus Johannes Gregor pro residentis Margari Hartung vice.

Dominus W. Norton executor Domini Henrici Helly debet

sub pena iuris.

totibus quod cimiterium honeste custodiant ab illicitis animalibus

cimiterium in delictis custodiam Ecclesie: preceptum est hinc can-

Cimiterium non honeste custoditur sed animalia decurunt

Pro custodiendis ecclesiis.

Isabella Hart.

quasi ad hanc destructionem, sed quatenus opus impendit dictis

promis erat levandi baculum, petentibus Dominum W. Norton

Dominus Johannes Gregor in domo Isabella Hart, quod in

cessio sequebatur.

num Johannem Warkop super capite, in tantum quod sanguinis

Dominus Johannes Gregor in domo Visitationis petens Domi-

simi modo petens Dominum Wilhelmum Norton in eadem domo,

Johannem Gregor in domo caputur, et idem Johannes Johannes

Dominus Wilhelmus Norton manus infeliciter violenter in domum

huius modi, nisi quatenus contingit eam consociari.

preceptum est dicto domino Johannem quod solvet vi. sili. pro

sub pena suspensionis ad officio et beneficiis suis in dictis ecclesiis

A.D. 1475.

and the benefit
of those in
residence.

Helias
confirms this.
Barthorp says
that Knolles
ought to pay
2s. a year to
the chauntry
of John

Baptist, and
is eleven years
in arrear.
Referred to
arbitration.

Knolles ought
to receive
4s. 6d. a year
from vicars
choral for
Horsthow's
house, and
they are eleven
years in arrear.
Referred to
arbitration.

Knolles does
not keep
course in
procession like
the others;
ought to pay
8d. a year to
the chauntry of
the Virgin, is
nine years in
arrear; is an
adulterer with
the wife of
John Cook.

Worseley
grants dispen-
sation to
Laurence
Brukschaw
from prime to
refresh himself
with food and
drink before
singing Our
Lady's mass.^a

Helias: Dicit quod Dominus Johannes Hyll per ordinationem cantariæ, quam ipse quondam possidebat, ultra x. marcas, debet de residuo dare compotum consociis dictæ cantariæ.

Barthorp: Dicit quod Dominus Nicholaus Knolles, ratione cantariæ suæ, debet dare annuatim cantariæ Sancti Johannis Baptistæ iis. et est a retro per xi annos: et dictus iste articulus remittitur arbitrio et judicio Thomæ Molineux ut ipse determinet quam cito poterit.

Knolles: Dicit quod dictus John Hyll per ordinationem cantariæ suæ omnem pecuniam quam recipit, ultra x marcas, debetur reddere consociis suis ad reparationem et alia.

Detectum est etiam quod idem Nicholaus Knolles deberet recipere annuatim de vicariis iiii s. vi d. pro tenemento quo inhabitat Horsthow et sunt a retro per xi annos: remittitur arbitrio et judicio Thomæ Molineux.

p. 261.—Tykhill. Hyll. Brukschaw: Dominus Nicholaus Knolles non servat cursum in processione sicut alii.

Nicholaus Knolles daret annuatim cantariæ Beatæ Mariæ viii d. et est a retro per ix annos.

Dominus Nicholaus Knolles adulter cum uxore Johannis Cook.

Magister Willelmus Worseley in hac visitatione dispensavit cum Domino Laurencio Brukschaw pro prima, quod possit abesse, causa celebrationis missæ^a Beatæ Mariæ cum nota, ad reficiendum se cum potu et cibariis si res exigit, non obstante juramento suo in contrarium.

p. 262.—Blank.

p. 263.—xx die mensis Octobris A.D. millesimo cccc^{mo} lxx quinto coram Reverendo viro Magistro Willelmo W. Worseley, Canonico Residentiario Ecclesiæ Collegiæ Beatæ Mariæ Southwell, in domo capitulari ibidem, comparet personaliter Ricardus Bruch, et vivæ vocis suæ oraculo, dicit, allegat, et in jus proponit, quod cum apud bonos et graves, penes quos prius extitit bonæ famæ et opinionis, macula infamiæ nequiter est aspersus per dominos Nicholaum Knolles et Willelmum Bekbank, capellanos in dicta ecclesia, super eo, quod idem Ricardus literas nuper de falso ex rancoris fonte^b fabricaret

^a The Lady Mass followed immediately after Prime.

^b It is written "founte."

A.D. 1475.

ad indictari faciendum felonie coram Justiciariis Domini Regis ad pacem conservandam deputatis, in sessionibus^a nuper tentis in Suthwell, Dominos Willelmum Norton W. Shyrburn Johannem Warsopp, et W. Bekbank, vicarios chorales in dicta ecclesia, ac Nich^m Knolles Laurentium Brukehaw et W. Barthop, capellanos in eadem ecclesia; super cujus iniqua diffamatione idem Ricardus canonice se purgavit, ut dicit; quare, facta fide in hac parte de jure requisita, petit præfatus Ricardus dictum Nicholaum Knolles et W. Bekbank propter hujusmodi falsi criminis impositionem canonice purgari et excommunicari, ac pro excommunicatis denunciari publice, judicialiter, et in scriptis, nec non in expensis factis et faciendis condemnari, ad præmissa probanda se astringendo quæ sibi sufficient in hac parte et non alia.

20 Oct. 1475, Richard Bruch complains of slander by Knolles and Bekbank, chaplains, that he had caused them to be falsely indicted at Southwell sessions for felony: asks that they should be excommunicated and pay costs.

Eodem die, coram præfato venerabili viro, comparent personaliter dictus Dominus W. Bekbank et Nicholaus Knolles, et negant petita prout petuntur, et dicit se et eorum alterum falsi criminis impositionem ut præfatur non imposuisse, et petita fieri non debere animo litis contestanda, et præstiterunt juramentum de calumpnia: hinc inde ex utraque parte petit præfatus Ricardus terminum competentem sibi assignari ad primo producendum: unde ex consensu partium datur terminus incontinentem parti actrici ad primo producendum. Et idem Ricardus producit primo in testem Ricardum Smyth capellanum.

Joinder of issue.

Ricardus Smyth, capellanus, primus testis productus in quadam causa diffamationis inter Ricardum Bruch de Suthwell partem actricem parte ex una, et Dominos Nicholaum Knolles et W. Bekbank capellanos partem ream parte ex altera, bonæ famæ, neutrius partium, &c. (p. 264), examinatus: primo, an audivit Dominum Nicholaum Knolles, aut W. Bekbank, diffamantem de falso R. Bruch, super hoc, quod idem Ricardus de falso fabricaret literas ad indictare facientes capellanos quoscunque in dicta ecclesia, dicit, quod non audivit

Witnesses for plaintiff. 1. Smyth, chaplain, says he heard Bekbank say, in the vicars' hall after supper, that Bruch wanted to forge letters to indict certain chaplains.

^a It was one of the privileges of Southwell Minster that the Canons and Ministers of the Church should not be tried before the King's Justices elsewhere than at the South door of the Church. Apparently, therefore, the assizes were regularly held three.

A.D. 1475.

ad indicium faciebantur. Eisdem coram Justiciariis Domini Regis ad
pacem conservandam deputatis, in sessionibus, super tenore in
subscriptis, Dominus Willielmus Norton, Willelmus Johannes
Watrop, et Willelmus vicarius ecclesie in dicta ecclesia, ac
Nicholas Knollus Laurentium Bruchum et Willelmum capellanum in
eisdem ecclesiis; super tenore inquis diffinitionis inter Ricardum
canonicum se paravit, ut dicitur, quare, facta fide in hac parte de jure
requiritur, prout premissis Ricardus dictum Willielmum Knollum et
Willelmum propter hujusmodi litem criminis in possessionem canonice
purget et excommunicet, ac pro excommunicationis litem pur-
get, iudicialiter, et in scriptis, nec non in expensis factis et faciendis
condempnet, ad premissa probanda se stringendo quod eis sufficit
in hac parte et non aliter.

Eodem die coram presentibus venerabilibus viris, comparant personam
dictum Dominum Willelmum Knollum et Nicholam Ricardum et agunt petit
prout petitur, et dicit se et eorum alium litem criminis im-
mune ut presentibus non imponitur, et petit fieri non debere
animo litem contestandi, et presentibus juramentum de calumpnia
hinc inde ex utraque parte petit premissis Ricardus terminum com-
petentem sibi assignari ad petita producendum; unde ex con-
sensu partium datur terminus incontinenti parti actus ad primo
producendum. Eisdem Ricardus producit primo in testem Ricardum
Smeyth capellanum.

Ricardus Smeyth, capellanus, primus testis productus in quodam
casu diffinitionis inter Ricardum Bruch de Southwell parson
actorem parte ex una, et Dominum Nicholam Knollum et Willelmum
capellanos partem ream parte ex altera, bonum famam, reverentiam partium,
et (p. 284) examinationes; primo, an audire Dominum Nicholam
Knollum, aut Willelmum Bruchum, diffinitionem de litem E. Bruch, super
hoc, quod idem Ricardus de litem fabricavit litem ad indicium facien-
dos capellanos quocunque in dicta ecclesia, dicit, quod non audiret
eisdem.

* It was one of the parties of Southwell that the Canon and Minister of
the Church should not be troubled by the King's justices when they are at the South
door of the Church. Apparently, therefore, the monks were regularly held there.

A.D. 1475.

Dominum N. Knolles, sed Dominum W. Bekbank, dicentem una vice in Aula Vicariorum quod idem Dominus Willelmus jurabatur quod Ricardus Bruch vellet fabricare aliquas literas ad indictandos aliquos capellanos; cui respondet, ut dicit, ad tunc iste juratus, quod noluit illud probari, et extunc incontinenter respondet præfatus Dominus Willelmus isti jurato, quod voluit præmissa probari: interrogatus quo die præmissa erant communicata, dicit quod in aula vicariorum sed non recolit de die: interrogatus quo tempore diei dixit, quod post cenam.

2. Gurnell met Knolles one day, who said Bruch was forging letters to cause Norton, Warsopp, Litterster, and Knolles himself, to be indicted, and gave them to the undersheriff, but Byngham took them away, saying, they had been punished by the chapter, and should not be punished twice.

Magister Thomas Gurnell, secundus testis productus in dicta causa, vir bonæ famæ, neutrius partium in causa litigancium consanguis, familiaris, domesticus, vel affinis, admissus juratus et debite examinatus, primo de notitia personarum; et dicit quod novit Dominum Nicholaum Knolles per xvi annos, et Ricardum Bruch per xv annos: ulterius examinatus, dicit idem quodam die, de quo iste juratus non recolit, quod in ecclesia collegiata prædicta post matutinas iste juratus dedit obviam Domino Nicholao Knolles, et idem Nicholaus dixit isti jurato, quod Ricardus Bruch fabricavit de falso litteras ad indictari faciendos Dominos W. Norton Johannem Warsopp Laurentium Litterster et præfatum Dominum Nicholaum Knolles, fabricavit et tradidit easdem litteras subvicecomiti et eas teneret in manu aliquamdiu, quas ad tunc inspexit Ricardus Byngham Armiger, et a subvicecomite eas literas subtraxit, dicendo idem, pro eo quod prædicti erant correcti per capitulum, non venient iterato puniendi per alios.

3. Richard Penkith was one day in Jane Cook's house, when Knolles said that Bruch exhibited a bill at the sessions lately held in Southwell to indict four vicars choral and

p. 265.—Dominus Ricardus Penkith, tertius testis productus in causa, consanguis R. Bruch ut asseruit, productus admissus, juratus, et debite examinatus; primo, an scit quod Ricardus Bruch fabricavit literas de falso ad indictari faciendos capellanos, dicit, idem quodam die de quo non recolit iste juratus, fuit in domo Johannis Cook in Suthwell cum Domino Nicholao Knolles, Domino Stephano Clerk, Galfrido Penyngton, et ad istum juratum in præsentia prædictorum dixit Dominus Nicholaus Knolles, ut asseruit, quod R. Bruch porrexit billam in sessionibus nuper tentis in Suthwell Byngham ad indictari

Magister Thomas Gurnell, secundus testis productus in dicta causa, vir bonus famus, neceus parvus in causa investigandum consanguis familiaris domesticus, vel affinis, adhibetur iustus et debite examinatus, primo de notitia personarum; et dicit quod novit Dominum Nicholam Kneles per xvi annos, et Richardum Brach per xv annos; alterius examinatione dicit illam quendam die de quo iste iustus non recollit, quod in ecclesia collegiata predicta post instantiam isto iustus debet obijam Theodo Nicholam Kneles, et idem Nicholam dicit isti iusto, quod Richardus Brach fabricavit de talo litteras ad instanti facientes Dominos W. Norton Johannem Watrop Lantentium Lintester et predictum Dominum Nicholam Kneles, fabricavit et tradidit eandem litteras subreptivam et eam tenet in manu asportandam, quia ad tunc respondit Nicholam Hypocham Arming, et a subreptivam eam litteras subreptis, dicendo idem, pro eo quod predicti erant correcti per capitulum, non veniant litteras puniendi per alios.

p. 262.—Dominus Richardus Penkib, tertius testis productus in causa, consanguis R. Brach ut asserit, productus adhibetur iustus, et debite examinatus; primo, an scit quod Richardus Brach fabricavit litteras de talo ad instanti facientes capellanos, dicit, idem quendam die de quo non recollit iste iustus, fuit in domo Johannis Cook in Southwell cum Dominis Nicholam Kneles, Dominis Stephanis Clerk, Galfrido Penwston, et ad istum iuratum in presentia predictorum dixit Dominus Nicholam Kneles, et asseruit, quod R. Brach portavit litteras in sessionibus super totis in Southwell Hypocham ad instanti

2. Gurnell
mag. Kneles
one day, who
said Brach
was wrong
litteras to
cause Norton
Watrop
litteras, and
Kneles him-
self, to be
indicted, and
have them to
the under-
sheriff, per
Hypocham Cook
then away,
saying, they
had been
punished by
the chapter,
and should not
be punished
there.

2. Richard
Penkib was
one day in
Jane Cook's
house, where
Kneles said
that Brach
exhibited a
bill at the
sessions lately
held in South-
well to indict
four vicars
choral and

A.D. 1475.

faciendos quatuor vicarios, et nescit utrum, tres vel duos capellanos; et ulterius dicit iste juratus, quod audivit Dominum W. Bekbank quodam die ad postnonum in domo vicariorum^a quod præfatus Dominus W. audivit esse dictum, quod Ricardus porrexerat billam in sessionibus tentis nuper apud Suthwell ad indictari faciendos prædictos quatuor capellanos ut præfatur.

Dominus Stephanus Clerk quartus testis in dicta causa productus vir bonæ &c. Dicit quod quodam die, de quo non recolit, erat in domo Johannis Cook in Esthorpe una cum Dominis Nicholao Knolles, Ricardo Penkith, Galfrido Penyngton, et audivit iste juratus dictum Nicholaum dicentem, ut dicit, publice in domo, quod si Ricardus conatus esset ad indictandum aliquem esset culpandus in re, et non plus iste juratus audivit in causa esse dictum ut asseruit.

4. Stephen Clerk at Cook's house heard Knolles say that if Bruch tried to indict some one he was to blame.

p. 266.—xx die mensis Octobris Anno Domini m^o cccc^{mo} lxx quinto, Reverendus vir magister Willelmus Worsley, Legum Doctor, Canonicus Residens Ecclesiæ Collegiatæ prædictæ, in domo capitulari capitulum publice faciens, Dominum Nicolaum Knolles, pro eo, quod temere et maliciose non diffamandum diffamavit prædictum Ricardum Bruch de præmissis depositis, ab officio et beneficio suis in dicta ecclesia publice suspendebat: admonentes eum sub pœna excommunicationis ne habitum de cetero gerat in dicta ecclesiâ quousque concordaverit cum dicto Ricardo, et eidem satisfecerit de suæ bonæ famæ detrimento, et expensis in ea parte factis etc.

Judgment: Knolles found guilty of slander, suspended from office and benefice, and warned not to wear his habit till he has agreed with R. Bruch and paid damages and costs.

Southwell Schola Grammaticalis.

p. 347.—Venerabilibus viris, capitulo ecclesiæ collegiatæ beatæ Mariæ Suthwell, Ebor, Johannes Danvers, Prebendarius Prebendæ de Normanton in eadem ecclesiâ: Reverentiam tantis viris debitam cum honore. Ad scholas grammaticales villæ Suthwell supradictæ vacantes, et ad meam præsentationem jure prebendæ meæ supradictæ spectantes, dilectum mihi in Christo Johannem Barre vobis præsentor, humiliter supplicans et devote, quatenus ipsum Johannem ad præ-

1 Dec. 1475. Admission of John Barre to mastership of Southwell Grammar School by chapter on presentation of prebendary of Normanton.

^a "dicentem" seems to be omitted.

humiliter supplicans et devoto, quatenus ipsam Johannem ad pre-
sentes, dilectorem suum in Christo Johannem Iarvis vocat presentem, promotionem et
vacantes, et ad eam presentiam iure prebende mere subleventur.
Ad scholas grammaticas villae Suthwell superiorem
de Nottingham in eadem ecclesia: Reverentiam tantis viris debent
Alain Suthwell, Ebor, Johannes Davers, Reverentibus Prebendis
p. 347.—Venerabilibus viris, capitulo ecclesie collegiatis beatis: Dec. 1472.

Suthwell Schola Grammaticalis.

sui domus iure detrahente, et expensis in ea parte factis etc.
quousque concordaverit cum dicto Ricardo, et obtemperaverit de
excommunicationis ne habeam de cetero gratia in dicta ecclesia
in dicta ecclesia publice suspendebat: alimenter cum sub pona
licentiam hanc de premissis decessit, ab officio et beneficio eius
quod tamen et meliores non diffamandum dilamavit prebendam
capitulum publice fecerat, Dominum Nicolaum Knollus, pro co-
Canonice Residentes Ecclesie Collegiate prebende, in domo capitulari
quinto, Reverendus vir magister Wilhelmus Walsley, Legum Doctor,
p. 346.—xx die mensis Octobris Anno Domini m. cccc. lxx. Julij
te, et non plus iste fuerat audivisse in causa esse dictum et assensu.

licet, et non plus iste fuerat audivisse in causa esse dictum et assensu.
licet, et non plus iste fuerat audivisse in causa esse dictum et assensu.
licet, et non plus iste fuerat audivisse in causa esse dictum et assensu.
licet, et non plus iste fuerat audivisse in causa esse dictum et assensu.
licet, et non plus iste fuerat audivisse in causa esse dictum et assensu.
licet, et non plus iste fuerat audivisse in causa esse dictum et assensu.
licet, et non plus iste fuerat audivisse in causa esse dictum et assensu.
licet, et non plus iste fuerat audivisse in causa esse dictum et assensu.
licet, et non plus iste fuerat audivisse in causa esse dictum et assensu.
licet, et non plus iste fuerat audivisse in causa esse dictum et assensu.

dos predictos quatuor capitulos ut prestat.
bilia in ecclesiis tantis super apud Suthwell ad indicium facien-
prebende Dominus W. vocavit eam dictam, quod licet hoc portet
licet, et non plus iste fuerat audivisse in causa esse dictum et assensu.
licet, et non plus iste fuerat audivisse in causa esse dictum et assensu.
licet, et non plus iste fuerat audivisse in causa esse dictum et assensu.
licet, et non plus iste fuerat audivisse in causa esse dictum et assensu.
licet, et non plus iste fuerat audivisse in causa esse dictum et assensu.
licet, et non plus iste fuerat audivisse in causa esse dictum et assensu.
licet, et non plus iste fuerat audivisse in causa esse dictum et assensu.
licet, et non plus iste fuerat audivisse in causa esse dictum et assensu.
licet, et non plus iste fuerat audivisse in causa esse dictum et assensu.

A.D. 1475-7.

tas scholas admittere, cum suis juribus et pertinentiis universis, cetera que, quæ peragere in vobis incumbuntur in hac parte, peragere dignemini gracie. In cujus rei testimonium sigillum meum præsentibus apposui. Dat. London. vicesimo die mensis Novembris, Anno Domini m^o cccc^{mo} lxx^{mo} quinto.

Post quarum literarum exhibitionem inspectionem et examinationem capitulum prædictum præfatum Johannem Barre, idoneum et habilem in artibus et scientia, ad præsentationem prædicti Johannis Danvers, ad scholas grammaticales Suthwell cum suis juribus et pertinentiis universis, prout fieri antiquitus consuevit, primo die mensis Decembris in domo capitulari ejusdem admisit debite cum effectu.

6 May, 1476.

Barry,
Grammar
School master
cites Button,
executor of
Robert Button,
for payment
of 14s. 5d.

p. 329.—Sexto die mensis Maii Anno Domini millesimo cccc^{mo} lxx^{mo} sexto coram Dominis Thoma Urkyll et Ricardo Rooper, capitulum facientibus, in domo capitulari, comparuit personaliter Johannes Barry, Scolarum Grammaticalium Suthwell Magister, et contra Thomam Button, executorem testamenti Domini Roberti Button, capellani dum vixit, defuncti, vivæ suæ vocis oraculo proponit et dicit, quod præfatus Robertus Button, dum vixit, debuit præfato Johanni xiiii^s v^d, quare, facta fide inde de jure requisita, petit dictus Johannes præfatum Thomam Button canonice compelli ad solutionem dictorum xiiii^s v^d, ulterius que fieri etc. dictus Thomas Button.

Barry's
witnesses.

p. 353.—Dominus Thomas Baxter juratur, et dicit, quod in camera Domini Willelmi Barthorp præsentibus isto jurato Dominis Willelmo Barthorp et Johanne Arnall de Morton, concessit præfatus Thomas Button dare præfato Johanni xiiii^s. v^d Dominus Willelmus Barthorp idem dicit et concordat cum contestibus suis.

Button ordered
to pay up.

Sexto Maii condemnatus Thomas Button dicto Johanni in xiiii^s. v^d. solvendis Johanni: datur vigilia Sanctæ Trinitatis præfato Thomæ ad solvendum dictam summam xiiii^s. v^d. præfato Johanni, sub pœna excommunicationis.

2 April, 1477.

Bull sus-
pect with
Agnes Sayn-
ton, clears
himself with

p. 133.—Secundo die mensis Aprilis anno domini m^o cccc^{mo} lxx^{mo} septimo in domo capitulari Dominus Johannes Bull, coram Dominis Thoma Urkyll et Ricardo Rooper, dictæ ecclesiæ gardianis, personaliter comparuit, ipsis capitulariter congregatis et capitulum

A.D. 1475-7.

tas scholas admittit, cum suis juribus et pertinentiis universis, etiam
que duo pascunt in vobis inchoantur in hac parte, peragere
dignemini gratias. In cuius rei testimonium sigillum meum pre-
sentibus apponi. Dat. London. vicinior die mensis Novembris.
Anne Domini m^o cccc^o lxx^o quinto.

Post quantum hactenus exhibitionem inspectionem et examina-
tionem capitulum predictum Johanne Johanne Johanne Johanne
et habili in artibus scientiis, ad presentiam predicti Johanne
Dart, ad scholas grammaticas Dartwell cum suis juribus et
pertinentiis universis, prout sibi antiquitus concessit, primo die mensis
Decembris in domo capituli ejusdem admihi debita cum effecta.

p. 328.—Sexto die mensis Maii Anne Domini millesimo cccc^o lxx^o
sexto coram Domine Thomas Utkyll et Ricardo Hospit, capitulum
factum in domo capituli, comparuit personam Johanne
Barry, secretum Grammaticum Sedwell Magister, et coram
Thomam Button, executorum testamenti Domini Roberti Button,
capellani domi vixit, debent, vixit cum vobis consilio proponit et
dicit, quod predictus Robertus Button, domi vixit, debuit predicto
Johanni xliii^o v^o, parte facta inde de fore repensit, petit dictum
Johanne predictum Thomam Button rationem compelli ad solutionem
dictorum xliii^o v^o, alterius que fieri etc. dicitur Thomas Button.

p. 323.—Domine Thomas Haxter juratur, et dicit, quod in curia
Domini Willielmi Barthorp presentibus ito jurato Domine Willielmo
Barthorp et Johanne Aynall de Morton, concessit predictum Thomam
Button dare predictum Johanni xliii^o v^o. Domine Willielmus Bar-
thorp idem dicit et concedit cum contestibus suis.

Sexto Maii comparuit Thomam Button dicto Johanni in
xliii^o v^o, solvens Johanne dictum viginti sexcentis Trinitatis pre-
sato Thomam ad solvendum dictam summam xliii^o v^o presentis Jo-
hanni sub pence excommunicationis.

p. 133.—Sexto die mensis Aprilis anno domini m^o cccc^o lxx^o
septimo in domo capituli Domine Johanne But, coram Domine
Thomam Utkyll et Ricardo Hospit, dictum Johanne Barthorp per-
sonam comparuit, ipse capitulum congregavit et capitulum

6 May, 1476.
Barry,
Grammaticus
School master
John Button,
executor of
Robert Button
for payment
of 14s. 5d.

Barry's
witnesses.

Button ordered
to pay 2p.

3 April, 1477.
Hall and
But with
Anne Button-
Thomas Utkyll
and others
himself with

A.D. 1477-8.

publice facientibus, ac super crimine incontinentiæ, de quo per Agnetem Harcold æmulam suam fuerat diffamatus cum Agnete Saynton, cum sua ix manu tam clericorum quam laicorum in forma juris canonice se purgavit. Qua purgatione canonice facta, dictum capitulum restituit præfatum Johannem Bull suæ bonæ famæ pristinæ per decretum; admonendo eundem Dominum Johannem quod de cetero abstineret se ab omni loco suspecto cum dicta Agnete, et præsertim domo dictæ Agnetis, ecclesia et foro duntaxat exceptis, sub pœna suspensionis ab omni officio et beneficio, juxta statuta ecclesiæ.

p. 347.—viii. die mensis Septembris Thomas Blakburn^a anno domini millesimo cccc^{mo} lxxvii in artibus Baccalarius, ad præsentationem Magister Johnnis Danvers, pro eo, quod Magister Thomas Lacy, ultimus magister scholarum villæ Notinghamæ, minus negligens in docendo pueros et alios ibidem tam ut ex relatione fidedignorum ac per inquisitionem constabat et de regimine dictarum scholarum longo tempore absens fuerat, ad dictas scholas per capitulum et jure capitulari admissus fuerat, et magister earundem debite constitutus.

eight compurgators.

8 Sept. 1477.

Blakburn admitted master of Nottingham Grammar School, vice Lacy, removed for negligence.

p. 353.—v^{to} die mensis Novembris anno domini m^occcc^{mo} septuagesimo septimo præcipiuntur ministri, viz. Vicarii Chorales, per Gardianos, ut non gerant spatulas infra villam, et custodiant pacem adinvicem; sub pœna privationis et officio et beneficio; et præcipue Domini Cartwright Kendale et Othersale.

5 Nov. 1477.

Vicars choral enjoined not to wear daggers in the town, and to keep the peace.

VISITATION OF 1478.

p. 269.—Visitatio ecclesiæ collegiatæ Beatæ Mariæ Suthwell inchoata in domo capitulari ejusdem et solemniter celebrata per Vene-

Visitation.
1 July, 1478.

^a The Master of Nottingham Grammar School (see p. 13) was removed for negligence and absence from school, and a new Master was appointed by the Chapter on the nomination of John Danvers, who it appears from other entries was Canon or Prebendary of Normanton and Chancellor of the Church from before 1475 to 1495 (he resigned in that year, Register, p. 19), and as such apparently not only presented to Southwell Grammar School itself (see p. 29) but to all other grammar schools in Nottinghamshire.

VISITATION OF 1478.

p. 268.—Visitatio ecclesie collegii Beate Marie Suthwell in-
choata in domo capituli quidam et solenniter celebrata per Vene-

* The Master of Nottingham Grammar School (see p. 12) was removed for negli-
gence and absence from school, and a new Master was appointed by the Chapter on
the nomination of John Basset, who is reported from other sources to have been Canon or
Rector of Nottingham and Treasurer of the Church from before 1475 to 1482
(he resigned in that year, *Nottingham*, p. 12), and so was apparently not yet pro-
moted to Southwell Grammar School (first p. 26) but to St. Peter's Grammar
School in Nottingham.

Domini Cartwright Kendale et Othonele.
adivivum; sub pota privationis et officio et beneficiis; et participare
Gardane, ut non gerant spatulas infra villam, et custodiant pacem
resimo septimo precipiantur ministris, viz. Vicarii Choralis, per
p. 258.—v^o die mensis Novemberis anno domini m^occ^o septuag-
esimo.

et iure capituli adhibere fuerit, et magister ecclesiam debita
scholarum longo tempore absent fuerit, ad dictas scholas per capitulum
dignorum ac per iurisdictionem constabat et de terminis dictarum
fuerit in doctrina potius et aliter ibidem tam et ex ratione libe-
lary, alius magister scholarum villæ Nottingham, minus negli-
genter, pro eo, quod Marguerite Thomas
domini nullatenus coe^o lxxvii in artibus Facultatis, ad presen-
tiam Blaburn * anno 2 Sept. 1477.

ecclesiam.
sub pota suspensionis ab omni officio et beneficiis, juxta statuta
prescriptum domo dictæ Agnetis, ecclesie et loco duxerunt exceptis,
cetero abstinere se ab omni loco suspecto cum dicta Agnetis, et
per decretum; admonendo eundem Johannem Johannem quod de
capitulum testium presentium Johannem Bulli cum pota tam prius
iuris canonice se purgavit. Quia purgatione canonice facta, dictum
Gynton, cum eis ix regni tam clericorum quam laicorum in forma
Agnetem Henricum nomen suum fuerit diffamatus cum Agnetis
publice facientibus, ac super criminis incontinentiam de quo per
p. 268.—Visitatio ecclesie collegii Beate Marie Suthwell in-
choata in domo capituli quidam et solenniter celebrata per Vene-

A.D. 1478.

rabilem virum Magistrum Willelmum Worsley, legum doctorem, Canonicum Residentem ejusdem ecclesiæ, ac dicti capituli commissarium sufficienter et legitime deputatum, primo die mensis Julii A.D. millesimo cccc^{mo} lxxviii^o, cum continuatione et prorogatione dierum sequentium, si oporteat, et locorum.

Gregory shirks
choir to attend
wine sales.

In primis detectum est in hac visitatione quod Dominus Johannes Gregor non vacat divinis officiis in choro viz. matutinis, horis canonicis, missæ, et vesperis, sicut ceteri Vicarii Chorales faciunt, sed pluries se absentat ab eisdem.

Answers that
he buys wine
for church
purposes.

Dictus Dominus Johannes Gregor exercet negotia secularia emendi vinum, prætextu cujus applicat se tempore divinorum vendicioni vini, et sic non facit sectam chori, ut tenetur. Dictus Dominus Johannes respondet, et dicit, quod emit vinum non causa lucri, sed ut ecclesiæ cum vino debito valeat deservire.^a

Dimissus.

Nota:

Many vicars
come home to
their hall after
9, 10, or 11 at
night.

Plures Vicariorum diversis noctibus intrant domum Vicariorum post horam novenam in nocte, aliqui decima hora, alii xi, alii media nocte, in defectu Domini Johannis Gregor, Senescalli, ad quem spectat magnæ clavis custodia.

Kendall walks
about the
church during
service, in his
choir habit.

Dominus Johannes Kendall spaciatur in choro ecclesiæ, deambulans in habitu choralis, tempore celebrationis divinorum in choro: præceptum est eidem, quod de cetero non faciat, sub pœna statutorum.

Cartwright
does the same:
must amend.

Dominus Thomas Cartwright idem facit: præceptum est dicto Domino Thomæ, quod de cetero se emendet, sub pœna statutorum ecclesiæ. Dimissus.

Keyle several
times a week
sleeps in vicars'
hall instead of
vestry.

Dominus Willelmus Keyle pluries in septimana pernoctat extra ecclesiam in domo vicariorum et non in vestibulo: præceptum est dicto Domino Willelmo, quod dictum defectum emendet, sub pœna statutorum ecclesiæ.

Dimissus.

^a This defence was not so absurd as it looks. As the sacrist's deputy or vicar, it was his business to supply the wine for the celebration of mass.

This defence was not so stout as it looks. As the enemy's camp was close, he was his best to supply the wine for the celebration of mass.

Dismissal.

statutum ecclesie. Dominus Wilhelmus Keyle plures in septimana pernoctat extra ecclesiam in domo vicariorum et non in vestibulo: preceptum est dico Domino Wilhelmus, quod dicam delectum amandem, sub poena

ecclesie. Dimissus. Dominus Thomas, quod de cetero se commendat, sub poena statutorum ecclesie. Cartwright. Dominus Thomas Cartwright idem facit: preceptum est dico

in habitu clericali, tempore celebrationis divinarum in choro: post- ceptum est eidem, quod de cetero non faciat, sub poena statutorum.

spectat magis clavis custodia. Dominus Johannes Kendall spaciatur in choro ecclesie, deambulans post horam novenam in nocte, aliqui dicunt horis, ali xii, alii media nocte, in detectu Domini Johannis Greyer, Senecalli, ad quam

Notes: Prince Vicariorum diversis noctibus intrant domum Vicariorum

lucet, sed ut ecclesie cum vino debito valeat deconvire. Dominus Johannes respondet, et dicit, quod erit vinum non carum

venditioni vini, et eis non facit sectam eorum, ut timentur. Dicitur emendi vinum, pariterque egius applicant se tempore divinarum

sed plures se abscondit ab eisdem. Dicitur Dominus Johannes Greyer exoritur negotiis secularis

canonici, missam, et vespere, sicut ceteri Vicarii Choro faciant, Gregor non vacat divinis officiis in choro vix. statimque, horis

diurnis sequentibus, ei oportet, et locum. A. D. millesimo cccc^{to} lxxviii^{to}, cum constitutione et prerogative earum sufficienter et legitime deputatus, prius die mensis Julii

A.D. 1478.

p. 270.—Dominus Johannes Kendall absentavit se pluries ex

Kendall shirks choir, and stays out all night from the vicars' mansion, but it is not known where he lies: ordered to amend.

divinis officiis in choro, præsertim de prima et quoque a matutinis, et idem Johannes pernoctat extra mansum vicariorum ali[bi],^a sed ignoratur ubi jacet: præceptum est quod se emendat supra præmissis defectibus sub pœna statutorum.

Dimissus.

Nota:

Dominus Robertus Backley non psalmodizat diligenter cum consociis ut tenetur, nec cantat, sed pluries tacet, quando ceteri vicarii cantant; et absentat se a choro pluries tempore celebrationis divinorum, vacans molendino, ita quod vulgariter, propter intromissionem cum molendino, vocatur molendinarius: præceptum est eidem quod melius psalmodizet et faciat diligentius sectam chori sub pœna statutorum. Dimissus.

Backley does not sing in choir; shirks choir to attend the mill, so that he is nicknamed the Miller.

Dominus Thomas Tykhyll et Dominus Robertus Layn non faciunt sectam chori, ut tenentur, sed maxime sunt absentes a choro tempore celebrationis divinorum inter omnes ecclesiæ ministros.

Tykhill and Layn worst absentees of all.

Clerici ecclesiæ non consuete pulsant post horam viii ad ignitegium, sed sepius post mediam horam, et aliquando tardius: præceptum clericis quod hora viii, ut consuete solent, pulsant ad ignitegium.

The clerks do not toll the curfew at 8 o'clock, but often after half past or even later.

Dimissi.

Sacrista et clerici non pernoctant consuete in ecclesia sed pluries extra: præceptum est tam sacristæ quam clericis quod pernoctent infra ecclesiam sub pœna statutorum.

Sacrist and his clerks sleep outside the church.

Dimissus.

Non habent nisi unum gradale ex parte boreali chori, in defectibus omnium canonicorum.

Bull:

p. 271.—Item detectum est quod Dominus Johannes Bull, quando porta magna vicariorum serata est, et ante apericionem ejusdem, visus

Only one grayl on north side of choir through canons' default.

^a This word is illegible beyond "ali" with a twirl.

p. 371.—Item detestum est quod Dominus Johannes Ball, quando
 porta magna viceretur hactenus est, et ante apertionem ejus, vixit

Ball:

Item omnium canonizarum.

Non habent nisi unum gradale ex parte patris chori, in dolio.

Dimissus.

Infra ecclesiam sub panno statutum.

extra; preceptum est tam sacristis quam clericis quod petantur

Sacrista et clerici non petantur conuocati in ecclesia sed pluribus

Dimissus.

ingreditur.

capitulum clericis parat hora viii, ac conuocati solent, pulsat ad

regium, sed regius post meridiem horam, et aliquando tardius: pri-

us clericis non conuocati pulsat post horam viii ad igni-

temore celebrationis diuinae inter omnes ecclesie ministros.

unt sectam chori, ut tenentur, sed maxime sunt abentes a choro

Dominus Thomas Tykhyll et Dominus Robertus Tays non faci-

statutum. Dimissus.

melius psalmodizet et faciat differentias sectam chori sub panno

cum molendino, vocatur molendinarius: preceptum est eidem quod

tem, vacans molendino, ita quod vulgaret, propter inuentionem

cantat; et absente se a choro pluribus temporibus celebrationis diuinae

coram ut tenetur, nec cantat, sed pluribus facit, quando eadem vixerit

Dominus Robertus Backley non psalmodizet differentes cum con-

Nota:

Dimissus.

minis defectibus sub panno statutum.

ignoscitur ubi facit: preceptum est quod si concipiat supra pre-

idem Johannes petentur extra muros vicariorum alibi, et

diuina officia in choro, petentur de prima et quodam instantibus, ut

p. 370.—Dominus Johannes Kendall absentat se pluribus ex

A.D. 1478.

Bull is found in the church, when the great gate of the vicars' hall is shut, praying before matins, and suspect of staying out all night.

The Sacrist does not fill the water-vessel in Gunpot.

Three vicars breakfast in town during prime.

Sledmyr walks about the church during prime.

The vicars' great gate ought to be shut at 8 or 9 p.m. in summer, but is not, owing to Huddersall, Cartwright, and Kendall.

There are no precentors on each side the choir as there ought to be.

est idem Johannes in ecclesia ante matutinas orans,^a ex quo oritur præsumptio quod extra domum vicariorum pernoctat plerique.

Dominus Robertus Backley non psalmodizat pro majori parte sed dicit bassa voce partes suas quum ceteri consocii sui cantant; dormit matutinis plerisque. Dimissus.

Sacrista non implet setulam cum aqua in Gunpot.^b

Bull:

Dominus Johannes Bull ter vel quater in septimana absentat se a matutinis, primis, et horis, et aliquando bis vel ter in septimana non vacat divinis in choro.

Dominus Johannes Kendall.

Dominus Thomas Cartwright,

Dominus Johannes Huddersall,

} pluries absentant se a divinis
} in choro, et præsertim tempore
} primæ dissolvunt jejunia sua

in villa; præceptum est quod se emendent in præmissis defectibus sub pœna statutorum. Dimissus.

Dominus Ricardus Sledmyr tempore primæ pro majori parte spaciatur in ecclesia, et non venit ad primam: præceptum est quod se emendet sub pœna statutorum. Dimissus.

Nota generaliter:

p. 272.—Porta domus vicariorum magna secundum statuta vicariorum debet claudi hora viii, seu saltem hora ix tempore æstuali, sed non clauditur, contrariantibus et impredientibus Dominis Johanne Huddersall, Cartwright, et Kendall.

Nota generaliter:

Non habentur præcentores chori ex utraque parte ejusdem, sicuti soliti sunt habere, ad quos chorus debet attendere in cantando.

Dominus Johannes Gregory inter omnes vicarios maxime se absentat a divinis obsequiis in choro: præceptum est dicto Domino Johanni quod attentius et diligentius faciat sectam chori sub pœna suspensionis ab officio et beneficio. Dimissus.

Omnes cantaristæ, excepto Domino Thoma Baxter, non faciunt sectam chori ut tenentur.

^a It is a singular cause of suspicion to be found praying; but no doubt Bull's brethren had good grounds for the interpretation placed upon his abnormal piety.

^b Gunpot in p. 54 was the lavatory in the church.

A.D. 1478.

Ball is found in the church, in the great gate of the vicar, Ball is that paying before meeting and saying of saying out all night. The Sacrist The Sacrist does not fill the water-vessel in Guapor. Guapor. Three vicars present in town during prime. Dominus Johannes Kendaall. Dominus Johannes Gantwicht. Dominus Johannes Hudekall. in villa; prescriptum est quod se amendant in parochia debitorum sub poena statutorum. Dominus Dominus Riechard Schelmeyer tempore prime pro majori parte spectat in ecclesia, et non venit ad primam: prescriptum est quod se amendant sub poena statutorum. Dominus. Nota generaliter: p. 272.—Porta domus vicariorum magna secundum statum vicariorum debet claudi hora viii, seu saltem hora ix tempore actuali, sed non clauduntur contentantibus et impedimentibus Dominus Johannes Hudekall, Gantwicht, et Kendaall. Nota generaliter: Non habentur presentiores chori ex utroque parte ejusdem, sicut soliti sunt habere, ad quos chorus debet attendere in cantando. Dominus Johannes Gregory inter omnes vicarios maxime se spectant a divinis officiis in choro: prescriptum est dicto Domino Johanni quod attentius et diligentius faciat sectam chori sub poena suspensionis ab officio et beneficiis. Dominus. —Omnes cantantes, excepto Domino Thoma Baxter, non faciunt sectam chori ut recitant.

* It is a singular custom of suspension to be found paying, but no doubt Ball's brethren had good grounds for the suspension based upon his spiritual faults.
† Guapor is p. 84 and the Sacrist in the church.

A.D. 1478.

Bull:

Dominus Johannes Bull non vacat divinis, præsertim bis vel ter in septimana.

Bull shirks service and leaves town without leave;

Bull:

Idem Dominus Johannes recedit a villa plerique absque licentia capituli.

Bull:

Memorandum:

1713398

Non est correctus idem Dominus Johannes pro verberatione Domini Johannis Gregor in cimiterio.

has never been corrected for beating Gregory in the cemetery.

Bull:

p. 273.—Idem dictus Johannes diffamatur cum Cristina Saynton super lapsu carnis.

Bull diffamed with Cristina Saynton.

Dominus Johannes Kendall tempore primæ vadit ad jantacula in villa.

Kendall goes to breakfast during prime: shirks services

Bull:

Dominus Johannes Bull semel vel bis in septimana, aliquando ter, absentat se a divinis, præsertim a matutinis.

Dominus Thomas Tykhyll, Robertus Layn, et Dominus Willelmus Barthorp non intendunt divinis obsequiis in choro, sed inter ceteros maxime sunt absentes: præceptum dictis Dominis Thomæ, Roberto, et Willelmo quod melius vacent divinis obsequiis in choro sub pœna suspensionis ab officio et beneficio. Dimissi.

Tykhyll, Layn, and Barthorp amongst the worst absentees: ordered to amend.

Dominus Nicholaus Knolles tarde venit multitotiens ad matutinas: præceptum est eidem quod emendet se super præmissis sub pœna juris. Dimissus.

Knolls tarde: ordered to amend.

Nota generaliter:

Cantaristæ more vicariorum non veniunt ad preciosa.

Chantry priests like the vicars shirk Preciosa: Bull mostly shirks.

Bull:

Dominus Johannes Bull pro majori parte non venit ad preciosa. Custodes fabricæ Ecclesiæ ratione terrarum^a quas obtinent exhibent tortam ad altare Sancti Petri seu Sancti Leonardi et non exhibent:

The church-wardens by tenure of Fabric lands ought to burn

^a There was, as was usual in cathedral and collegiate churches, a special endowment for the maintenance of the fabric. At Southwell it was called "Our Lady's Works."

Bull: Dominus Johannes Bull non vacat divinis, presentibus die vel ter in septimanis.
Bull: Idem Dominus Johannes recellit a villa plebanus aliquid habitans.

1713398

Memorandum: Nos est correctus idem Dominus Johannes pro vacationibus laicis in Gregory in the economy.
Bull: Domini Johannes Gregor in eisdem.

p. 273—Idem dicitur Johannes diffinitur cum Christiano Saxonum Bull diffinitur super Japan carnis.
Dominus Johannes Randal tempore prius vadit ad Jantonia in villa.
Bull: Dominus Johannes Bull armat vel his in septimanis, aliquid ter.

absentat se a divinis, presentibus a matutinis.
Dominus Thomas Tykhyll, Robertus Layn, et Dominus Wilhelmus Tykhyll Layn Barthorp non intendunt divinis obsequiis in choro, sed inter ceteros maxime sunt absentes: presentibus dicitur Dominus Thomas, Robertus, et Wilhelmus quod melius vacent divinis obsequiis in choro sub penna suspensionis ab officio et beneficio. Dicitur.

Dominus Nicholaus Knullus talis venit matutinis ad matutinas: presentibus est eidem quod intendat se super presentibus sub penna.

Justi. Dimissus. Nota Generaliter: Cantuariensis more vicariorum non veniunt ad presens.

Bull: Dominus Johannes Bull pro majori parte non venit ad presens.

Castodes Ecclesie tunc tenentur: quod obtinent libenter totum ad aliam Sancti Petri cum Sancti Leonardi et non exhibent.

* There was, as was usual in cathedral and collegiate churches, a special rubric in the missal for the maintenance of the fabric. At Southwell it was called the Lady's Work.

A.D. 1478.

S. Leonard's altar: are to do so.
Several vicars after mass in St. Thomas' chapel wait in houses in town and shirk choir.
Kendall often in public street in middle of the night.

Sledmyr keeps a school of dice and backgammon in his chamber.
Bull slept twice at matins this week.
Gregory, Huddersall, Tykhill, Beilby, Barthorp, Chambrien shirk choir.

Rochell diffamed with Tykhyl's servant, confesses, is dismissed with a warning.
Money stolen from box before image of Virgin at High Altar.

præceptum est custodibus quod exhibeant tortam sub pœna juris.
Dimissi.

p. 274.—Plures vicariorum postquam veniunt a celebratione missæ a capella S. Thomæ expectant in domibus plurium in villa, absentantes se occasione hujusmodi moræ a divinis in choro.

Item dicebatur quod Dominus Johannes Kendall fuit in vico publico pluries media nocte.

Dominus Robertus Backley non psalmodizat sicut ceteri consocii sui in choro. Dimissus.

Dominus Ricardus Sledmyr custodit scolam talorum et tabularum in camera sua: præceptum est quod se emendet etc.

Bull:

Dominus Johannes Bull septimana præsentī dormiebat bis matutinas.

Dominus Johannes Gregor male facit sectam chori. Dimissus.

Dominus Johannes Huddersall male facit sectam chori: præceptum est eidem quod melius faciat sectam chori sub pœna statutorum.
Dimissus.

Dominus Thomas Tykhill male facit sectam chori: præceptum est eidem quod emendet et melius faciat sectam chori sub pœna suspensionis ab officio et beneficio. Dimissus.

Dominus Thomas Beylby non facit bene sectam chori: præceptum est dicto domino Thomæ quod melius faciat sectam chori sub pœna statutorum ecclesiæ.

p. 275.—Dominus Willelmus Barthorp raro vacat divinis officiis in choro, præsertim primæ et horis canonicis.

Dominus Ricardus Chambyrlen non facit sectam chori.

Robertus Rochell diffamatur super lapsu carnis cum famula Tykhyl: dictus Robertus fatetur crimen: præceptum est eidem quod, sub pœna suspensionis ab officio et beneficio, se absentet ab eadem. Dimissus.

Nota bene:

Pecunia substracta erat de pixide coram imagine Beatæ Mariæ ad summum altare.

A.D. 1478.

Dominus Robertus Barkley tenuit suspecte in camera sua tempore matutinarum uno die Matildam Swayn, uxorem Thomæ Swayn: dictus dominus Robertus respondet et dicit quod non facit, et inde se purgat. Dimissus.

Matilda Swayn suspiciously in Barkley's chamber at matins' time.
Barkley denies and purges himself.

Nota generaliter:

In processione non incedunt convenienter sed nimis spissate.

They walk too close together in procession.

Lampas exhiberetur ardens, auroræ præsertim tempore, per custodes fabricæ ecclesiæ, et non exhibetur: exhibita est. Dimissus.

Dominus Ricardus Chamberlen tempore processionum diebus Mercurii Veneris et Dominica celebrat missam.

Richard Chamberlen celebrates mass during processions Wednesdays, Fridays, and Sundays.

Dominus Robertus Layn non habet evidencias cantariæ suæ sed eas subtraxit executor testimonii Domini Roberti Button.

p. 276.—Dominus Nicholaus Knolles detinet evidencias cantariæ sancti Nicholai quam prius occupavit: deliberavit.

Knolles detains title deeds of S. Nicholas' Chantry: gives them up.
Layn celebrates mass during High Mass.

Dominus Robertus Layn tempore altæ missæ multitotiens celebrat missam.

Examinetur:^a

Quod Dominus Johannes Bull cum Christina Saynton.

Bull:

Quia Dominus Johannes Bull frequentat domum Agnetis Saynton, mulieris sibi primo secundo et tertio sub pœna suspensionis ab officio et beneficio prohibita: Idem Dominus Johannes per capitulum ab officio et beneficio suis in dicta ecclesia per tres dies est suspensus: differtur executio gardianis ecclesiæ ad eorum beneplacitum fiendum.

Bull, after 3 prohibitions, frequents house of Agnes Saynton: suspended from office and benefice for 3 days. Execution of sentence left to wardens.

277.—Memorandum

In primis de tarde venientibus ad chorum in tempore divinatorum.

Points to be noted: coming tarde to choir:

Item de psalmodia et pausatione in choro.

„ de ambulatione in processionibus.

„ „ veniendo ad missam Beate Mariæ sine habitu.

observing rests in psalms: walking in processions: coming to Lady Mass without habit:

^a This passage is illegible, being scribbled in the margin at the bottom of the page.

" " veniendo ad nobis Beata Maria sine ha-

" de ambulatione in processioneibus.

Item de psalmis et passionibus in choro.

notum.

277.—Memorandum
in primis de tardo venientibus ad chorum in tempore divi-

277.—Memorandum

placium secundum.

supponitur: differtur executio Gardanis ecclesie ad eorum bene-

lulum ab officio et beneficiis suis in ista ecclesia per tres dies est

officio et beneficiis prohibetur. Item Dominus Johannes per capi-

ton, materis ibi primis secundo et tertio sub penis suspensionis ab

Quis Dominus Johannes Bulli frequentat domum Agathe Sany-

Bull:

Quod Dominus Johannes Bull cum Christina Seynon.

Examinatur:

mixtum.

Dominus Robertus Layan tempore alio mixtum-mulietatem celebrat

sancti Nicholai quam prius occupavit: delibetavit.

p. 276.—Dominus Nicholus Kaelles dicitur evidentiam cantantem

sed est substatit executor testimonii Domini Roberti Ratton.

Dominus Robertus Layan non habet evidentiam cantantem cum

Mercutio Veneris et Dominus celebrat missam.

Dominus Ricardus Chantreus tempore processionum diebus

totas fabrice ecclesie, et non exhibetur: exhibitus est. Thibaudus.

Layan exhibetur audens, curam processum tempore, per cur-

In processione non incedunt convenienter sed nimis apertis.

Noti generaliter:

purgat. Dimissus.

dictus dominus Robertus respondet et dicit quod non fuit, et inde eo

matrimonium non die Matthei Swayn, necnon Thomas Swayn;

Dominus Robertus Backley tenet suspecte in curia cum tempore

A.D. 1478.

57

VISITATIONS AND MEMORIALS OF SOUTHWELL MINSTER.

A.D. 1478.

Bowing and turning
to altar at Glorias, &c.

Officiating priest and
rectors of choir to
come in time.

No quarrelling to
take place because of
visitation:
that the vicars' choral
and chauntry priests'
statutes should be
kept:

that they sleep in
their chambers, not
in town, return home
before curfew:
gates to be shnt
at proper time:

no quarrelling at
home:

frequenting taverns:

that no suspect
women come to
their chambers:

carrying baslards:

chauntries to be
duly served:

canonical hours
to be kept:

walking in church
during service:
confessing walking
about in corners:
habits lying about:
going to breakfast
before mass:

rectors of choir
leaving choir
during services:
discord in singing for
want of succentor:

that the rectors of
the church do not
loil or lean on the
stalls in copes.

Item de reverencia et versione ad altare in dicendo Gloriam
tibi Domine vel similia.

- „ executore officii ut tempestive veniat et incipiat.
- „ Rectoribus chori ut veniant tempestive in choro.
- „ ne fiat contentio inter ministros propter visitationem.
- „ de statutis vicariorum et cantaristarum ut custodiantur
et ut ministri obediant eis sub pœna suspensionis
officii et beneficii.
- „ ut vicarii et ceteri ministri Cantariarum jaceant infra
cameras suas et non in villa; sed veniant tempestive
domum, viz, ante ignitegium.
- „ ut serentur portæ ad horas per statuta limitatas.
- „ ut vicarii et ceteri ministri sint unanimes in domo et
non litigiosi et non dantes occasionem irascendi.

p. 278.—Item, de frequentatione tabernarum.

- „ ut non habeant aliquas mulieres suspectas venientes
ad cameras.
- „ de portatione spatularum viz. baslards.^a
- „ ut custodiant vicarii et ceteri cantaristæ cantarias
suas secundum ordinationes eorum.
- „ ut veniant omnes ministri ad horas canonicas, sicut
sunt jurati in admissione sua.
- „ de ambulatione in ecclesia in tempore divinorum.
- „ ne quis confitatur se alteri deambulando in angulis.
- „ de habitibus jacentibus in partibus ecclesiæ.
- „ de transeuntibus ad jantaculum, missa neque prius
celebrata neque audita.
- „ de rectoribus chori exeuntibus in tempore divinorum,
et præcipue in matutinis, missis, et vesperis.
- „ de discordia in cantu tempore servicii, ea de causa
quod non habetur succentor.
- „ ne rectores ecclesiæ accubent sive appodient supra
le stalles cum cappis.

^a Baslards are large daggers worn at the girdle.

A.D. 1478.

Item de iurisdictione et veritate ad aliam in hunc Gloucestre	Howing and iurisdiction
vbi Dominus vel similis.	to alter at Gloucestre, &c.
excoꝛsio offiij et tempore vniuersitatis et iustitiarum.	Officiating priest and
Restoribus clero ut veniant tempore in choro.	rectors of choir to
ne fiat conventio inter ministrum proprium visitationem.	come in time
de statuta visitationis et consuetudinibus ut constantur	No quarrelling to
et ut ministri obediant eis sub pena suspensionis	take place because of
offiij et beneficii.	visitation
ut visitati et ceteri ministri Cantuariensis faciant infra	that the rectors should
canonice tunc et non in villa; sed veniant tempore	and chantry priests
domum, viz ante iugum.	etc. etc. should be
ut restentur portis ad horas per statuta limitate.	kept
ut visitati et ceteri ministri sint uxores in domo et	that they sleep in
non litigant et non dantur occasione litigandi.	their chambers; not
Item, de impetratione testimoniorum.	in town, sitting before
ut non habeant aliquos ministros suspectos venientes	before curfew
ad curiam.	gates to be shut
de portatione spatiorum viz hospitalium.	at proper times
ut custodiant visitati et ceteri cantuariensis cantarias	no quarrelling at
sunt rectoribus ordinationes eorum.	home
ut veniant omnes ministri ad horas canonice, sicut	frequenting taverns
sunt facti in administratione sua.	that no suspect
de adulatione in ecclesiis in tempore divinis.	women come to
ne quis constituitur re alius deambulando in angulis.	their chambers
de habitibus iacentibus in parochiis ecclesiis.	carrying baskets
de transmissibus ad iacentulum, missis neque prius	chantries to be
colubatis neque auditis.	half covered
de rectoribus clero excoꝛsio in tempore divinis.	canonical hours
et priusque in matutinis, missis, et vespers.	to be kept
de discordia in cantu tempore servicii, ex de causa	waiting in church
quod non habetur succentor.	during service
ne rectoribus ecclesiis succentor sive oppositior super	confessing waiting
de stallis cum capis.	about in corners
	habits lying about
	going to breakfast
	before mass
	rectors of choir
	leaving choir
	during services
	discord in singing for
	want of succentor
	that the rector of
	the church do not
	sell or lease on the
	stalls in copes

* Rectors are large benefices won at the stalls.

A.D. 1478.

- Item si ornamenta ecclesiæ sint sufficientia.
 „ si sacrista jaceat infra ecclesiam et debite pulset.
 „ si ministri sint unanimes et conformes.
 „ si portionistæ aut cantaristæ deputati ad officium mortuorum capiant annuale vel trecennale.
 „ si aliquis alium affecerit verbis opprobriosis aut contumeliosis infra ecclesiam vel extra.
 „ si celebrent tempore altæ missæ.
 „ si in ecclesia vagaverint dum horæ cantentur.
 „ si magistri scholarum sint sufficientes et in officio diligentes.
 „ si vicarius parochialis debite visitaverit infirmos.
 „ si aliquod luminare sit abstinctum quod solet accendi.

If the ornaments of the church sufficient:
 if the sacrist sleeps in church and rings the bells properly:
 whether chauntry priests take annuals or trentals:
 if any one attacks another with offensive words:
 if they celebrate during high mass:
 if they wander about the church during singing Hours:
 if the schoolmasters are sufficient and diligent;
 if the parish vicar visits the sick:
 if any light be put out which ought to be lighted.

Bull-Kendall.

p. 137.—Cum xii^{mo} die mensis Februarii anno domini millesimo cccc^{mo} lxxviii, in cimiterio Suthwell inter Dominos Johannem Bull et Johannem Kendall Vicarios Chorales dictæ ecclesiæ discordia orta erat instigante zizannio[rum?] satore intantum quod alter alterum ad invicem percutiens usque ad sanguinis effusionem enormiter lædebat, Et quia ad tunc reverendus pater Laurentius^a Eboraci archiepiscopus in manerio suo ad tunc traxerat moram Suthwell prædicto Ne crimina remaneant impunita et quia gravissime ferebat dictus reverendus pater hujusmodi delictum pro eo quod ipso præsentem a litibus et jurgiis maxime differre non desistebant ministri; ad metus aliorum futurorum ministrorum ad compescendum lites Capitulum prædictum, de consensu et voluntate dicti Reverendi patris, ordinavit statuit et decrevit, quod nullus Vicarius Choralis dictæ ecclesiæ Cantarista aliusve minister dictæ ecclesiæ de cetero gerat in ecclesia, aut ipsius cimiterio aut villa, armicudium sive gestrum, publice aut

12 Feb. 1478.
 John Bull and John Kendall, vicars choral, having quarrelled in the minster yard at the instigation of the devil, to the great indignation of archbishop Laurence Booth then staying in his manor at Southwell, it is ordered that no minister of the church may carry a hanger unless he is going into the country, and then only with leave of the chapter.
 Penalty 6s. 8d. to the Fabric fund.

^a Laurence Booth, archbishop of York, A.D. 1476-80, like his brother and predecessor, William Booth (1452-64) made the manor or palace at Southwell his favorite residence. Both were buried in the Booth chapel at the south-west of the church, which was used as the Grammar School till pulled down by the chapter in 1784, because "it destroyed the regularity of the buildings."

A.D. 1478-9.

Any one who, carrying a dagger or hanger, attacks another minister of the church shall also surrender his weapon to the chapter and forfeit it and be suspended from office and benefice in the minster for ever.

privatim præterquam in casu quod profiscatur seu profiscisci intendat ex villa Suthwell in patriam, de licentia capituli prædicti obtenta: et si quisquam dictæ ecclesiæ minister contra præmissa attemptaverit seu fecerit, statutum est et decretum quod delinquens in contrarium vis viii^d amittet ad usum fabricæ ecclesiæ applicandos; et etiam quod si aliquid minister taliter attemptans gerendo gestrum sive armicudium contra prædictam ordinationem, vim alicui sociorum suorum ministrantium in dicta ecclesia inferat, quod ex tunc taliter delinquens nedum vis viii^d amittet, verum armicudium suum offeret capitulo, et realiter illud dimittet, et ab officio et beneficio suo in dicta ecclesia nisi ex speciali gracia dicti capituli veniet imperpetuum suspendendus absque spe redeundi ad ecclesiam supradictam tamquam minister ejusdem.

Dispensatio residentie.

5 July, 1479.
Canons residentiary give themselves leave of absence for the summer on account of the plague.

p. 185.—Quinto die mensis Julii anno domini millesima cccclxxix^o. In domo capitulari Ecclesiæ Collegiatæ Beatæ Mariæ Suthwell, constitutis personaliter venerabilibus viris Magistro Willelmo Worseley legum doctore, et Domino Edmundo Chaterton, Canonicis Residentiariis dictæ ecclesiæ collegiatæ et capitulum publice facientibus capitulariter congregatis, pro eo, quod dira pestilentialis strages in villa Suthwell verisimiliter continuare estimatur; quod que ipsi venerabiles viri cum eorum familiaribus infectionem dictæ pestiferæ stragis timent gravissime incurrere, justo metu ipsius futuri morbi dispensaverunt, et eorum alter dispensavit, et licentiam alter alteri eorum dedit, quod durante hujusmodi strage, semissiam se absentarent, absentaretque alter eorundem ab eorum residentiis in dicta villa, more solito servando sic quod cum ministris ecclesiæ, prout convenit fuerit concordatum, absque dispendio communi.

14 Feb. 1479
Barnby, residentiary, suspends Cartwright, vicar choral, and Layn, chauntry-

p. 138.—xiii^{to} die mensis Februarii anno Domini millesimo cccclxxix^o In domo capitulari Suthwell coram venerabili viro Magistro Johanne Barnby Canonico Residentiario ejusdem ecclesiæ personaliter comparuit Dominus Thomas Cartwright, vicarius choralis dictæ ecclesiæ, et Dominus Robertus Layn, Capellanus Cantarialis

chammy-
and Tave,
your church,
Catholics
response
resolutely,
I hope,
14 Feb. 1175

dicte ecclesie, et Dominus Johannes Layn, Capellanus Cantuariensis
personam inter componit Dominus Thomas Cantuariensis, eiusdem ecclesie
Magistro Johanne Barby, Canonico Cantuariensis, quoniam ecclesie
ecclesiasticis. In domo capituli Suthwell, cum venerabilis viris
p. 138.—XIII. die mensis Februarii anno Domini millesimo
fuerit concordatum, aliisque disceptatio commissa.

more solito servando sic quod cum ministris ecclesie, prout convenit
spectatisque aliorum eorumdem ab eorum rectoribus in dicta villa
eorum debet, quodlibet huiusmodi stage, commissum ab eorum,
disceptaverunt, et eorum aliorum disceptavit, et licentiam aliorum
stage timent gravissime incurre, iuxta regem ipsius mundi
tabiles videlicet cum eorum familiaribus intentionem dictarum perficere
villam Suthwell veremini inter condicere existunt, quod que ipsi vno-
capitulum congregatis, pro eo, quod dicitur peribitatis stage in
statu dictarum ecclesie collegiat et capitulum publice locutionibus
ab eorum doctore, et Dominus Edmundus Claretus, Canonici Cantuariensis
statu personaliter venerabilibus viris Magistro Willielmo Worsley
In domo capituli Ecclesie Collegiate Beate Marie Suthwell, con-
p. 135.—Quinto die mensis Julii anno domini millesimo centesimo

phagus
account of the
summer on
absent for the
leave of
therefore
dentary give
Canon not
8 July, 1430

for ever,
the minister
homed in
from office and
suspended
it and be
and looked
the chapter
his weapon to
also answers
church shall
prior of the
another ap-
attacks
hanged,
danger or
carrying a

A.D. 1478-9.

impugnare ministris ejusdem.
potum suspendendus apud epe rectoribus ad ecclesiam supradictam
dicte ecclesie nisi ex speciali gratia dicti capituli voverit imper-
capitulo, et tunc illud dimittit, et ab officio et beneficio suo in
quos regnum vi. viii. annis, verum attendendum vnum electus
ministratum in dicta ecclesia iuxta, quod ex tunc taliter delin-
condium contra privilegium ordinationem, vni alius sociorum eorum
ei aliquid minime taliter attemptare gerendo postum sive anni-
vi. viii. annis ad vnum ab eorum ecclesie applicandus; et etiam quod
con fecerit, statutus est et decretum quod delinquentes in condicium
et si quicquam dictarum ecclesiarum ministrorum privilegia transgesserit
ex villa Suthwell in partem, de licentia capituli predicti obtenta;
privatis preceptum in eam quod prebentur seu prohibet intentiones

A.D. 1479

ejusdem ecclesiæ; et, pro eo, quod ipsi ad invicem alias jurgantes et ictus ad invicem, hincinde, dictus Dominus Thomas cum arnicudio,^a et præfatus Dominus Robertus cum baculo, inferentes in cimiterio dictæ ecclesiæ, contra honestatem sacerdotii et scandalum ecclesiæ pacem et tranquillitatem violando: pro quibus quidem delictis et inquietationibus, præfatus venerabilis vir dictos Dominum Thomam et Robertum ab eorum habitu suspendebat; et pendente per aliquantulum temporis hujusmodi suspensione, ipse Dominus Thomas Cartwright, animo contrito suæ negligenciæ et fasinoris prædictorum multum pœnitens, graciæ capituli se submitit, veniam pro suo peccato humiliter postulando; et præfatus venerabilis vir, cor contritum et humiliatum despicere nolens, præfatum Dominum Thomam iterato ad suum habitum admisit; et sibi pro suis demeritis penitentiam injunxit, videlicet, quod unico die Veneris aut Mercurii in xl^{ma}, more humilis pœnitentis, dictus Dominus Thomas incedat ante crucem ferentem publice in processione, suppellicio et amita tantum indutus, et psalmos passionis genuflectens coram summo altare publice, tempore altæ missæ, die illo quo peragit suam pœnam dicet, tanquam humilis pœnitens, suis pro delictis; et etiam quod dictus Dominus Thomas abstineat se a domo Archæ^b viduæ præterquam cum honestis personis; et quod se bene et honeste geret penes ministris dictæ ecclesiæ. Admonendo eundem Dominum Thomam quod si de cetero gerat contra statutum^c dictæ ecclesiæ arnicudium, vim cum eo alicui sociorum suorum ministrantium in dicta ecclesia temere inferendo, quod extunc ab officio et beneficio suis in dicta ecclesia, ipsius mera culpa precedente veniet suspendendus.

priest, for striking one another, one, with a dagger, the other with a club, in the churchyard.

Cartwright submits, and is restored to his habit, on condition of penance, viz.: one Wednesday or Friday in Lent to walk before the Cross-bearer in procession, and say the psalms of the Passion on his knees before the high altar, clothed only in surplice and amice: to abstain from widow Archa's house except in honest company, and to behave properly to the ministers of the church: or will be ipso facto suspended.

VISITATION OF 1481.

p. 285. Visitatio ecclesiæ collegiatæ Beatæ Mariæ Suthwell in-choata per venerabilem virum Magistrum Willelmum Worsley, Visitation 20 July, 1481, held by William Worsley, canon residentiary.

^a See note on p. 39.

^b As usual, there appears to have been a lady in the case.

^c See p. 137 of the Register, 12 Feb. 1478, p. 39 above.

A.D. 1481.

Legum Doctorem, ibidem xx^{mo} die mensis Julii anno Domini millesimo ecce^{mo} octogesimo primo, cum continuatione et prorogatione dierum sequentium.

Berkeley has indecently long hair, unbecoming the priesthood.

Bull does not sleep in the church.

Gregory shirks choir.

Bull and Cartwright do not sing together, and disturb the chorus.

Mery: Detectum est primo in hac visitatione quod Thomas Berkeley habet crines indecentes nimis longas, honestati sacerdotii indecoras.

Item detectum est quod Dominus Johannes Bull non pernoctat in ecclesia ut tenetur.

Sledmyr: Item detectum est quod Dominus Johannes Gregor non facit sectam chori ut tenetur.

Dominus Johannes Bull et Dominus Thomas Cartwright objurgant in cantando in choro nec unus alteri habet aurem, ut perturbatur chorus cantu divinorum.

Webster: nichil deponit.

Dyson: nichil deponit.

Gregor: Sacrista non pernoctat in ecclesia; sed quater aliquando in septimana non pernoctat in ecclesia, et dormit pluries matutinis.

Lemyng one day ate honey and butter and eggs before mass; indecently exposed himself to

Agnes Saynton.

Item dicit quod post mediam noctem Dominus Johannes Lemyng quodam die comedit mel et butirum et ova et postea celebravit missam eadem die: et etiam temptavit Agnetem Saynton ut carnaliter commisceret cum ea, et ostendit ei supra scabellum pudenda sua.

Smyth: Item Dominus Johannes Gregory dormit bis vel ter in septimana matutinis.

Berkeley sleeps at matins.

Penkyth: Item Dominus Robertus Berkley dormit bis vel ter in septimana matutinas, et absentat se a choro.

Hyll: nichil deponit.

Gregory shirks choir.

Cartwright: Dominus Johannes Gregor male facit sectam chori, et præsertim absentat se a matutinis.

Berkley, Bull, Kendell, depose nothing.

Berkley: nichil deponit.

Bull: nichil deponit.

Kendell: nichil deponit.

Several in the choir have a peculiar way of singing, and create discords.

Keyll: Plures in choro habent singularem viam in cantando et discrepant.

A.D. 1481.

I legum Doctorum, ibidem xx^{to} die mensis Julii anno Domini mil-
lesimo cccc^{mo} octogesimo primo, cum contraheretur et promitteretur
dictum matrimonium.
Martyr: Dicitur est primo in hac visitatione quod Thomas
Berkeley habet etiam infantes natus legem honeste accedendi
inductor.
Item detectum est quod Dominus Johannes Ball non pernoctat
in ecclesia ut tenetur.
Schuyler: Item detectum est quod Dominus Johannes Gregor
non facit rectam chorū ut tenetur.
Dominus Johannes Ball et Dominus Thomas Cartwright obje-
rant in cantando in choro nec unus alius habet autem, ut per-
tinet chorū cantū divinum.
H'edley: nichil deponit.
Gregory: Sacris non pernoctat in ecclesia; sed quater aliquando
in septimana non pernoctat in ecclesia, et dormit plures matutinis.
Item dicit quod post modum vocem Dominus Johannes Cartwright
quodam die comedit mel et butyrum et ore et postea celebravit
missam eadem die et etiam tempore Agnus Dei ut car-
nerem commiserat cum eis, et ostendit ei super scabellum pedes
suos.
Schuyler: Item Dominus Johannes Gregor dormit hic vel ter in
septimana matutinis.
Berkeley: Item Dominus Robertus Berkeley dormit hic vel in
septimana matutinis, et absente se a choro.
H'edley: nichil deponit.
Cartwright: Dominus Johannes Gregor male facit rectam chorū
et promittit absente se a matutinis.
Berkeley: nichil deponit.
H'edley: nichil deponit.
Kendall: nichil deponit.
Agall: Pater in choro habet singularem viam in cantando et
discrepant.

A.D. 1481.

p. 287.—*Baxter*: Duo gradalia in choro egent correctione, et pluribus partibus defecta sunt. Two graduals are defective.

Knolles: nichil deponit.

Litterester: Dominus Robertus Layn tempore altæ missæ celebrat missam. Layn celebrates mass during High Mass.

Barthorp: nichil deponit.

Layn: nichil deponit.

Tykyhyll: Item detectum est quod Thomas Cartwright habet singularem viam in cantando et non dat aures in cantando ceteris. Cartwright has a peculiar way of singing

Beyllby: nichil deponit.

Chamberlen: Item detectum est quod Dominus Nicholaus Knolles habet ortum de croco pertinentem cantariæ suæ, et non vult solvere redditum, ut tenetur. Knolles pays no rent for his garden of saffron as he ought.

Rockell: nichil deponit.

Worsley: nichil deponit.

p. 289.—Detectum est in hac visitatione quod canonici, anno præterito, compleverunt residentiarum suarum viii. septimanas et non plures, et tunc alter cum altero dispensavit pro residuo, nichil relinquentes in recompensationem ministris ecclesiæ quos depascere tenentur per iv septimanas non completas. The canons only in residence 8 weeks instead of 12, and gave no compensation to the ministers of the church, whom they are bound to feed.

Dominus Robertus Dyson non petit licenciam in absentia Canoniorum de capitulo quando recedere et devillare intendit. Dyson goes out of town without leave.

Custodes ecclesiæ et sacrista non attendunt diligenter ad campanas et eorum apparituras quæ debent fieri quando pulsare debeant. Mery negligent in the Bursary.

Dominus Robertus Mery nimis negligens et remissus est in officio Iconomorum ecclesiæ.

Dictum est quod Dominus Johannes Bull recessit ab ecclesia pluries januis ecclesiæ apertis post se remissis. Bull goes out of church and leaves the doors open.

Dominus Robertus Berkley malus est sectator chori.

Domini Thomas Tykyhyll et Thomas Beyllby mali sunt sectatores chori.

p. 290.—Dominus Ricardus Sledmyr tempore divinatorum ludit ad tabulas, pluribus vicibus propter pecuniam. Sledmyr often plays backgammon for money, during service time.

Dominus Johannes Gregory malus est sectator chori.

Dominus Johannes Bull malus est sectator chori.

A.D. 1481.

Pigs and geese have common admission to the church-yard.

Sledmyr plays at ball^a during service time.

Cartwright plays backgammon at service time: boasts of it.

Gregory the worst keeper of choir of any.

The vicar of Oxton convicted with one Agnes, whom he keeps in his house solus cum sola, fails to purge himself.

Porci et ansæ habent communem ingressum in cimiterio, etc.

p. 291.—Dominus Ricardus Sledmyr tempore divinorum ludit ad speram.^a

Idem tempore altae missæ celebrat missam.

Dominus Thomas Cartwright tempore divinorum ludit ad tabulas et se inde jactitat fecisse.

Dominus Robertus Berkley malus est sectator chori.

Dominus Johannes Bull malus est sectator chori, præsertim tempore primæ.

Dominus Johannes Gregor idem facit et inter omnes pessimus sectator chori reputatur.

p. 279.—Cum in visitationibus capituli exercitatis in ecclesia præbendali de Oxton, A.D. 1481 inter cetera erat detectum, quod Dominus Johannes^b × Vicarius de Oxton carnaliter cognovisset Agnetem quam secum habet in domo sua, ut solus cum sola; super quo eodem articulo dictus Vicarius, quinto die Novembris conventus, articulum hujus modi carnalis copulæ denegavit, sed se inde non purgavit, submittens se gratiæ capituli, sub hac forma, quod, pro eo quod se non purgavit, monuit eum capitulum quod dictam Agnetem ab ipsius consortio infra mensem post monitionem sibi factam removeret, et se absentaret a consortio dictæ Agnetis ab omni loco, foro et ecclesiæ duntaxat exceptis; cui monitioni sibi factæ dictus Vicarius, pro eo, quod capitulum omnem penitentiam eidem remiserat absque strepitu judiciali, se parere, tactis sacrosanctis Dei Evangeliiis, ultro et sponte juravit in Domo capitulari; hiis testibus, Dominis Thoma Urkyll et Ricardo Rooper Gardianis et Magistro Roberto Skayff dicti capituli Scriba.

12 Sept. 1483.
Bull suspect with wives of W. Warsopp and R.
Lancashire: ordered to clear himself

p. 147. Bull.—Duodecimo die mensis Septembris Anno Domini millesimo ccc^{mo} lxxxiii^o coram venerabili viro Magistro Willelmo Worseley, legum Doctore, Canonico Residentiario Ecclesiæ Collegiatæ Beatæ Mariæ Suthwell, capitulum publice faciente, comparuit personaliter Dominus Johannes Bull, Vicarius Choralis dictæ

^a Does spera mean bowls?

^b The name is left blank in the original.

p. 291.—Dominus Richardus Stebbyr tempore divinatorum iudis ad
 Porei et annis habent communem ingreſſum in civitatibus, etc.
 Idem tempore alius annus celebrat missam.
 Dominus Thomas Cartwright tempore divinatorum iudis ad tabulas
 et se inde iactavit fecisse.
 Dominus Robertus Berkby malus est sectator eborac.
 Dominus Johannes Ball malus est sectator eborac, perversus tem-
 pore prius.
 Dominus Johannes Gregor idem iactat et inter omnes pessimus
 sectator eborac reputatur.
 p. 278.—Cum in visitationibus capituli exercitatus in ecclesia
 prebendarii de Oxton, a. d. 1481 inter ceteros erat detectum, quod
 Dominus Johannes x Vicarius de Oxton carnaliter cognoverat
 Agnetem quam secum habet in domo sua, ut solus cum sola; super
 quo eodem articulo dicitur Vicarius, quia die Novebris convenit,
 articulum huius modi carnalis copula denegavit, sed se inde non
 purgavit, submittens se gratie capituli, sub hac forma, quod, pro eo
 quod se non purgavit, monuit eum capitulum quod dicitur Agne-
 tem ab ipius consensu infra mensum post mentionem sibi factam
 removeret, et se ab eadem a consensu dicitur Agnetis ab omni loco,
 foro et ecclesia denegat exceptis; cui mentioni sibi facta dicitur
 Vicarius, pro eo, quod capitulum omnino perversum eadem retinebat
 episcopus strepitus iudiciali, se pariter, tactis sacrosanctis Dei Evangelis,
 iure et equitate iuravit in Domino capitulum; his testibus, Dominus
 Thomas (Ukyl) et Richardus Reoper Gardianus et Magister Robertus
 Skayr dicti capituli Scollar.
 p. 147. Bull.—Decimo die mensis Septembris Anno Domini
 millesimo secundo, etc. etc. etc. coram venerabili viro Magistro Wilhelmo
 Worsley, legum Doctor, Canonico Residentiario Ecclesie Col-
 legiate Sancti Martini Butwell, capitulum publico faciente, com-
 paruit personarum Dominus Johannes Bull, Vicarius Christi dicitur
 ordinatus
 Inveniente
 and H.
 W. Worsley
 with witness of
 Bull respect
 12 Sept. 1481

A. D. 1481.
 Pige and page
 have common
 admission to
 the church-
 yard.
 Stebbyr plays
 at ball.
 during service
 time.
 Cartwright
 plays back-
 gammon at
 service time.
 boasts of it.
 Gregory the
 worst keeper
 of choir of
 any.
 The vicar of
 Oxton con-
 vided with
 one Agnes,
 whom he
 keeps in his
 house alone,
 cum sola,
 fails to purge
 himself.

ecclesiæ; cui objectum erat quod exercitabat et frequentabat domos Willelmi Warsopp et Roberti Longcaschyr; quod fama publica laborabat eundem Dominum Johannem commisisse illicita, præsertim cum uxore dicti Willelmi Warsopp adulterium, et pluries laborasse uxorem dicti Roberti Longcaschyr ad committendum actum venereum, prætextu cujus illiciti laboris dicta Ecclesia Collegiata patitur grave scandalum. Ad quæ dictus Dominus Johannes personaliter comparens respondebat, negando hujusmodi famam de præmissis ullo modo pululasse: Unde idem venerabilis vir indixit eidem Johanni purgationem canonicam die Martis proximo ante festum Sancti Mathei faciendam cum sua sexta manu, trium laicorum et trium capellanorum, de hujus modi fama et facto; et interim suspendebat dictum Dominum Johannem Bull a suis officio et beneficio quousque se purgaverit canonice in præmissis.

Eodem die, prefatus venerabilis vir in eodem capitulo, Ricardum Gurnell, Diaconum, propter seminationem rixarum et discordiarum inter laicos publice in villa sæpius factam in scandalum ecclesiæ a suo habitu suspendebat; monendo eundem Ricardum et Palmer omnesque clericos sacristæ, sub pœna suspensionis ab officio et beneficio suis imperpetuum in dicta ecclesia, quod vacent cotidie absque legitimo impedimento Scolis Grammaticalibus; et quod clerici Sacristiæ jugiter attendant super pulsatione ignitegii, hora solita et consueta; et quod deinceps, post illam pulsationem ab ecclesia se non absentent, sed omnes vacent curæ eiis commissæ sub pœna prædicta in eorum cujuslibet personas canonice fulminanda si eorum aliquis contrarium attemptaverit in futurum.

p. 355.—In festo Sancti Egidii fuit Dominus Thomas Cartwryght monitus per gardianos ut perhiberet se benigne et facete erga socios suos, sub pœna xl^s. Anno domini m^o cccc^{mo} octagesimo vto.

Memorandum quod in vigilia apostolorum Symonis et Judæ, Anno Domini m^o cccc^{mo} octagesimo sexto, venerunt vicarii fere omnes in capitulum ad Preciosa coram gardianis, conquerentes de Domino Thomas Cartwright, dicentes quod non exhibet se in moribus ut conveniens est sacerdoti, et maxime in choro et in cantu, sed perturbat omnes in choro, cantando contra morem et usum

by 6 compurgators; 3 chaplains, 3 laymen suspended meanwhile.

Same day Gurnell, a deacon, suspended for quarrelling with laity in public. He and all the clerks of the Sacrist warned to attend grammar school daily, to sound the curfew at the proper time, and attend to their duties.

1 Sept. 1485. Cartwright ordered to conduct himself properly to his colleagues.

27 Oct. 1486. Nearly all the vicars' choral came to complain to

sed perturbant omnes in choro, sacrodo contra morem et non

ut conveniens est sacrodo et maxime in choro et in cantu, completa in

Thomas Cartwright dicentes quod non exhibet se in moribus

capitulum ad Priores contra gardianis conpunctos de Dominis

Domini m^o ecc^o obsequio exco, venerunt venerit lei omnes in

Memorandum quod in vigilia apostolorum Symonis et Iude, Anno

secles suos, sub pena xi. "Anno domini m^o ecc^o obsequio vto.

Wyllyt monitus per gardianos et perhibet se benigno et laeto ergo

p. 355.—In festo Sancti Egidii fuit Dominus Thomas Cart-

contraria attemptaverit in futurum.

in eorum cuilibet personas canonicas fulminanda si eorum aliquis

tenent, sed omnes vacent eum eis committit sub pena p^{re}dicta

et quod deinceps, post illam pulsationem ab ecclesia eo non ab-

ingit attendant super pulsatione ignitegi, nota solis et canonici;

legitimo impedimento scilicet grammaticallibus; expulsi de sacris

hio suis imperpetuum in dicta ecclesia, quod vacent ecclesie apud

omnesque clericos secuti, sub pena suspensionis ab officio et bene-

a suo habitum suspendebat; monendo eundem Rectorum et Rector

inter laicos publice in villa sup^{er}ius factam in scandalum ecclesie

Gurnell, Discorum, propter contaminationem fixuram et dissolutionem

Eodem die, presens venerabilis vir in eodem capitulo, Rectorum

que se purgaverit canonicis in presentia.

dictum Dominum Johannem Ball a suis officio et beneficiis quos-

capellanorum, de hijs proli laus et facti; et interim suspendebat

Mithel faciebant cum sua sexta manu, trius laterum et trium

purgationem canonicam illi Mithel proximo rata factum Sancti

modo pulisat: Unde idem venerabilis vir iudicat eundem Johannem

comparat respondet, negando infamemodum laum de presentia illa

grave scandalum. Ad que dictus Dominus Johannes presentiter

teum, preterea eorum illis laboris dicta Ecclesia Collegio patitur

uxorem dicit Roberti Longeschyr ad committendum actum vene-

cum uxore dicit Willielm Watsopp adulterium, et plures laboras

laborat eundem Dominum Johannem commissis illis, presentem

Willielm Watsopp et Robert Longeschyr; quod omni publico

ecclesie; cui objectum erat quod exercebat et frequentabat domos

A.D. 1484.

the wardens at Preciosa that Cartwright did not behave as became a priest, especially in singing in choir, but disturbed the rest by singing contrary to use and custom: ordered to amend on pain of 40s. fine to Fabric fund.

30 July, 1484, visitation begun and discontinued.

28 Jan. 1484, resumed by the churchwardens under special commission from three residentiaries.

Cartwright creates discord in the choir by his new-fangled way of singing.

6 May, 1485, ordered by Canon Barnby to amend, on pain of suspension for 6 days.

Chantry priests do not come to chapter. Bread and wine often wanting at S. Peter's altar through the default of the clerks of that altar. Cartwright over the fire in the vicar's hall causes disturbance by bragging of his singing and laughing at the others. Gurnell plays cards with the laity the whole year through,

chori: Unde præceptum datur ab illis ut emendet se in hiis omnibus sub pœna xl^s ad fabricam ecclesiæ.

VISITATION OF 1484.

p. 292.—*Visitatio ecclesiæ collegiatæ Beatæ Mariæ Southwell, in dicta ecclesia inchoata penultimo die mensis Julii anno domini millesimo lxxxiv^{to}, quæ eadem visitatio erat discontinuata, et iterum inchoata xxvii^{mo} die mensis Januarii anno Domini supradicto, exercita debite per Dominos Thomam Urkyll et Ricardum Rooper dictæ ecclesiæ gardianos de speciali mandato venerabilium virorum Magistrorum Willelmi Worsley, legum doctoris, Edmundi Chatterton et Johannis Barnby, canonicorum residentiarius tunc ibidem.*

Mery: Detectum est quod Dominus Thomas Cartwright in psalmodia et in cantando faburdon non servat ritum chori, sed facit magnam discordiam in cantando, habens viam extrinsecam non usitatam inter chorales; vi^{to} die mensis Maii, anno domini millesimo cccc^{mo} lxxxv^{to} præfatus Dominus Thomas Cartwright personaliter comparuit in domo capitulari coram venerabili viro Magistro Johanne Barnby, canonico residentario et capitulum faciente, et monitus est quod nedum se emendet in dicto articulo sed etiam in omnibus aliis super quibus inferius detegitur, sub pœna suspensionis per sex dies ab officio et beneficio.

Cantaristæ non veniunt ad preciosa ut tenentur.

Ad altare S. Petri deficiunt plerumque vinum et panis in defectibus clericorum ejusdem altaris.

Rochell: idem deponit de Domino Thoma Cartwright sicut Dominus Johannes Mery. Idem Dominus Thomas sedens prope ignem in domo Vicariorum reprobatur consortes suos in cantando et se præ ceteris in scientia cantus commendat, ut ex jactura sua alii ministri excitantur ad rixas.

p. 293. Dominus Ricardus Gurnell multitotiens per totum annum ludit ad cardas cum laicis ut per hujusmodi ludum dissensiones oriuntur et contumeliæ, et fere de verisimili timetur de homicidio,

chert: Unde prescriptum datur ad illis ut emendat in his omnibus sub penis xij. ad laborum exclusionem.

VISITATION OF 1484.

p. 292.—*Visitatio ecclesie collegiate Beate Marie Southwell in dicta ecclesia facta penultimo die mensis Julii anno domini millesimo lxxxiv^{to}, quia eadem visitatio erat discontinuata, et incuncta xxvii^{to} die mensis Januarii anno Domini superdicto, exco-
municavit per Dominum Thomam Uickell et Ricardum Hooper dicta ecclesia cardines de speciali mandato venerabilium virorum Magistrorum Willielmum Worsley, legum doctorem, Ricardum Chatterton et Johannem Barby, canonicorum residentiarum tunc ibidem. Item: Petrus est quod Dominus Thomas Cartwright in psalmodia et in cantando tabulam non servet ritum chori, sed facit magnam discordiam in cantando, habens viam extraneam non usitatum inter chorales; vi^{to} die mensis Julii, anno domini millesimo cccc^{to} lxxxv^{to} presens Dominus Thomas Cartwright personaliter comparuit in domo capituli eorum venerabili viri Magistro Johannes Barby, canonice residentie et capituli faciente, et monuit ut quod necesse ex emendat in dicto articulo sed etiam in omnibus aliis super quibus inferior detegitur, sub penis suspensionis per sex dies ab officio et beneficiis.*

Cartwright non venit ad presens ad temerari.
Ad aliam S. Petri debuit peruenire viam et paria in defectibus electorum ejusdem aliam.

Wickell: idem deponit de Domino Thoma Cartwright sicut Dominus Johannes Mery. Idem Dominus Thomas sedens prope ignem in domo Vigintiis reprobis concordat suis in cantando et se per chorale in scientia cantus commendat, ut ex factis suis illi ministris exhibetur ad ritum.

p. 293. Dominus Ricardus Gurnell multatibus per totum annum Indit ad cardes cum laicis ut per ipsosmodi ludum discorde-
corruptur et coram ecclesia, et fere de verisimili timore de hominibus,

A.D. 1484.

the warden at
Ipswich that
Cartwright did not
behave as became a
priest, especially in
singing in choir, but
disrupted the rest by
singing contrary to
use and custom;
ordered to amend on
pain of 10s. due to
the said land.
30 July, 1484, visit-
ation begun and
discontinued.
28 Jan. 1485, removed
by the choristers
under special com-
mission from three
residential.

Cartwright creates
discord in the choir
by his new-fangled
way of singing.

6 May, 1485, ordered
by Canon Barby
to amend on pain of
suspension for 6 days.

Canon preface do
not come to chapter.
Bened and vice versa
singing at S. Peter's
after through the de-
fault of the clerk of
that altar.

Cartwright over the
fire in the vicar's hall
various disturbances by
praising of his sing-
ing and jangling at
the altar.

Gurnell plays cards
with the lay the
whole year through.

A.D. 1484.

quod de eodem tota villa et villani habent ipsum in scandalum et odium, et sic grave scandalum ecclesiæ generatur. and quarrels with them so much that manslaughter is expected.

Sledmyr: Chorus non devote ut olim cantat psalmodiam distincte et aperte, sed nimis velociter cantat contra solitum usum ecclesiæ. *Nota generaliter*. The choir sings too fast.

Webster: Dominus Robertus Webster frequentat tabernas in villa post celebrationem missæ suæ usque chorus cantat primam et sic post nonam et post cœnam. Webster haunts taverns after mass till prime, and the same after nones and after supper:

Sexto die mensis Maii Venerabilis Magister Johannes Barnby monuit dictum Dominum Robertum quod se emendet et abstineat se præsertim a frequentatione tabernarum tempore divinorum, sub pœna statuti; pro una et prima vice. 6 May ordered to amend.

Nota generaliter: Cantaristæ non faciunt sectam chori nec veniunt ad preciosa excepto Domino Nichalao Knolles. Chauntry priests, except Knolles, shirk choir, and chapter.

p. 294.—*Bull*: Idem deponit de Domino Thoma Cartwright sicut Dominus Johannes Mery.

Dyson: Dominus Johannes Gregor vacat plus tabernis quam divinis officiis in choro. Sexto die mensis Maii comparuit personaliter Dominus Johannes Gregory coram venerabili viro Magistro Johanne Barnby canonico residentiario, et quia alias fuit monitus primo et secundo de emendando se in faciendo sectam chori et inde negligens fuit, idcirco præfatus Dominus Johannes Gregory monitus erat tertio quod melius faciat sectam chori ac debite ut tenetur, cessante causa legitima; sub pœna suspensionis ab officio et beneficio suis in hac ecclesia imperpetuum obtinenda. *Nota monitionem contra Dominum Johannem Gregor*. Gregory spends more time in taverns than in choir: warned a third time to amend.

Duo Diaconi tenentur dicere Placebo,^a Dirige^a immediate cotidie post completorium et speciale collectum viz. Deus qui inter Apostolicos, pro anima Domini Kemp Cardinalis ad altare Sancti Thomæ, et non dicunt, et jurati sunt sic dicere, &c. The two deacons do not say Placebo and Dirige, and the special collect for Cardinal Kemp, at St. Thomas's altar after compline.

^a "Placebo" means the evening, and "Dirige" the morning office for the dead, so called from the first words of the antiphons with which they began. The collect beginning "Deus," etc. was a collect in that office in commemoration of deceased bishops. Cardinal Kemp, Archbishop of York A.D. 1426-52, had no doubt left a benefaction for his own commemoration. He lived a great deal at his Palace at Southwell, and is believed to have built the Great Hall there, lately restored.

quod de eodem tota vige et villani habent ipsam in scandalum et
 odium, et sic grave scandalum ecclesie generant.
 Sicutur: Chorus non debere ut olim cantat penitentialium dis-
 tincte et aperte, sed nimis velociter cantat contra solium vestri
 ecclesie. *Nota generaliter.*
 Webster: Dominus Robertus Webster frequenter tabernaculum in
 villa post celebrationem missae cum usque chorus cantat primam
 et sic post nonam et post primam.
 Sexto die mensis Maii Yenerabilis Magister Johannes Barby
 monuit dictum Dominum Robertum quod se commoveret et abstinere
 se praeteritis a frequentatione tabernaculum tempore divinum, sub
 pena statuti pro una et prima vice.
 Nota generaliter Cantantes non faciant secum chori nec veniant
 ad preciosa excepto Dominus Nicholas Knoller.
 p. 224.—Ball: Idem deprecatur de Domino Thomas Cartwright sicut
 Dominus Johannes Mer.
 Vpon: Dominus Johannes Gregor vult plus tabernaculum quam
 divinis officiis in choro. Sexto die mensis Maii comparavit personaliter
 Dominus Johannes Gregor coram venerabili viro Magistro Johanne
 Barby canonico residentiarum, et quia alius fuit mensis primo et
 secundo de emendando se in faciendo secum chori et inde negli-
 gens fuit, idcirco punitus Dominus Johannes Gregor monitus
 erat tertio quod melius faciat secum chori se debite ut teneat,
 cessante causa legitima; sub pena suspensionis ab officiis et beneficiis
 suis in hac ecclesia impetorum obtinenda. *Nota specialiter*
 contra Dominum Johannem Gregor.
 Duo Diaconi insecutur dicunt Placido, Digne, immediate cogitis
 post completorium et speciale collectum viri Deo qui inter Apo-
 stolos, pro animis Dominis Kemp Cardinalis ad alium Sacer-
 dotem, et non dicunt, et jurent ante sic dicere, &c.
 "Placido" means the evening mass "Digne" the morning office for the dead.
 so called from the first words of the antiphone with which they begin. The collect
 beginning "Ite", &c. was a collect for the commemoration of deceased
 bishop Cardinal Kemp Archbishop of York A.D. 1425-26, but no doubt left a
 provision for his own commemoration. The first a great deal of the time at
 Southwell, and is believed to have been the Great Hall there lately removed.

A.D. 1444.
 and quare
 with them so
 much that
 manchester
 is expected.
 The choir
 singe too fast.
 Webster
 Dominus Robertus
 alter missam
 illi primam, and
 the same
 alter nonam
 and alter
 superius
 et sic post nonam
 et post primam.
 Sexto die mensis
 monuit dictum
 se praeteritis a
 penam statuti
 Cantantes non
 faciant secum
 chori nec veniant
 ad preciosa
 excepto Dominus
 Nicholas Knoller.
 p. 224.—Ball:
 Idem deprecatur
 de Domino
 Thomas Cartwright
 sicut Dominus
 Johannes Mer.
 Vpon: Dominus
 Johannes Gregor
 vult plus
 tabernaculum
 quam divinis
 officiis in
 choro. Sexto
 die mensis
 Maii comparavit
 personaliter
 Dominus
 Johannes Gregor
 coram venerabili
 viro Magistro
 Johanne Barby
 canonico
 residentiarum,
 et quia alius
 fuit mensis
 primo et
 secundo de
 emendando
 se in faciendo
 secum chori
 et inde negli-
 gens fuit,
 idcirco
 punitus
 Dominus
 Johannes
 Gregor
 monitus
 erat tertio
 quod melius
 faciat secum
 chori se
 debite ut
 teneat,
 cessante
 causa
 legitima;
 sub pena
 suspensionis
 ab officiis
 et beneficiis
 suis in
 hac
 ecclesia
 impetorum
 obtinenda.
 Nota
 specialiter
 contra
 Dominum
 Johannem
 Gregor.
 Duo
 Diaconi
 insecutur
 dicunt
 Placido,
 Digne,
 immediate
 cogitis
 post
 completorium
 et speciale
 collectum
 viri Deo
 qui inter
 Apostolos,
 pro
 animis
 Dominis
 Kemp
 Cardinalis
 ad alium
 Sacerdotem,
 et non
 dicunt,
 et jurent
 ante
 sic dicere,
 &c.
 "Placido"
 means the
 evening
 mass "Digne"
 the morning
 office for the
 dead.
 so called
 from the
 first words
 of the
 antiphone
 with which
 they begin.
 The collect
 beginning
 "Ite", &c.
 was a
 collect for
 the
 commemoration
 of deceased
 bishop
 Cardinal
 Kemp
 Archbishop
 of York
 A.D. 1425-26,
 but no
 doubt left
 a provision
 for his
 own
 commemoration.
 The first
 a great
 deal of
 the time
 at
 Southwell,
 and is
 believed
 to have
 been the
 Great Hall
 there lately
 removed.

A.D. 1484.

Litster does not say
Our Lady's mass
before 8 o'clock, but
is tardy.

Gre shirks choir.

Cartwright sings the
psalms badly.

Tykhyl frequents
the Bursary, which
keeps him from
choir.

Bull and Kendall
intimate with women
of bad character, take
them to their
chauntries sus-
piciously: have been
corrected for this by
the churchwardens.

Canons do not keep
their statutory
residence: do not
properly correct de-
faults proved at visita-
tions, and especially
the want of repair
of prebendal houses,
some of which have
fallen down.

The vicars' gardens
belonging to
Chawndeler's
prebendal house
are left unfenced.

Rectors of the choir
having copes shirk
duty, sing indistinctly
and too quickly, with-
out observing the
rests.

Several vicars choral
and chauntry priests
spend service time
at taverns, especially
during prime.

Dominus Laurencius Litster debite post horam octavam non cele-
brat missam Beatæ Mariæ sed pluries tardius: præceptum est eidem
quod se emendat de cetero &c.

Dominus Thomas Gre non vacat debite divinis officiis et præsertim
primæ et horis.

Kendell: nichil deponit.

Sledmyr ludit ad speras insolite tempore divinorum.

p. 295.—*Gre*: De Cartwright idem deponit sicut ceteri, addendo
præsertim quod male psalmodizat.

Tykhyl frequentat Iconomiam quod impedit se a divinis: Dominus
Laurencius simili modo facit.

Dominus Johannes Bull et Kendell familiares sunt cum meretri-
cibus et mulieribus malarum dispositionum, et ducunt ipsas ad
cantarias suas suspecte: super istis correcti sunt per gardianos.

p. 296.—Canonici non custodiunt residentias suas secundum
statuta ecclesiæ.

Canonici comperta in visitationibus suis non debite corrigunt ut
tenentur, et præsertim reparationes domorum prebendalium, tam in
villa Suthwell quam in patria, ut plures domus vel mansorum
præbendalium in eorum negligencia maximas ruinas et earum
aliquæ ad terram funditus prosternuntur.

Ortus quidem Vicariorum viz. pomarium annexum manso Pre-
bendali Magistri Thomæ Chawndeler non habent sufficientem
clausuram inter ipsum ortum et dictum mansum Prebendale, in
defectu Prebendarii et procuratoris sui.

Nota generaliter: Rectores Chorales habentes copas chorales non
debite attendunt eorum solitis officiis.

Nota generaliter: Rectores superiores simili modo non attendunt
eorum officiis. Non psalmodizant distincte psalmodiam secundum
consuetudinem ecclesiæ nec pausant prout antea consueverunt sed
nimis velociter currunt cum psalmodia et non distincte proferunt
verba ejusdem.

p. 297.—*Nota generaliter*: Plures Vicariorum et cantaristarum
tempore divinorum vacant tabernis præsertim tempore primæ.

A.D. 1484.

Lighter does not say
Our Lady's mass
before 8 o'clock, but
is tardy.

One strikes chords

Curlewlight sings the
passus tardy.

Typhyl frequent
the barrow, which
keeps him from
choir.

Hall and Kendall
intimate with women
of bad character, take
them to their
cousin's eye.

pickpocket; have been
corrected for this by
the churchwardens.

Canon do not keep
their statutes;
rebellious; do not

properly correct de-
fauts proved at visit-
tions and especially
the want of repairs
of parsonal houses,
some of which have
fallen down.

The vicar's garden
belonging to
Chawndale's
parsonal house
are left uncultured.

Rectors of the choir
having copies which
date was indistinctly
and too quickly with-
out observing the
text.

Several vicars choir
and churchwardens
spend service time
at taverns, especially
during prime.

Domine Iustitiarum Iustus debile post horum octavam non colit
tunc missam Beati Martini sub pluribus tardius: prescriptum est videtur
quod se commendat de rectore de.

Domine Thomas Giv non varet debile divinae officii et prescriptum
prime et hanc.

Kendall: nichil deponit.

Shedmyr iudic ad spectas insollite tempore divinatione.
p. 295.—Giv: De Curlewlight idem deponit sicut videtur, addendo
prescriptum quod male prescribitur.

Typhyl frequentat leonemina quod impeditur a divina: Domine
Lancaster sinit modo laici.

Domine Johannes Hall et Kendall familiares sunt cum murgi-
cibus et mulieribus incolarum dispositionum, et deponit ipsas ad
cantatas suas suspectas: super iis correcti sunt per Curlewlight.

p. 298.—Canonici non custodiunt residentias suas secundum
statuta ecclesie.

Canonici comperti in visitationibus suis non debite corrigunt ut
teneantur, et prescriptis reparationibus domorum parsonalium, tam in
villa Southwell quam in parcia, et plures domus vel mansiones
parsonalium in eorum negligencia maxime ruinas et carum
aliquas ad terram funditus prostrantur.

Omnes quidem Vicariorum viæ parsonum annexum manere Fro-
bendali Magistro Thomas Chawndale non habent sufficientem
clausuram inter ipsam etiam et dictum manerium Frobendale, in
defectu Frobendali et procuratoris sui.

Vici parsonales: Rectores Chawndale habentes copias chartas non
debite attendunt eorum solitis officiis.

Vici parsonales: Rectores superiores similis modo non attendunt
eorum officiis. Non parsonalibus distinctis parsonalibus secundum
communitatem ecclesie nec parsonas parsonas parsonas parsonas
nimis veloxiter cupiunt cum parsonalia et non distincte parsonas
verbi ejusdem.

p. 301.—Vici parsonales: Plures Vicariorum et canonorum
tempore divinationis videntur habere prescriptum tempore prime.

A.D. 1484.

Nota generaliter: cantaristæ non veniunt ad preciosa.

Nota genera iter: Plures Ministri sæpe devillant absque licentia Gardianorum in absentia Canonicorum.

Many go out of town without leave from the churchwardens when canons are away.

Webster: nichil deponit.

Gregory: Dominus Thomas Cartwright non conformat se in cantando faburdon^a usui choralis sed facit discordiam in cantando inter ministros ecclesiæ.

Cartwright does not conform to the use in singing faburdon, and creates discord.

Idem Dominus Thomas tempore divinorum in habitu choralis deambulat circumcirca in ecclesia non attendendo divinis officiis in choro.

Cartwright often walks about the church during service.

Capellani vel cantaristæ non veniunt ad preciosa in capitulo sed penitus se absentant.

Chantry priests do not attend Preciosa in chapter.

Legendæ dilasceranantur et insufficienter reparanter in defectibus Residentiariorum.

The lesson books torn, and not repaired by residentiaries.

p. 298. *Hyll:* Dominus Johannes Gregory non vacat divinis officiis in choro pro majore parte anni et præsertim se absentat a processionibus festivalibus.

Gregory shirks service, and especially festival processions.

Nota generaliter: Ministri ecclesiæ non vacant scolæ grammaticali. Magister Grammaticalis non attendit debitis horis doctrinæ suorum scolarium in scola, et quam pluries indiscrete dat remedium^b suis scolaribus diebus ferialibus, quod quasi ad tempus nichil addiscunt expendendo bona suorum parentum frustra et inaniter; et non locuntur latinum in scola sed anglicum.

The ministers do not attend the Grammar School. The Grammar School master shirks school, and gives "remedies" to the scholars on whole school days, so that they learn nothing, spending their parents' substance for nothing; and they talk English in school instead of Latin.

Nota generaliter: Cantaristæ non vacant prime et horis in choro diligenter ut tenentur.

^a The chief complaint at this Visitation seems to have been some new way of singing introduced by Cartwright—and specifically his singing of the Psalms and the "Faburdon." Father Gasquet informs me that this is the equivalent of "faux-bourdon," and this was the first attempt at harmony, or a variation on plain-song, being a sort of "drone" accompaniment. Cartwright was probably singing a second or other part: "prick song" instead of "plain song," in some new fashion.

^b At Winchester the word "remedy" is still used for a holiday: and the Head Master when he grants a remedy to the "Prefect of Hall" still gives him a ring whereon is inscribed "Commendat rarior usus." This entry explodes once for all the horrible heresy which was started at Winchester, that remedy did not mean *remedium laboris*, but was corrupted from "remission-day" to "remi-day."

translating labels, but was corrupted from "condemned" to "condemned."

the horrible story which was related at Winchester, that somebody did not mean what is intended "Commendation" was given. This story explains once for all what when he gave a reward to the "Lamb of God" still gives him a ring. At Winchester the word "reward" is still used for a holiday; and the Irish

or other part: "prize song," instead of "plain song," in some new edition being a sort of "prize" arrangement. Lambeth was probably singing a second hymn, and this was the last attempt at harmony, or a variation on plain-song, the "Lambeth." Father Gregory claims that this is the equivalent of "Lambeth" introduced by Cartwright;—and especially his singing of the Latin and

diligenter ut teneantur.

Vota generaliter: Cantantes non vacent prius de huius in choro

locutus latinum in scola sed diligenter.

quod expendendo bona suorum parentum frusta et inaniter; et non

aut scolasticis diebus festis, quod quasi ad tempus nihil addis-

suorum scolasticum in scola, et quoniam pluris indigne hoc remedium

can. Magister Grammaticalis non attendit debitis huius doctrina

Vota generaliter: Ministri scolae non vacent scolae grammati-

processionibus festalibus.

officiis in choro pro maiore parte anni et praesentia se absentia a

p. 298. Wgh: Dominus Johannes Gregory non vacet divinis

identificationem.

Legenda distemperant et insufficienter reparant in debetibus

positis et absentant.

Capitani vel cantantes non vacent ad praesentia in capitulo sed

choro.

deambulat circumfusa in ecclesia non attendendo divinis officiis in

Idem Dominus Thomas Cartwright in huius ecclesia

inter ministros ecclesie.

cantando laborant, nec ecclesie sed facit discordiam in cantando

Gregory: Dominus Thomas Cartwright non constant se in

Webster: nihil deponit.

Cardinorum in absentia (Lambethum).

Vota generaliter: Cantantes non vacent ad praesentia.

AD 1484.

40

VISITATIONES ANTI-MEMORIALES DE NOTWICK MINISTRE.

A.D. 1484.

Gregory shirks
choir so often,
that there is no
one like him.

Peynreth does
not know how
to read orsing.

Cartwright
sings fabur-
don so out-
landishly he
makes dis-
cords.

Bull does
not sleep in
the church:
ordered to
amend.

Bull and Cart-
wright wear
daggers
secretly under
their cloaks
notwithstand-
ing the special
ordination
against it.
Kendell
coming back
from taverns
in the town
sits over the
fire in the
vicars' hall,
and causes
quarrels by
abusing his
brethren:
ordered to
amend.

Gregor: Dominus Johannes Gregor non facit sectam chori sed se absentat ita frequenter quod inter omnes chorales in faciendo sectam chori non est sibi similis.

Dominus Robertus Peynreth neque scit legere vel cantare, et non servat cursum chori debitum ut ceteri sui consodales.

Keyll: Dominus Thomas Cartwright cantat faburdon tali extraneo modo quod ceteri chorales nequeunt cum eo concordare, et facit magnam discordiam inter fratres suos.

Smyth: Dominus Thomas Cartwright non pausat psalmodiam suam, et alios comministros impedit, et perturbat in cantando faburdon, et magnam discordiam facit in choro.

p. 299.—Dominus Johannes Bull non continue pernoctat in ecclesia sed multitotiens se absentat.

Sexto die Maii præceptum est dicto Johanni Bull per magistrum Johannum Barnby quod melius invigilet curæ sibi commissæ et quod emendet se, nedum in isto articulo, sed etiam in aliis subscriptis articulis super quibus est detectum: sub pœna, &c.

Bull: Cartwright: Dominus Johannes Bull et Dominus Thomas Cartwright utuntur communiter subter eorum togas privatim armicudia^a sive gestra infra mansum Vicariorum contra specialem ordinationem inde factam.

Dominus Johannes Kendell diversis vicibus reveniens a villa de taberna in domum Vicariorum pluribus noctibus, sedens cum consortibus suis ad ignem, seruit ex superfluitate cerebri verba contumeliosa inter fratres, quæ plerumque generant rixas.

Sexto die mensis Maii præceptum est dicto Domino Kendell quod se abstineat, et ulterius non committat præmissa hujusmodi.

Penkith: Dominus Johannes non vacat divinis in choro.

* The editor of the *Durham and Beverley Sanctuary records* (*Surtees Society*, 1837, vol. i.) in a note on entry clxvii. p. 64, says, "the armicudium was probably a small stithy used in making plate or other armour," misled by some fancied derivation from arma and incude. In the preface he offers the reader the choice of an even wilder derivation as "emiendum," an oil-bottle. There seems, however, no reason to suppose that it is anything more than diminutive of arma, meaning a small side arm, a dagger, or whinyard (gestrum).

A.D. 1181.

Gregory: Dominus Johannes Gregor non facti sectam eorum sed
se abstant ita frequenter quod inter omnes chorales in ludo
sectam eorum non est nisi similia.

Dominus Robertus Pyrrheth neque sed legere vel cantare, et non
servat curam eorum debuit ut eorum ad concordiam.

Agil: Dominus Thomas Cartwright cantat laboribus tali ex-
trans modo quod eorum chorales nequeant cum eo concordare, et
facit magnam discordiam inter fratres suos.

Agil: Dominus Thomas Cartwright non parat parochiam
suam, et alios communitates impedit, et perturbat in cantando labori-
bus, et magnam discordiam facit in choro.

p. 298.—Dominus Johannes Bull non continet parochiam in
ecclesia sed malitiosus se abstant.

Sexto die illi prescriptum est dicit Johannes Bull per magnum
Johannem Bately quod melius invigilet cum eorum communis et
quod emendat se, neque in isto articulo, sed etiam in aliis scriptis
articulis super quibus est decessum: sub penis, &c.

Bull: Cartwright: Dominus Johannes Bull et Dominus Thomas
Cartwright utantur communiter eorum eorum leges privatum serui-
cibus, sive quibus talis mensura Visitationis contra speciem
ordinationem inde factam.

Dominus Johannes Kendell diversis vicibus reversionis a villa de
taberna in domum Visitationis pluribus modis, sedens cum con-
suetudine sua ad ipsam, scripsit ex superfluitate eorum verba con-
melius inter fratres, quam plurimam generant rixas.

Sexto die mensis illi prescriptum est dicit Dominus Kendell
quod se abstant, et aliter non communitas parochiam hujusmodi.

Agil: Dominus Johannes non vult divitiis in choro.

* The office of the Rector and Bishops' Secretary records (Garter Book, 1837, fol. 1) in a note on entry dated 14 8th May, "the nomination was probably a small thing used in making plans or other matters," noted by some learned divi-
tion from time and trouble. In the notice he refers to the choice of an agent
with discretion as "convenient," as submitted. There seems however, no reason
to suppose that it is anything more than a ministerial note, meaning a well estab-
lished, or well known (Garter).

Gregory: Dominus Johannes Gregor non facti sectam eorum sed
se abstant ita frequenter quod inter omnes chorales in ludo
sectam eorum non est nisi similia.
Dominus Robertus Pyrrheth neque sed legere vel cantare, et non
servat curam eorum debuit ut eorum ad concordiam.
Agil: Dominus Thomas Cartwright cantat laboribus tali ex-
trans modo quod eorum chorales nequeant cum eo concordare, et
facit magnam discordiam inter fratres suos.
Agil: Dominus Thomas Cartwright non parat parochiam
suam, et alios communitates impedit, et perturbat in cantando labori-
bus, et magnam discordiam facit in choro.

Ball: Dominus Johannes Bull non continet parochiam in
ecclesia sed malitiosus se abstant.
Sexto die illi prescriptum est dicit Johannes Bull per magnum
Johannem Bately quod melius invigilet cum eorum communis et
quod emendat se, neque in isto articulo, sed etiam in aliis scriptis
articulis super quibus est decessum: sub penis, &c.

Bull and Cart-
wright were
dangerous
seriously under
their clerical
notwithstanding
lay the special
ordinance
against it.
Kendell
coming back
from (a town
in the town
site over the
live in the
vicar's hall,
and causes
quarrels by
abusing his
position.
unwieldy to
manage.

A.D. 1484.

Bull et Cartwright non veniunt ad preciosa.

Cantaristæ simili modo non veniunt ad preciosa.

Kendel inservit curis aliarum cantariarum et omittit proprias cantarias ad quas tenetur: respondet idem Dominus Johannes et dicit quod non omittit proprias cantarias.

Gre non vacat primæ et horis, et in medio matutinarum venit in chorum ad divina.

Cantaristæ.

p. 300.—*Tykhyll*: Dominus Robertus Peynreth utitur aucupacione et venatione tempore divinorum, et etiam captationibus talparum.

Bruckshaw: Dominus Willelmus Barthorp non vacat divinis officiis in choro diebus festivalibus, sed multitotiens se absentat ab iisdem: præceptum est eidem Domino Willelmo Barthorp per Magistrum Johannem Barnby canonicum residentem quod diebus festivalibus melius faciat sectam chori, sub pœna.

Columbæ deturpant libros in defectibus custodum ecclesiæ.

Dominus Robertus Peynreth frequentat aucupationem et venationem tempore divinorum, et non dicit Placebo Dirige ut tenetur, nec ordinationem cantariæ suæ ut debet observat: Sexto die mensis Maii præceptum est dicto Domino Roberto per Magistrum Johannem Barnby quod abstineat se a præmissis et quod observet ordinationem cantariæ suæ sub pœna qua decet, &c.

Beylby: Dominus Nicholaus Knolles ad antiphonare^a coram eodem et Domino Thoma Beylby et Domino Thoma Tykhyll jacens non permittit dictos suos consocios habere libri aspectum ut ceteri, sed se totaliter divertit ad illud alios impediendo ne videant: præceptum est dicto Domino Nicholas quod se emendet etc.

Peynreth: nichil deponit.

Worsley: deponit quod Dominus Thomas Shipton non vacat debitis horis divinis officiis in choro, et dicit quod perdonatur, ut dicit iste deponens.

Bull and Cartwright, and chauntry priests, shirk chapter.

Kendell serves other chauntries and neglects his own: denies the charge.

Peynreth hawks, hunts, and catches moles during service time. Barthorp shirks choir on feast days: ordered to attend.

The doves dirty the books. Peynreth hawks and hunts, and does not say placebo and dirige as he ought: ordered to amend.

Knolles drags the anthem-book in front of himself and prevents Beylby and Tykhyll from looking at it: ordered to amend.

Shipton shirks choir, and says he is excused.

^a The antiphonary was to the daily services what the gradual was to the mass. It contained the choral parts, particularly the antiphons, or short anthems which followed, and on feast-days preceded also, each psalm.

A.D. 1461.

debetis hunc officium in choro, et hic quod personatur, ut
dicit in deponit.
Hic deponit quod Dominus Thomas Shipston non vacat
Fyrvyde; nichil deponit.
vident; preceptum est hunc Dominum Nicholam quod se emendat etc.
ceteri, sed se totidem dixerit ad illud alios impediendo ne
facere non permittit hunc suam consociam habere hunc respectum ut
eodem et Dominus Thomas Byly et Dominus Thomas Tylyll
Kylyly; Dominus Nicholam Kylyly ad antiphonam* coram
nationem caritatis sua sub pectus que dicitur &c.
non hunc quod abstinere se a pennis et quod observet ordi-
nem preceptum est hunc Dominum Robertum per Magistrum Johan-
nem ordinacionem caritatis sua ut hunc observet;
tionem tempore divinum, et non dicit Placido Digne ut teneat;
Dominus Robertus Fyrvyde frequenter suspensionem et vasa-
Columbe detrahit hunc in delectatione custodiam scolam.
festivitas melius hunc tunc chori, sub pectus;
Magistrum Johannem Barby canonicum residentem quod dicitur
indem; preceptum est eodem Dominum Wilhelmum Barby per
officiis in choro diebus festivitatibus, sed multoties se abest et
Fyrvyde; Dominus Wilhelmus Barby non vacat divinis
et vacatione tempore divinum, et aliam expectationibus taliter.
p. 360.—Tylyll; Dominus Robertus Fyrvyde aliam suspensionem
Constantia.

chorum ad divina.
Ute non vacat prius et hunc et in medio matutinarum venit in
quod non omittit proprias cantatas.
cantatas ad quos tenet; respondens item Dominus Johannes et dicit
Kendel tenet cutis aliam expectationem et omittit proprias
cantatas similis modo non vacat ad prius.
Hic et Cartwright non vacat ad prius.

* The antiphony was in the 16th century what the gradual was in the 10th.
It contained the choral parts particularly the antiphony or short sentence which
followed, and on fast-days preceded also such parts.

A.D. 1484-6.

Beylby talks in church, and prevents his neighbours singing.

Ordered to abstain. The church-wardens do not light the lamps in accordance with the founders' ordinance.

Barre gets 40s. a year for teaching the Grammar School and does nothing for it, and gives no share to Barthorp, who does the work.

The clerks of the church do not attend the Grammar School once throughout the year.

5 May, 1485. Robert Harcourt admitted master of Newark Grammar School on presentation of Prebendary of Normanton on resignation of last master.

p. 301.—*Knolles*: Dominus Thomas Beylby tempore divinatorum garrulat in ecclesia et impedit suos consocios juxta se sedentes cantare divina:

Sexto die mensis Maii præceptum est per Magistrum Johannem Barnby præfato Domino Thomas Beylby quod absteineat se ab hujusmodi, etc.

Shipton: nichil deponit. *Heb*: nichil deponit. *Burton*: nichil deponit.

Barthorp: Custodes Ecclesiæ non illuminant lampades, et præsertim lampadem in nave Ecclesiæ, secundum ordinationes fundatorum eorumdem.

Magister Johannes Barre recipit pro doctrina scholarum grammaticalium annuatim xls.; et nichil pro hujusmodi stipendio facit, nec inde participat cum Domino Willelmo Barthorp qui habet onus docendi grammaticam pro eodem.

Willelmus Norram et Johannes Adcok ac Robertus Cook, clerici ecclesiæ, non frequentant scolas grammaticales maxime per totum annum.

Layn: nichil deponit.

p. 249.—Quinto die mensis Maii anno domini millesimo quadringesimo lxxx quinto Dominus Robertus Harcourt erat admissus ad scolas grammaticales de Newark^a ad præsentationem dilecti confratris nostri Magistri Johannis Danvers Prebendarii de Normanton, prout perantea fieri consuevit, juratus etc. per resignationem liberam Nicholai Bellerby ultimi præceptoris earumdem scolarum vacantes etc.

^a Whether this school was the same school attached to the parish church of Newark which Thomas Magnus, archdeacon of the East Riding, endowed in A.D. 1530, or whether his school, which still subsists and flourishes, was a new creation, does not certainly appear. This Newark School was very ancient. In the Southwell Liber Albus, p. 136, the Chapter and Prebendary of Normanton successfully asserted their jurisdiction over it in A.D. 1238 against the Prior and Convent of S. Catherine's, near Lincoln, Gilbertine Canons, to whom Newark church belonged.

VISITATION OF 1490.

p. 313.—xviii Junii Anno Domini m^occcc^{mo} lxxxx^o venerabilis 18 June, 1490.
vir magister Willelmus Talbot, Decretorum Doctor, Canonicus Resi-
dentiarius hujus inclitæ Ecclesiæ, Capitulum publice faciens, in
præsentia omnium ministrorum Ecclesiæ decretum visitationis, quæ
solite fieri solet de triennio in triennium, hoc instante die decrevit
inchoatum, et continuandum usque ad beneplacitum Capituli fore
citra festum Sanctæ Trinitatis proximum aliquo die ad eorum
arbitria limitando.

p. 315.—Visitatio Ecclesiæ Collegiatæ Beatæ Mariæ Suthwell 28 Oct. 1490.
celebrata in domo capitulari ejusdem xxviii die mensis Octobris
Anno Domini millesimo ccc^{mo} lxxxx^{mo} per venerabiles viros Ma-
gistros Johannem Barnby, Artium Magistrum, et Willelmum Talbot,
Decretorum Doctorem, Canonicos Residentiarios hujus inclitæ
Ecclesiæ, cum continuatione et prorogatione dierum sequentium.

Urkyll.—Detectum primo in hac visitatione quod tam Vicarii
quam Cantaristæ non intendunt divinis officiis in choro, et maxime
nimis tarde pro majore parte veniunt ad primam et ad horas
canonicas.

Non faciunt pausationem debitam in psalmodizando maxime in
medio psalorum.

Diaconi non ordinant chorum in processionibus debite, ut tenentur,
et frequenter exeunt villam non dimittendo qui supplerent vices
eorum, nec dicunt Dirige cotidie, ut tenentur, nec collectam pro
Domino Cardinali Kemp dicunt ut tenentur.

Domini Johannes Kyrk, Henricus Frankych, Robertus Rochell
fabulantur, rident, et ludificant in choro tempore Divinorum. Sled-
mer non venit ad primam et etiam diebus Dominicis emit ordia,
serta, et alia caseum et pira pilia^a cum aliis.

p. 316.—Dominus Willelmus Schaw non venit ad primam nec
horas, et recedit a choro statim post Te Deum et ante Laudes, et
deambulat in Ecclesia tempore divinorum.

^a What pilia is I cannot find out.

Triennial
visitation
postponed
at will of
chapter.

Visitation
held by J.
Barnby and
W. Talbot,
residentiaries.

Vicars and
chantry
priests shirk
choir or come
tardy, espe-
cially to prime
and hours ;

do not pause in the
middle of the verse
in the psalms.

Deacons do not
arrange the proces-
sions as they ought,
and go out of town
without providing
substitutes ; neglect
the collect for
Cardinal Kemp.

Kyrk, Frankych,
and Rochell talk,
laugh, and play
during service.
Sledmer shirks prime,
buys barley, grain,
cheese, and pears, and
other things, on
Sundays.

Shaw shirks prime
and hours, walks
about the church
during service.

during service
about the church
and house walls
show which person
said things as
follows

new barky grain
Robert which grain
during service
long, and play
and which talk
Ryk, Tinkaych,
Carlisle Rump

without providing
and go out of town
alone as they ought
arrange the service
themselves do not
in the pastor
middle of the verse
do not name in the

and house;
nearly in pairs
nearly, some
themselves alone
chambers;
Yours and

domabant in hoc tempore divinum.

p. 316.—Dominus Wilhelmus Schaw non venit ad primam non

secus, et alia casum et p[er] p[ar]te[m] cum alia.

labulantur, idem, et indicant in choro tempore divinum. Stab-

Domini Johannes Ryk, Henricus Rykkych, Robertus Rykshel

Domine Carlisle Rykkych dicunt et tenentur.

Non faciunt p[ar]vitas debent in p[ar]vitas debent maxime in

minis tunc pro majore parte veniant ad primam et ad hunc

quam Cantate non interducat divinis officiis in choro, et maxime

Eccl[esi]e, cum constitutione et p[ro]p[ri]etate dicunt p[ar]vitas.

Doctorum Doctorum, Canonicos Responderunt hunc indicat

quos Johannes Rykky, Arth[ur]us Magister, et Wilhelmus Tallyp

Anna Domini millesimo cccc lxxxviii per venerabiles viros Ma-

celebrata in domo capituli quatuor xxvii die mensis Octobris

p. 315.—Visitatio Eccl[esi]e Collegiate Beate Marie Southwell 25 Oct. 1480

VISITATION OF 1480.

A.D. 1490.

Plures garrulant in choro tempore Divinorum. Fiat inde generalis monitio.

Vicars choral chant the psalms and lessons indistinctly.

Many say their preces in a low voice instead of singing.

The sacrist provides sour bread and bad wine for celebration.

Many walk about during service, especially Shaw.

Vicars choral do not stand, sit, or bow when they ought.

Penkyth and Shaw bless the deacons with gloves on their hands like bishops.

Barthorp shirks choir.

Chorales non distincte cantant psalmodiam et legendam. Plures etiam chorales tempore matutinarum, missarum, et vesperarum, dicunt submissa voce preces suas, et non cantant divina ut tenentur.

Sacrista panem et vinum ad celebrandum non præparat, sed plerumque tam panem corruptum quam vinum non bonum sed corruptum ordinat, cum quibus non licet celebrare.

Plures tempore divinorum spatiantur in ecclesia, et præsertim Schaw cum aliis Cantaristis.

Chorales non reverenter se habent in stando vel sedendo ad invicem et se inclinando prout ab antiquo fieri solet.

Penkyth et Schaw incensant altaria cum cerotecis super manus et sic benedicunt diaconos cerotecati more pontificum.

p. 317.—Dominus Willelmus Barthorp non vacat debite divinis in choro, sed extra chorum dicit divina, et vix bis vel ter in septimana venit ad chorum, continue expectando ibidem dum divina celebrantur, ad primam et horas raro venit.

The lavatory called Gunpot is not properly supplied with water.

Careless singing.

Lavatorium vocatum Gunpot cum aqua non debite attenditur.

Chorales in cantando faburdon non dant vires debitos ad invicem ut concorditer cantent.

11 Feb. 1490. Shaw, vicar choral, warned to observe the statutes.

p. 237.—Undecimo die mensis Februarii Anno Domini millesimo cccc^{mo} lxxxx^o In domo capitulari Suthwell coram venerabilibus viris Magistro Willelmo Talbot, Decretorum Doctore, Canonico Residentiario hujus Ecclesiæ, ac Dominis Thoma Urkyll et Roberto Dyson, Gardianis, ac magistro Roberto Skayff, dicti capituli et actorum scriba, Dominus Willelmus Schaw, vicarius choralis, personaliter comparuit, cui præfatus venerabilis vir propter diversos excessus, crimina, et defectus per eundem notorie alias perpetrata secundam monitionem dedit, cum alias, nedum dictus venerabilis vir, sed etiam magister Johannes Barnby, Canonicus Residentiarius, publice in capitulo propter alia scelera perpetrata per eundem primo monuit, juxta vim formam et effectum statutorum dicti

Plures gressus in choro tempore Divinationis. Et inde gressus
talis mensio.

Chorales non distincte cantant psalmos et laudes. Plures
etiam chorales tempore matutinarum, missarum, et vespertinarum,
dicunt submissis voce precibus suis, et non constant divinus ut tenentur.
Sacerdos panem et vinum ad celebrandum non parat, sed
pluresque tam panem corruptum quam vinum non bonum sed
corruptum ordiunt, cum quibus non licet celebrare.

Plures tempore divinationis spoliuntur in vestibus, et pueri
Schaw cum alio Constantia.

Chorales non reverenter se habent in stans vel sedendo ad
invicem et se habendo prout ab antiquis fieri solet.
Petrus et Schaw incensum aliam cum ceteris super incensum
sic benedictum incensum ceteris more pontificum.

p. 317.—Incensum Wilhelmus Barhop non vult debite
in choro, sed extra chorum dicere divinus, et vix bis vel ter in ap-
tinens venit ad chorum, continue expectando ibidem dum divinus
celebratur, ad psalmum et hoc non venit.

Lavatorium vestium Barhop cum aqua non debite attendit.
Chorales in cantando laborant non dum vix debitos ad invi-
com ut concentus cantent.

p. 327.—Undeque ille mensis Februarii Anno Domini mil-
lesimo cccc^{to} lxxxix. In domo capituli Sathwell canon venerabilis-
simus viri Magister Wilhelmus Talbot, Decretorum Doctor, Canonicus
Residentialis huius Ecclesie, ac Dominus Thomas Lipton et Robertus
Dyson, Gardianus ac magister Robertus Skayll, dicti capituli et
rectoris scripsit, Dominus Wilhelmus Schaw, vicarius choralis per-
sonaliter comparuit, cui prelati venerabiles viri propter diversos
excessus, etiamque et debitos per eundem notorie alias perpetuas
secundum morem debiti, cum alias, notum de eius venerabili viri,
sed etiam magister Johannes Barhop, Canonus Residentialis,
publice in capitulo propter alias reprobas perpetuas per eundem
primo monuit, iuxta viam bonam et electum statutorum dicti

Vicars choral chant
the psalm and lessons
indistinctly.
Many say they
proceed in a low voice
instead of singing.
The sacrist provides
some bread and bad
wine for celebration.
Many walk about
during service, espe-
cially Schaw,
Vicars choral do not
stand, sit, or bow
when they sing.
Petrus and Schaw
bless the incense with
gloves on their hands
like bishops.
Barhop sings extra
The lavatory called
Group is not pro-
perly supplied with
water.
Canons singing.

11 Feb. 1490. Schaw,
vicar choral, warned
to observe the
statutes.

A.D. 1490-92.

capituli, quod ipse Dominus Willelmus ab eisdem illicitis, et præsertim de transgressione statutorum dictæ ecclesiæ de cetero abstineret; alioquin, si contrarium fecerit et reus receptus fuerit in hiis in quibus deliquerit vel similibus præmissorum, extunc idem Willelmus ab officio et beneficio suis in dicta ecclesia veniet suspendendus, nunquam de cetero suum habitum de cetero habiturus.

p. 148.—Dominus Johannes Bagall : xvii^o die mensis Augusti, Anno Domini m^occce^o nonogesimo quinto, coram venerabilibus viris Magistro Willelmo Talbot et Magistro Willelmo Fitzherbert, Decretorum Doctoribus et Residentiariis Ecclesiæ Collegiatæ Beatæ Mariæ Suthwell, in Domo capitulari et capitulum facientibus, comparuit personaliter Dominus Johannes Bagall: cui idem capitulum objecit quod ipse extra horas debitas et extra domum Vicariæ in nocte deambulando et pervagando stationes faceret, aliquando lapides projiciendo ad fenestras commorantium in villa, in dispendium et gravamen eorum, et aliorum fidelium perniciosum exemplum et totius ecclesiæ offensam non modicum. Qui quidem Dominus Johannes prædictus submitit se correctioni capituli et injunctum erat eidem ne illud ultra iteraret sub pœna amissionis beneficii. Prima monitio.

331.—Ultimo die mensis Maii A.D. mcccc^o lxxxii^o dominus Ricardus Penkyth, vicarius choralis, citatus ad comparandum coram capitulo eodem die super certis articulis sibi ex officio canonice objiciendis eidem, præconizatus, quia non comparuit, pro contumace publice fuerat declaratus, et incontinenter ipso pro contumace declarato, idem dominus Ricardus Penketh coram capitulo personaliter comparuit et humiliter correctioni capituli se submitit.

Et ideo ad præsens ad ulteriora capitulum non processit.

Objectum erat eidem eodem tempore quod magister Willelmus Talbot Canonicus Residentiarius dixisset animo diffamandi quod ipse Ricardus Penketh esset pronuba.

Dominus Willelmus Schaw, super quo articulo examinatus, confessus est in capitulo eodem die se sic dixisse, et nequiter hujusmodi scandalum fecisse, et quia nullo modo dictum suum maliciosum

17 Aug. 1495.
John Bagall summoned for walking about the town at unseasonable hours of the night and throwing stones at people's windows, to their expense and annoyance and scandal of the church.

Submits, and is enjoined not to do it again on pain of loss of benefice: first warning.

31 May, 1492.
Richard Penketh, Vicar Choral, summoned before the chapter and pronounced contumacious for not appearing; appears and submits to correction of chapter; whereon further proceedings stayed.

Talbot, canon, had accused him of unnatural crimes.

Shaw admitted scandalum probare potuit Idcirco capitulum legitime procedens he had so told Talbot, juxta statutum quod sic incipit "actum in generali conventione" et but that it was ceterum, prædictum dominum Ricardum de suis officiis et beneficiis a malicious scandal. decrevit fore suspendendum nisi secum alias fuerat gracie dispensatum.

22 June, 1492.

Seth Orston, of Southwell, to be excommunicated for assaulting R. Harrison, clerk;

submits himself to correction of chapter;

and having sworn to perform any penance imposed, is absolved and penance resented.

9 Nov. 1492.

Barnby, Talbot, and Fitzherbert, residentiaries, in public chapter assembled.

Banks and Turkyll, servants of Talbot, accused of unnatural crimes and robbery;

241.—Seth Orston de Suthwell, xxii^{do} die mensis Junii Anno Domini millesimo cccc^{mo} lxxxii^{do}, coram Venerabili viro Willelmo Talbot decretorum doctore Canonico Residentiario dictæ ecclesiæ et Dominis Thoma Urkyll et Roberto Dyson Gardianis dictæ Ecclesiæ in domo Capitulari ejusdem personaliter comparuit; cum dictus Venerabilis objecit eidem quod extitit excommunicatus propter violentam manuum injectionem in Ricardum Herryson clericum et dictæ ecclesiæ ministrum, et pro excommunicato voluit ipsum declarare locis publicis, nisi legitimam habere excusationem in hac parte; dictus Seth, subjiciens se reum in præmissis, humili spiritu submitit se correctioni dicti Capituli, promittens se perimplere quameunque pœnam sibi in hac parte canonice injungendam: unde de consensu dicti Ricardi Herryson expresso, primitus juramento præstito per dictum Seth et satisfactione facta parti lesæ et de perimplendo pœnam injungendam eidem occasione prædicti delicti, eundem Seth de sententia excommunicationis absolvit prædicta, reservando usque alias pœnitentiam pro suis demeritis eidem injungendam.

p. 242. Nono die mensis Novembris Anno Domini millesimo cccc^{mo} lxxxii^{do}. In domo capitulari Suthwell coram venerabilibus viris magistris Johanne Barnby artium magistro et Willelmo Talbot Canonicis Residentiariis, una cum Magistro Willelmo Fitzherbert decretorum doctore primam suam residentiam faciente, capitulariter congregatis et capitulum publico facientibus, præsentibus gardianis dicti capituli et Magistro Roberto Skayff notario publico et actorum scriba capituli ejusdem, comparuerunt personaliter Johannes Banks et Ricardus Turkyll, servientes dicti magistri Willelmi Talbot et domestici, ubi, alias ut asserunt, erant apud bonos et graves, penes quos extiterunt bonæ famæ et opinionis, nequiter diffamati existunt, quod ipsi, seu saltem eorum alter, carnaliter cognoverat

eorum alterum, carnaliterque cognovit Johannam Wod, servientem Thomæ Orston, vel aliquam aliam mulierem servientem ejus in domo sua; et etiam citra hæc, quod nonnulla res et bona dicti Thomæ Orston de domo ipsius nequiter subtraxissent et asportassent et secuim deinerent per omnia minus juste. Super quibus articulis publice et judicialiter eisdem, et eorum alteri, per dictum capitulum ministratis dictus Johannes Banks et Ricardus Thyrykyl respondentes eisdem, eos constanti animo denegaverunt, et, pro contradicentibus, proclamationibus de mandato dicti capituli primitus factis in ecclesia parochiali^a infra dictam ecclesiam collegiatam die Dominico præcedente diem et festum Sancti Marci proximum, cum nulla vox reclamans fuerit in contrarium, dictum capitulum præfatos Johannem Banks et Ricardum Thyrykyl, ad eorum instantem petitionem, ad suas purgationes in hac parte admiserunt; et ipsi Johannes et Ricardus dictos articulos sibi objectos in forma juris publice denegaverunt, et inde cum suis purgatoribus canonice se purgaverunt; nomina quorum purgatorum subsequuntur. Et idem dictum capitulum dictum Johannem Banks et Ricardum Thyrykyl eorum famæ pristinae restituerunt publice per decretum.

Nomina purgatorum:

Radulphus Longford, Armiger
 Magister Ricardus Norman, Notarius publicus
 Dominus Johannes Keton,^b capellanus
 Robertus Yoman
 Nicholaus Schalcress
 Laurentius Ellys
 Robertus Cleyton
 Ricardus Walton
 Thomas Kynalton

Suthwell.

The witnesses.

de Suthwell.

^a It thus appears that at Southwell, as in so many other collegiate or monastic churches, the collegiate establishment had been superimposed on an ordinary parish church.

^b This appears to be Dr. John Keton, appointed chorister 25 March, 1479, afterwards Canon of Salisbury, who founded the Keton scholarships at St. John's, Cambridge, in 1530, for Southwell choristers. See Burn's *Ecclesiastical Law*, vol. iii. The deed is set out in the *Southwell Register of Leases*. The university commissioners have made statutes for these scholarships.

coram aliorum, capitulisque cognovit Johannem Wof, reuerentem
 Thome Oston, vel aliquem alium multum reuerentem esse in domo
 sua; et etiam citra hoc, quod nominatus est et bonus fuit Thome
 Oston de domo ipsius nepotiter subnixisset et asportasset et
 secum deduxisset per omnia minus iuste. Super quibus articulis
 publice et iudicialiter cedens, et coram aliorum, per dictum capitulum
 ministrum dictos Johannes Banks et Ricardus Thyrkyl respondentes
 eidem, eos constanti animo denegaverunt, et pro contumaciis, deest ibi
 proclamationibus de mandato dicti capituli primis factis in
 ecclesia parochiali, infra dictam ecclesiam collegiatam die Iamano
 precedente diem et festum sancti Marci proximum, cum nulla vox
 testamens fuerit in contrarium, dictum capitulum presbiter Johannes
 Banks et Ricardus Thyrkyl, ad eorum instantias perhibentes, ad
 eam purgationem in hac parte adiacuerunt; et ipse Johannes et
 Ricardus dictos articulos sibi obiectos in forma juris publice denega-
 verunt, et inde cum suis purgationibus canonicis se purgaverunt; et
 nomina quorum purgationum subseruauerunt. Et idem dictum capitu-
 lum dictum Johannem Banks et Ricardum Thyrkyl coram eam
 prius testamens publice per decernit.

Nomina purgatorum:
 Radolphus Longford, Armiger
 Magister Ricardus Norton, Notarius publicus
 Dominus Johannes Ketton, capellanus
 Robertus Yoman
 Nicholaus Scholaster
 Laurentius Ellys
 Robertus Cleyton
 Ricardus Walton
 Thomas Nyanton
 de Southwell.

* It thus appears that at Southwell, as in so many other colleges or monastic
 churches, the collegiate establishment had been superseded by an ordinary parish
 church.
 * This appears to be Dr. John Nelson, appointed Archbishop 25 March, 1422, after
 the death of Cardinal Beaufort, who resided the latter end of his life at the Can-
 onry of Southwell, who founded the latter end of his life at the Canonry of
 Southwell, who resided the latter end of his life at the Canonry of Southwell.
 The dean is not met in the Southwell Visitation of 1422. The university com-
 missioners have made statute for their jurisdiction.

A.D. 1495-6.

Thomas Cook	} de Suthwell.
Thomas Wollson	
Cristoforus Elliswate	
Willelmus Wygfall	

15 Sept. 1495.
Talbot and
Fitzherbert,
residentiaries.
Peter Burton,
chantry
priest, sum-
moned for
permitting
suspicious
females to
have access
to his chamber;

denies the
charge;

is warned not
to do it again.

10 March, 1496.
Talbot, residentiary,
Smyth and Norman,
churchwardens.
John Bagall sum-
moned for not observ-
ing statutes and
customs of the Church;
submits and is en-
joined to be of good
behaviour and fame
for the future on pain
of removal from office
and benefice; second
warning.

Undated. I. Goldeyng,
vicar choral of the
stall of the prebend
of Eton, of my free
will promise that,
though I have for
some time possessed
my said vicarage in
peace and quiet, yet
through my careless-
ness and insolence,

p. 148.—xv°. die mensis Septembris anno Domini m^occcc^o non-
agesimo quinto coram venerabilibus viris Magistro Willelmo Talbot
et Magistro Willelmo Fitzherbert, Decretorum Doctoribus, et Resi-
dentiariis ecclesiæ Suthwell, in domo capitulari et capitulum facien-
tibus, comparuit personaliter Dominus Petrus Burton, Cantarista; cui
idem capitulum objecit quod ipse idem Dominus Petrus permetteret,
ut dicebatur, quasdam mulieres suspiciosas aggressum habere ad
cameram ejusdem, in grave animæ suæ periculum, et tam clericorum
quam laicorum exemplum perniciosum, et ecclesiæ Suthwell
enormem offensam et gravamen: cui capitulo idem prædictus con-
stanter negavit; et si opus esset purgationem inde faceret: cui præ-
dictum idem capitulum monuit ne tales accessum abinde ad cameram
suam haberent; sub pœna, &c.

x. die mensis Martii Anno Domini M^occcc^o nonagesimo sexto
Dominus Johannes Bagall comparuit coram Magistro Willelmo
Talbot, in domo capitulari capitulum faciente, et Dominis Ricardo
Smyth et Ricardo Norman, cui idem Dominus Magister Willelmus
objecit quod in scandalum ecclesiæ non observat statuta et lauda-
biles consuetudines ecclesiæ: idem Dominus Johannes submisit se
correctioni capituli, et injunctum erat eidem, quod amodo esset bonæ
conditionis et famæ, sub pœna amotionis officii et beneficii: et hæc
secunda monitio.

p. 149.—*Goldeyng*. In Dei nomine Amen: Coram vobis venerabili
viro Magistro Willelmo Talbot, Decretorum Doctore, Canonico Resi-
dentiario hujus Ecclesiæ, Dominisque Thoma Urkyl et Roberto
Dyson, Gardianis, ac Magistro Roberto Skayff, Registrario, capitula-
riter congregatis et capitulum publice facientibus, Ego Ricardus
Goldeyng, admissus ad vicariam Stalli Prebendæ de Eyton, nulla
cohercione, sed ex mea spontanea voluntate, promitto et fidem præsto,

Thomas Cook
Thomas Wilson
Christopher Ellwate
William Wiggall
de Suthwell

p. 148.—xv. die mensis Septembris anno Domini m^occ^o non-
agesimo quinto coram venerabilibus viris Magistro Wilhelmo Talbot
et Magistro Wilhelmo Fickelhorst Doctoribus Doctoribus et Res-
identibus ecclesie Suthwell in domo capituli et capitulum facien-
tibus comparuit personaliter Dominus Petrus Burton, Cantuariensis
idem capitulum objicit quod ipse idem Dominus Petrus pariter
ut dicebatur, quendam navicula suspensam appropinquare debere ad
canonem ejusdem, in gravi animae suae periculo, et tam clarescentem
quam laicorum exemplum perniciem, et ecclesie Suthwell
enormem offensionem et gravamen: cui capitulum idem pariter con-
stanter negavit: et ei quae esset purgationem inde faceret: cui per-
dictum idem capitulum monuit ne tales necessarias abinde ad caput
suum haberent: sub poena, &c.

x. die mensis Martii Anno Domini M^occ^o nonagesimo sexto
Dominus Johannes Bagall comparuit coram Magistro Wilhelmo
Talbot in domo capituli capitulum faciens, et Dominus Ricardo
Smeyth et Ricardus Norman, cui idem Dominus Magister Wilhelmus
objicit quod in ecclesia ecclesie non observaretur statuta et huius-
modi consuetudines ecclesie: idem Dominus Johannes subiecit se
conversionem capituli, et infanctum erat eidem, quod amodo esset bona
conditio et huiusmodi sub poena amissionis officii et beneficii: et hanc
secunda monuit.

p. 149.—Goldwyg. In Dei nomine Amen: Commemoratio venerabilis
viro Magistro Wilhelmo Talbot, Doctorum Doctorum, Canonico Hec-
tore huius Ecclesie, Dominus Thomas Ukyll et Robertus
Dyson, Cantuariensis, et Magister Robertus Skayll, Legationis, capitulum
ritu congregatis et capitulum publice facientes, Ricardus
Goldwyg, adiens ad vicarium Stell Franchis de Epton, nullis
coactionibus, sed ex spontanea voluntate, promittit et datur facere,

15 Sept. 1400.
Talbot and
Fickelhorst,
residents,
Peter Burton,
chantry
priest, and
monks for
presenting
suspensions
fines to
have access
to his chantry.

thence the
change;
is varied not
to do it again.

10 March, 1401.
Talbot, residents,
Smeyth and Norman,
chantrymen,
John Bagall and
monks for not obser-
ving statutes and
customs of the Chan-
cellary and his en-
joined to be of good
behaviour and more
for the future on pain
of removal from office
and benefice: second
warning.

Undated, I. Goldwyg.
vicer abroad at the
tail of the present
of Eton, of my two
will provide that,
though I have for
some time possessed
my said vicarage in
peace and quiet, yet
through my carelessness,
neglect and inattention,

A.D. 1496.

quod, licet dictam meam vicariam per nonnulla tempora possedissem pacifice et quiete, ac ex mea incuria et insolenti animo deditus fuerim sæculi vanitatibus, etc., eo que prætextu publica spectacula, alias speras, cardos, aliosque ludos^a illicitos exercendo, scandalum michi et aliis consortibus meis sacerdotibus generando; Modo quæ et deinceps sacro flamine inspirante, de novo admissus ad eandem, meos mores et conditiones malas reformabo nulla publica spectacula, alias speras, cardos, ludos que illicitos frequentabo; non sagittabo nisi in honesta comitia, præsertim que ubi presbyteri seu clerici michi associantur, nec quicquam in sacerdotii dignitatis scandalum attemptabo. Et si, quod absit, contrarium fecerim, infra duos dies post offensam meam in aliquo promissorum dictam meam vicariam in manus dicti capituli resignabo, pure, sponte, simpliciter, et absolute. Et in testimonium præmissorum nomen meum proprium et cognomen manu mea propria hic in hoc Registro subscripsi.

p. 150.—*Stokeley*: Quinto die mensis Novembris anno Domini millesimo cccc^o nonagesimo sexto, coram venerabili viro Magistro Wilhelmo Fychherbert, Decretorum Doctore, et Residentiario ecclesiæ collegiatæ Beatæ Mariæ Suthwell, in domo capitulari et capitulum faciente, comparuit Dominus Robertus Stokley, Vicarius Choralis: cui idem Magister Wilhelmus objecit, quod ille idem Dominus Robertus suspiciose frequentaret domum scriptoris in grave scandalum et perniciosum exemplum totius ecclesiæ collegiatæ Beatæ Mariæ Suthwell; et ob hoc præcepit eidem Domino Roberto quod ulterius et ab hac die non haberet accessum ad eandem domum scriptoris, sub pœna incumbente: et hæc prima monitio.

p. 150.—2^o die mensis Septembris anno Domini millesimo cccc^o nonagesimo sexto, coram venerabili viro Magistro Wilhelmo Talbot, Decretorum Doctore, Canonico ac Residentiario ecclesiæ collegiatæ Beatæ Mariæ Suthwell, ac Dominis Domino Roberto Dyson et Ricardo Smyt Gardianis ejusdem ecclesiæ, capitulariter congregatis et capitulum publice facientibus, Lucia uxor Ricardi Elys in

being given to the vanities of the world, frequenting public spectacles, dice, cards, and illicit games,

to my own and my colleagues' scandal, the sacred breath^b inspiring me, admitted newly to office, promise to reform, and will resign within two days if I offend again, as witness my hand.

5 Nov. 1496.
Stokeley suspiciously frequents the house of the clerk, to the scandal and pernicious example of the whole collegiate church;

warned first time.

2 Sept. 1496.
Stokeley accused by Lucy Ellis that from Easter to the present hour he had frequently

^a *Aliosque ludos.* Ludos aliosque, MS.

^b *i.e.* Holy Ghost.

A.D. 1496.

asked her to get her maid to be his concubine, and, being often refused, asked her to be so herself, promising to assign her all his salary after providing food and clothing for himself, and she vehemently craved to swear on the Gospels, and on her bended knees wished the devils in hell might have her if this be not true.

Stokeley denies, but does not ask for canonical purgation; ordered to take off his habit and not resume it without special leave. He resigns the vicarage choral of prebend of Normanton and is readmitted on condition of resigning if he offends again as to Ellis or otherwise.

capitulum ejusdem ecclesiæ vocata, constanti et perseveranti animo accusavit dominum Robertum Stokeley de vicio incontinentiæ, dicens et affirmans in conscientiam suam quod idem Robertus, a Festo Pentecostæ usque in hanc horam, primo et ante omnia ancillam ejusdem Luciæ ab eadem ut ejus esset concubina multotiens desideravit. Deinde, post negantia plurima ab eadem Lucia facta, multipliciter petiit idem dictus Dominus Robertus quatenus eadem Lucia annueret desiderio ipsius, ut scilicet, amplexibus uteretur adulterinis, promittens eidem Luciæ, ut eadem fatebatur, quod si voto ejus annueret, habitis sibimetipsi victui et vestitui necessariis, residuum salarii sui in opus ejusdem Luciæ cederet. Quæ quidem Lucia instantè petiit et desideravit jurare supra sacrosancta Evangelia ea omnia et singula per eandem dicta esse vera; et, flexis genibus, a Deo humiliter petiit ut Diabolis in inferno haberetur, nisi taliter esset ut præmittitur; et sic cum istis verbis prædictis et aliis hiis similibus a capitulo recessit. Postmodum vero eisdem die et anno supradicto Domino Roberto objectum erat per idem capitulum, utrum in eisdem prædictis culpabilis erat, an non. Qui quidem dominus Robertus per eandem Luciam accusatricem suam præmissa omnia et singula negavit. Non tamen purgationem canonicam sibi indicii postulavit, sed correctioni capituli se submitit. Habitaque deliberatione non modica, injunctum erat eidem prædicto quatinus se exueret habitus sui vestimenta, eadem iterum non acceptura^a nisi ex speciali gracia eidem in futuro concederetur, &c.

p. 152.—In Dei nomine, Amen. Coram vobis venerabili viro Magistro Willelmo Talbot, Decretorum Doctore, Canonico Residentiario hujus ecclesiæ, Dominisque Roberto Dyson et Ricardo Smyth, Gardianis, ac Ricardo Norman Registrario, capitulariter congregatis et capitulum publice facientibus. Ego Robertus Stokeley admissus ad vicariam stalli prebendæ de Normanton, nulla coercione, sed mera spontanea voluntate, promitto et fidem presto, quod, licet dictam

^a There is no doubt that this word is acceptura, but it is probably a mistake for accepturus.

A.D. 1406.

capitulum quendam ecclesie vocata, ecclesiam et parochiam suam
 accessavit dominum Robertum Stockely de vicis incontinentie,
 hinc et alibi in conscientiam suam quod idem Robertus, a
 facto Pontificatus ipsius in hanc partem primo et tunc omnia
 anellum ejusdem Lucie ab eadem ut alius erat concipiens muli-
 totiens decesserat. Unde, post negantem priorem ab eadem Lucie
 facta, multipliciter petiit idem dictus Dominus Robertus priorem
 eadem Lucie annuere desiderio ipsius, ut esset, amplexibus uteretur
 adulterinis promittens eidem Lucie, ut eadem faceret, quod ei voto
 eius annuere, habili alimendi victui et vestitus necessarii, ter-
 droni saluti sui in opus ejusdem Lucie esset. Quam quidem Lucie
 instanti petiit et desideravit iurare super sacramenta Evangelia
 ea omnia et singula per eandem dicta esse verum, et, flexis genibus, a
 Deo humiliter petiit ut Diabolus in talibus habere, nil taliter
 esset ut promitteretur; et sic cum istis verbis presbiter et alii illis
 similibus a capitulo recessit. Postmodum vero eadem die et anno
 supradicto Dominus Robertus objectum erat per idem capitulum,
 utrum in eadem presbiteri culpabilis erat, an non. Qui quidem
 dominus Robertus per eandem Luciam accusacionem suam permutans
 omnia et singula negavit. Non tamen permutacionem canoniam sibi
 indicit promissit, sed correctioni capituli se submisit. Habituque
 deliberacione non modica, infunctum erat eidem presbitero quatuor
 ac exacter habuit sui vestimenta, eadem iterum non acceptura, nil
 ex specialibus gratiis eidem in futuro concederetur, &c.

p. 143.—In Dei nomine, Amen. Coram vobis venerabilibus viro
 Magistro Wilhelmo Talbot, Doctorum Doctore, Canonicis Residen-
 tiis regis ecclesie, Dominique Roberto Tyson et Ricardo Smyth,
 Gardanis, ac Ricardo Norman Registrariis, capitulariter congregatis
 et capitulum publicis facientibus. Ego Robertus Stockely admiran-
 ad vicarium ecclie prebendam de Northampton, nulla ratione, sed
 mea spontanea voluntate, promissa et idem peto, quod, post dictam

asked her to
 yet her maid
 to be his
 necessary,
 and being
 often refused,
 asked her to
 be so herself,
 promising to
 assign her all
 the salary after
 providing food
 and clothing
 for himself,
 and she re-
 nantly consented
 to remain on
 the property,
 and on her
 bedded knees
 wished the
 devil in hell
 might have
 her if this be
 not true.

Stockely,
 himself, but
 does not ask
 for canonical
 promotion;
 ordered to
 take off his
 habit and
 not receive
 it without
 special leave.
 He resigns the
 vicarage
 choral of pre-
 bend of Nor-
 man, and is
 constituted
 on condition
 of resigning
 if he obtains
 again as to
 Ellis or other
 vice.

* There is no doubt that this word is acceptable, but it is probably a mistake for

A.D. 1496.

meam vicariam per nonnulla tempora possedissem pacifice et quiete, ac ex mea incuria et insolenti animo deditus fuerim seculi vanitatibus et voluptatibus, tabernas exercendo et loca inhonesta, et præcipue domum Ricardi Elys, per quæ scandalum mihi et aliis consortibus meis sacerdotibus multototiens generavi, Modoque et deinceps, dante Deo, de novo admissus ad eandem, meos mores et conditiones malas reformabo, tabernas et loca suspiciosa et inhonesta abhinc non frequentabo, nec quicquid in sacerdotalis dignitatis scandalum attemptabo: Et si, quod absit, contrarium fecerim, infra duos dies post offensam meam in aliquo præmissorum, dictam meam vicariam in manus dicri capituli resignabo, pure, sponte, simpliciter, et absolute. Et in testimonium præmissorum nomen meum proprium et cognomen manu mea propria hic in hoc Registro subscripsi.

Robertus Stokley, p^rste.

p. 150.—xxii^o. die mensis Januarii Anno Domini millesimo 22 January, 1499.
 ecce^{mo} nonagesimo nono, citatus comparuit Dominus Willelmus Yong spends
 Yong, coram venerabili viro Magistro Willelmo Fytzherbord, his nights in
 Canonico et Residentiario hujus ecclesiæ, capitulum publice faciente: town, some-
 times two or
 cui idem Magister objecit quod ipse Dominus Willelmus præfatus three nights
 together,
 in sacerdotalis dignitatis scandalum, et in sui ipsius dispendium et playing cards
 and other
 vituperationes plures pernoctaret in villa, et exinde aliquando per illicit games
 with laymen ;
 duas, aliquando per tres, noctes ludendo ad cardos et ceteros ludos warned a first
 inhonestos cum laicis. Injunctum erat eidem ne hoc iteraret sub time.
 pœna amissionis officii et beneficii. Et hæc prima monitio.

p. 151.—viii. die mensis Decembris Anno Domino millesimo cccc^o nonagesimo sexto, coram venerabili viro Magistro Willelmo Talbot, ac Residentiario, capitulum faciente, comparuit Dominus Willelmus Leys; cui idem objecit quod ipse idem Willelmus in animæ suæ periculum, et in grave ecclesiæ scandalum, aggressum suspiciose haberet ad domum Roberti Evry: injunctum erat eidem ne ultra eandem domum suspiciose frequentaret, sub pœna amissionis beneficii: et hæc prima monitio.

8 Dec. 1496.
Leys warned
against
frequenting
the house of
Robert Evry.

Eisdem die et anno supradicto, coram eodem magister Willelmo Martyn
charged with

meum vicariam per nonnulla tempora possedisse pariter et quate-
 ac ex mea inculta et insolent animo debitas facinus verita-
 tibus et voluptatibus laborare exerceo et loca inhonestis et prae-
 domum Ricardi Ely, per quos scandalum mihi et illis consensibus
 meos sacerdotibus inlicitis generavi, Mordosque et deinceps
 dante Deo, de novo adintra ad eandem, meos mores et conditiones
 males reformando, laborare et loca suspicio et inhonestas abstinere non
 frequentabo, nec quicquam in sacrosanctis dignitatis scandalum at-
 temptabo: Et si quod abest contrarium fecerim, infra duos dies
 post offensam meam in aliquo promissorum, dictam meam vicariam
 in manus dicti capituli restituebo, pure, simpleiter, et abso-
 lute. Et in testimonium promissionum meorum proprium et
 cognomen manu mea propria hic in hoc Registo subscriptum.

Robertus Stokely, pater.

p. 150.—xlii. die mensis Januarii Anno Domini millesimo
 cccc^{mo} nonagesimo nono, etatis computant Dominus Wilhelmus
 Young, coram venerabili viro Magistro Wilhelmo Elyenbore,
 Canonico et Residentiarius hujus ecclesie, capitulum publicis facientibus
 cuiusdem Magister objecti quod ipse Dominus Wilhelmus prolatum
 in sacrosanctis dignitatis scandalum, et in sui ipsius dispensationem et
 vituperationes plures permiscuit in villa, et exinde aliquando per
 duas, aliquando per tres, noctes iudendo ad cardos et cardos iudas
 inhonestos cum laicis. Injunctum erat eidem ne hoc iteraret sub
 poene amissionis officii et beneficii. Et hoc prima monitum.

p. 151.—viii. die mensis Decembris Anno Domini millesimo
 cccc^{mo} nonagesimo sexto, coram venerabili viro Magistro Wilhelmo
 Talbot, ac Residentiario, capitulum faciente, computant Dominus
 Wilhelmus Ely; cui idem objecti quod ipse idem Wilhelmus in
 anime sue periculum, et in grave ecclesie scandalum, aggraversum sus-
 picione habet ad domum Roberti Ely; injunctum erat eidem ne
 ultra eandem domum suspiciones frequentaret, sub poena amissionis
 beneficii: et hoc prima monitum.

Richard die et anno subscripto, coram eodem magistro Wilhelmo

changed with
 Sharn

A.D. 1498.

adultery with
the wife of
Robert
Beswyke;

submits to the
correction of
the chapter.

Talbot et capitulum faciente, comparuit Dominus Johannes Martyn; et objectum erat eidem quod ipse in animæ suæ periculum, et in scandalum ecclesiæ, suspiciose frequentaret domum Roberti Beswyke; et in locis inhonestis et non usitatis confabulationes et colloquium cum uxore ejusdem Roberti haberet, et, quod pejus est, præsumitur inter nonnullos quod adinvicem amplexibus adulterinis uterentur. Idem Dominus Johannes prædictus submisit se correctioni capituli.

8 June, 1498.

William

Buller steals
part of a deer
from a house
in the Arch-
bishop's park
in contempt of
the archbishop
to the dis-
credit of the
keeper and
the offence of
Sir William
Meryng,
Knight;

Sexto die mensis Junii Anno Domini millesimo cccc nonagesimo octavo, coram Venerabili magistro Willelmo Talbot, decretorum Doctore, in domo capitulari Suthwell capitulum faciente, et Dominis Roberto Dyson et Ricardo Smyth, comparuit personaliter Dominus Willelmus Buller: cui articulatum erat per eundem magistrum Willelmum Talbot, quod ipse Dominus Willelmus, in opprobrium sacerdotalis dignitatis et ordinis clericalis, furtive in domo existente infra parcom Domini Archiepiscopi quandam partem cujusdam damæ inde extraxit, et penes se retinuit, in despectum sive contemptum Domini Archiepiscopi et in dedecus Ricardi Sammysbury, ejusdem parci et domus custodis, et in maximam offensam et gravamen Domini Willelmi Meryng militis. Quem articulum fatebatur idem Dominus Willelmus. Injunctum erat eidem quod pro tempore habitum suum dmitteret dum modo ira et indignatio quorundam sopiretur. Etiam præceptum erat eidem ne talia perpetraret sub pœna &c. Et hæc prima monitio.

is deprived of
his habit until
certain
peoples' anger
is abated.

17 July, 1498.

Peter Burton,
chauntry
priest of the
second chaun-
try of Law-
rence [Booth]
quondam
Archbishop
of York,
given to
frequenting
taverns and
Thomas
Cowper's

p. 151.—In Dei nomine, Amen. xvii^o die mensis Julii, Anno Domini millesimo cccc^{mo} nonagesimo octavo, coram vobis venerabili viro Magistro Willelmo Talbot, Decretorum Doctore, ac Canonico Residentiario hujus ecclesiæ, Dominisque Roberto Dyson et Ricardo Smyth, Gardianis, ac Ricardo Norman Registratore, capitulariter congregatis et capitulum publice facientibus, Ego Petrus Burton, Cantarista alterius Cantariæ bonæ memoriæ Domini Laurentii quondam archiepiscopi Eboracensis nulla coercione sed mea spontanea voluntate, promitto et fidem præsto, quod, licet deditus fuerim seculi vanitatibus et voluptatibus, tabernas exercendo et loca inhonesta, et

A.D. 1438.

Talbot et capitulum fecerunt, comparavit Dominus Johannes Halyss; et objectum erat eidem quod ipse in actum non pervenisset, et in scandalum ecclesie, transgressus suspensum deusum Roberti Bawyske; et in locis inhonestis et non unitis scandalosorum et colloquiorum cum uxore ejusdem Roberti habere, et, quod prius est, transgressus inter nonnullas quod adinvenit amplius adhibere uteretur. Idem Dominus Johannes predictus eundem in correctionem capituli.

adhibere vult
the will of
Robert
Bawyske;

submits to the
correction of
the chapter.

Sexto die mensis Junii Anno Domini millesimo octo nonagesimo octavo, coram venerabili magistro Wilhelmo Talbot, doctorum Doctorum, in domo capituli Arthurii Wilhelmi fecerunt, et Dominus Robertus Dyon et Ricardo Smyth, comparavit pariter Dominus Wilhelmus Halyss; cui articulum erat per eundem magistrum Wilhelmum Talbot, quod ipse Dominus Wilhelmus, in opprobrium asceretabilis dignitate et ordinis clericali, lative in domo existente inde parum Dominus Archiepiscopus quendam partem sapientiam datus inde extraxit et penes se retinuit, in despectum sine consensu Domini Archiepiscopi et in habere Ricardi Smyth, quendam partem et domum canonicam et in maximum offensum et gravamen Domini Wilhelmi Metropolitani. Quoniam articulum dicitur inde Dominus Wilhelmus. Injunctum erat eidem quod per eundem partem dicitur suum demonstraret dum modo sit et indignatio quondam datus sequitur. Etiam preceptum erat eidem ne eam perpetuam sub penam &c. Et has prius monuit.

8 June, 1438.
William
Halyss reads
part of a book
from a house
in the Arch-
bishop's park
in contempt of
the archbishop
to the dis-
credit of the
order and
prejudice and
the honour of
Sir William
Metropoli-
tan;
Knight;

is deprived of
his habit and
vestments
penalty, and
is exiled.

p. 131.—In die mensis Junii, Anno Domini millesimo octo nonagesimo octavo, coram venerabili viro Magistro Wilhelmo Talbot, doctorum Doctorum, et Ricardo Smyth, clericis, Dominus Robertus Dyon et Ricardo Smyth, comparavit pariter Dominus Wilhelmus Halyss; cui articulum erat per eundem magistrum Wilhelmum Talbot, quod ipse Dominus Wilhelmus, in opprobrium asceretabilis dignitate et ordinis clericali, lative in domo existente inde parum Dominus Archiepiscopus quendam partem sapientiam datus inde extraxit et penes se retinuit, in despectum sine consensu Domini Archiepiscopi et in habere Ricardi Smyth, quendam partem et domum canonicam et in maximum offensum et gravamen Domini Wilhelmi Metropolitani. Quoniam articulum dicitur inde Dominus Wilhelmus. Injunctum erat eidem quod per eundem partem dicitur suum demonstraret dum modo sit et indignatio quondam datus sequitur. Etiam preceptum erat eidem ne eam perpetuam sub penam &c. Et has prius monuit.

17 July, 1438.
Robert Dyon,
clerk,
part of the
second chan-
celry of law-
rence (Booth)
quondam
Archbishop
of York,
given to
preaching
lawyers and
Thomas
Coster's

A.D. 1498.

præcipue domum Thomæ Cowper, per quæ scandalum mihi et aliis consortibus meis sacerdotibus multotiens generavi: Modoque et deinceps, dante Deo, meos mores et conditiones malas reformabo, et loca suspiciosa et inhonesta, et præcipue domum prædicti Thomæ sive aggressum abhinc non habebō; nec quicquam in sacerdotalis dignitatis scandalum attemptabo. Et si, quod absit, contrarium fecerim, infra duos dies post offensam meam in aliquo præmissorum, dictam meam cantariam in manus dicti capituli resignabo, pure, sponte, simpliciter, et absolute. Et in testimonium præmissorum nomen meum proprium et cognomen manu mea propria hic in Registro subscripsi.

Et quia huic scripto supradicto contrarium feci, in periculum animæ meæ et scandalum ecclesiæ populi Dei, propter quod exutus eram habitu meo et dignitate: Modo in gratiam noviter receptus per venerabilem Magistrum Edmundum Carter, Canonicum ac Residentiarium hujus ecclesiæ Suthwell, promitto et fidem præsto, quod si unquam contrarium sacerdotali dignitati egerim, et præcipue si aliquo modo frequentationem domum Thomæ Cowper, sive colloquium, cum uxore prædicti Thomæ habuero, quod tunc cantariam meam in manus capituli resignabo, pure, sponte, simpliciter, et absolute, &c.

Petrus Burton.

petrus burton.

p. 153.—Vicesimo primo die mensis Octobris Anno Domini m^o cccc^{mo} nonagesimo octavo, coram magistro Willelmo Fytzherbert, Decretorum Doctore, Canonico Residentiario ecclesiæ collegiatæ Beatæ Mariæ Suthwell, in domo capitulari ejusdem capitulum publice faciente, comparuit personaliter Dominus Willelmus Buller, ejusdem ecclesiæ vicarius choralis; et objectum erat eidem quod ipse erat excommunicatus ipso facto, eo et ex eo, quod ipse idem Dominus Willelmus nocte præcedente manus violentas injecit in Dominum Robertum Pendereth, ipsum percutiendo publice in taberna in conspectu sociorum suorum sacerdotum et laicorum, in maximum scan-

house, swears reformation and to resign his chauntry if he offends again;

did offend again and resigned, is readmitted, and promises that if he speaks to Cowper's wife again he will resign.

20 Oct. 1498.
Buller vicar choral charged with being ipso facto excommunicate for striking Penrith in a tavern; before clerks and laity, to the scandal of the Church;

A.D. 1782

principis domini Thomas Cowper, per quos scandalum nulli et alii
concordibus meis asseritis multitudine generis: Modicus et
deinceps, dante hoc morem et conditione nullo relictis,
et loca suspensa et inhonesta, et principis domini presbiteri Thomas
ive aggressum adhuc non habet; nec quicquam in scandalis
dignitas scandalum attemptat. Et si, quod alii, contrarium
locum, infra dies post eandem meam in aliquo promissum,
dilectam meam cantantem in manu dicit capituli vestigat, pure,
sponte, simpliciter et absolute. Hi in testimonium promissionum
nomen verum proprium et cognomen manu mea prescripta hic in
Lectore subscribit.

Et quia hinc scripto superdicto contrarium sed, in periculum
animæ meæ et scandalum ecclesiæ populi Dei, propter quod exaratus
etiam habitus meo et dignitate mea in gravem noxam receperis
per venerabilem Magistrum Edmundum Carter Canonicum de
Residentiarium hujus ecclesiæ Southwell, promitto et idem promitto,
quod si verum contrarium excoletis dignitate, et principis
aliquo modo frequentationem domini Thomas Cowper, sive col-
loquium, cum uxore presbiteri Thomas habere, quod tunc contrarium
meum in manus capituli vestigat, pure, sponte, simpliciter, et abso-
lute, &c.

Petrus Burton.

Petrus Burton.

p. 153.—Visitatio primo die mensis Octobris Anno Domini m.
cccx. nonagesimo octavo, coram magistro Wilhelmo Lyschardus,
Doctorum Doctor, Canonico Residentiarium ecclesiæ collegiatis
Beate Mariæ Southwell, in domo capitulari ejusdem capitulum
publice faciens, comparuit personam Dominum Wilhelmo Butler,
quendam ecclesiæ vicarium clericum; et objectum erat eisdem quod ipse
erat excommunicatus ipso facto, eo quod ipse idem Dominum
Wilhelmus nocte preecedente nomen violenter injecit in Dominum
Robertum Lyschardus, ipsum potentissimum ecclesiæ in eam-
pecta societatem suorum sacerdotum et clericorum, in maximum con-

A.D. 1498.

excommunicated :

not to eat or drink
with his colleagues
sitting at table, but
to sit apart and be
served by himself.

26 Oct. 1498.

Asked why he dis-
obeyed the order, said,
"Why do I pay the
same for my dinner
as my colleagues?"
to which the canon
answered, "I see you
are a son of iniquity,
and not disposed to
grace or good con-
duct;" to which the
vicar fatuously
replied, "he did not
come to the chapter to
be taught wisdom;"

advised to submit
himself, refuses ;

his colleagues
ordered not to com-
municate with him :
departs contumacious.

27 Oct.

Next day begs pardon
on his knees.

Penance the next
Sunday and three Sun-
days following to walk
in front of the proces-

salum ecclesiæ. Quem articulum confessus est et non negavit. Et sic idem magister Willelmus supradictus declaravit eundem excommunicatum fore usque ad tempus, præcipiendo eidem sæpedito Domino Willelmo, quod ipse immediate exueret se habitu suo choralis, et quod non comederet neque biberet cum consortibus suis Vicariis cum eis sedentibus in mensa, sed per ministrum sive servientem Vicariorum cibaria necessaria ministrarentur eidem Domino Willelmo solummodo sedenti per se ad mensam ex parte dextera sive sinistra, &c. Secunda monitio.

Vicesimo sexto die et anno supradicto, coram venerabili magistro supradicto sedente pro tribunali in domo capitulari, comparuit personaliter idem Dominus Willelmus prædictus. Cui idem magister Willelmus objecit dicens "quare transgressor fuerit præcepti sibi facti"; non humiliter sed protervo spiritu respondit "quare pro mensa et cibariis solvo sicut ceteri mei consortes faciunt," cui idem magister ait "video, filius iniquitatis es nec dispositus ad gratiam neque ad bonos mores neque conditionem bonam." Cui quidem Dominus Willelmus fatue dixit quod "noluit venire ad capitulum causa erudiendi sive discendi sapientiam sive prudentiam," et alia verba inconvenientia protulit etc. Consultum erat eidem Domino Willelmo quod subjiciet se correctioni capituli et tamen noluit. Videns vero idem magister Willelmus ipsum sic in malitia et in contumacia sua perdurantem, et nullo modo volentem se correctioni capituli subicere, commonuit et mandavit omnibus in habitu existentibus, ut evitarent ejus consortium, et non communicarent cum eo ullo modo præterquam a jure permissio. Et, ut prius, excommunicatus contumax recessit, &c.

Crastino die superveniente, mense et anno supradicto, coram eodem venerabili viro supradicto, in domo capitulari sedente pro tribunali, comparuit personaliter idem Dominus Willelmus sæpeditus, veniam pro delicto commisso et sua contumacia flexis genibus humiliter petens: Qui quidem magister Willelmus videns eundem Dominum Willelmum contritum propter enorme crimen suum et contumaciam, satisfactione prius parti lesæ facta, absolutus erat, et tactis ab eodem

In front of the proce-
days following to wait
Friday and the next
I remain the next

Next day he's pardon
on his knees.

31 Oct

departs contractions
manic with him ;
ordered not to con-
his colleagues

himself, refuses ;
advised to submit

be taught wisdom ;"
comes to the chapter to
regled, " he did not

view favourably
duct " to which the
rides to food too-

and not disposed to
give a son of inquiry
answered, " I see you

as my colleague ?"
to which the canon
et ceteris ceteris sicut ceteri inchi conspectu habent, " cui idem magister

fact"; non humiliter sed protulit et protulit respondit " parit pro rectoris
Williamus objicit dicens " parit transgressor inquit procepti nihil

30 Oct. 1488.

not to eat or drink
with his colleagues
sitting at table, but
to sit apart and be
served by himself.

excommunicated ;

A.D. 1488.

dehinc ecclesie.

44

VISITATIONES AND MEMORIAE DE NOTWELL MONASTERY

antiquatione prior pars facta, abbasque eius, et totius ab eodem
Williamus contra proprium eorum suum et consuetudinem,
petens : Qui quidem magister Wilhelmus videns eundem Johannem
pro debito commisso et sua contumacia iterum graviter humiliter

comparuit personamque istam Dominus Wilhelmus expellens vestram
venerabili viro superiordis, in domo capituli sedente pro tribunali,

Cristino die supervenientis, mensis et anno superiordis, coram eodem

recessit, etc.

quam a iure petimus. Et ut prius, excommunicatus continens

communis et mandavit omnibus in habitu existentibus, ut evitent

durantem, et nullo modo voluntas se correctioni capiti subire,

magister Wilhelmus ipsam sic in malis et in contumacia sua per-

explicet se correctioni capiti et tamen noluit. Videns vero istam

veniente protulit etc. Consulens etiam eundem Dominus Wilhelmus quod

endi sive discendi sapientiam sive prudentiam, et alia verba inco-

Williamus factis dixit quod " noluit venire ad capitulum canis erudi-

bonos mores neque conditionem bonam." Cui quidem Dominus

ait " video, filius ingratissimus es nec dispositus ad gradum tuum ad

et ceteris ceteris sicut ceteri inchi conspectu habent, " cui idem magister

fact"; non humiliter sed protulit et protulit respondit " parit pro rectoris

Williamus objicit dicens " parit transgressor inquit procepti nihil

consulit istam Dominus Wilhelmus presbiter. Cui idem magister

superiordis sedente pro tribunali in domo capituli, comparuit per-

vicinus sexto die et anno superiordis, coram venerabili magistro

sive sinistris, etc. Secunda monita.

Williamus solammodo sedenti per se ad sinistram ex parte dextera

Victoris cum eis sedentibus in mensa, sed per ministrum sive servi-

chorum, et quod non concederet neque habere eam consuetudinem suis

Dominus Wilhelmus, quod ipse immediate exiret ex habitu suo

monitionem sine rege ad tempus, precipiendo eidem impellente

sic idem magister Wilhelmus superius debuerat eundem excom-

dehinc ecclesie. Quam articulum consensum est et non negavit. Et

A.D. 1488.

44

VISITATIONES AND MEMORIAE DE NOTWELL MONASTERY

A.D. 1498.

sacrosanctis Evangeliiis, injunxit eidem quod sequente die Dominica, nudis pedibus et discooperto capite, coram processione cereum in manu sua portans præcedet, et coram imagine Beatæ Mariæ Virginis, tempore missæ, flexis genibus, septem psalmos penitenciales diceret et eodem modo tribus aliis dominicis sequentibus perageret sub gracia, &c.

sion in bare feet with a wax candle in his hands, and to say the seven penitential psalms on his knees before the image of the Virgin during Mass;

p. 154.—In Dei nomine Amen. Coram vobis Venerabili Magistro Willelmo Fytzherbert, Decretorum Doctore, Canonico Residentario hujus ecclesiæ, Dominis Roberto Dyson et Ricardo Smyth, gardianis, ac Ricardo Norman Registrario, capitulariter congregatis et capitulum publice facientibus, Ego Dominus Willelmus Buller, admissus ad vicariam stalli alterius prebendæ de Oxton, nulla coercione, sed ex mea spontanea voluntate, promitto et fidem præsto, quod, licet dictam meam vicariam per nonnulla tempora possedissem pacifice et quiete, ac ex mea incuria et insolenti animo deditus fuerim seculi vanitatibus, et præcipue fuerim percussor cujusdam consocii mei, sacerdotis, ac etiam plus satis venationes et ludos frequentavi, et alia inconvenientia faciendo, per quæ scandalum mihi et aliis consortibus meis sacerdotibus multotiens generavi: Modoque et deinceps flamine sacro inspirante, de novo admissus ad eandem meos mores et conditiones malas reformabo, tabernas, ludos inhonestos, venationes, et alia inconvenientia, sicut prius, ab hinc non frequentabo, sed divinis officiis et sacrae scripturæ lecturis et aliis animæ meæ necessariis, Deo dante, magis ac magis ascultabo, sed nec quicquam in sacerdotalis dignitatis scandalum attemptabo. Et si, quod absit, contrarium fecerim infra tres dies post offensam meam in aliquo præmissorum dictam meam vicariam in manus dicti capituli resignabo, pure, sponte, simpliciter, et absolute. Et in testimonium præmissorum nomen meum proprium et cognomen manu mea propria hic in hoc registro subscripsi.

swears to resign his vicar choralskip of the second prebend of Oxton if he offends again.

Though I have frequented hunting and games more than enough, will reform, will not frequent taverns, &c. but will give more attention to scripture reading and other things necessary to salvation.

Dns Wyllmus Buller.

Das Wylmus Billec.

scripsi.

proprium et cognomen manu mea propria hic in hoc registro sub-

simpliciter et absolute. Ita testimonium promissionum nomen meum

dictum meum vicarium in manus dicti capituli resignabo, sponte,

locum infra tres dies post offensam meam in aliquo promissionum

talis dignitatis scandalum attemptabo. Et si, quod ubi, contrarium

Deo dante, magis ac magis reculabo, sed nec quicquam in sacro-

divinis officiis sacre scripture lecturis et aliis animarum necessariis,

tionem, et alia inconvenientes, sicut prius, ab hinc non fruantur, sed

et conditiones meas testamento, tabernaculo, ludæ inhonestas, ven-

flamine sacro inspirante de novo adminis ad caritatem meam motus

meis sacerdotibus multorum generavi: Alodique et delinque-

inconvenientes faciendo, per que scandalum mihi et aliis concipitur

sacerdotibus, ac etiam plus talis venationes et ludæ frequentat, et alia

vanitatibus, et prescriptis iustis percursor quibusdam consocii mei,

et quiete, ac ex mea incerta et insolenti animo debitis iustis secuti

dictam meam vicariam per nonnulla tempora posteaquam prescriptis

ex mea spontanea voluntate, promitto et fidem premitto, quod, licet

ad vicariam etiam aliter prebendam de Oxton, nulla collectione, sed

talem publicis facientibus, Ego Dominus Willelmus Billec, adminis

ac Ricardo Norman Hylthorpe, capitulariter congregatis et capi-

hujus ecclesie, Dominis Roberto Hyson et Ricardo Garry, gentibus,

Willelmo Hylthorpe, Doctor, Canonico Hylthorpe,

p. 154.—In Dei nomine Amen. Coram vobis Venerabili Magistro

Ac.

eorum modo tribus aliis dominis regentibus pariter sub gratia,

tempore missæ, flexis genibus, superius prescriptis debent et

manu sua portans prescribit, et eorum imagine beate Mariæ Virginis,

nudis pedibus et discoperto capite, coram processione eorum in

sacerdotibus Evangelis, insignitæ eidem quod sequens die Dominica,

etiam in pace sua cum

visitationis AND MEMORIA OF SOUTHWELL MINSTER.

63

A.D. 1488.

etiam in pace sua cum
a wax candle in his
hands and to say the
seven penitential
psalms on his knees
before the image of
the Virgin during
Mass.

sworn to
witness his
own church
of the
sacred sacrament
of Christ if
he should
again.

Though I have
frequently thought
and given more than
enough will return.
will not depend
certain. Ac. but will
give more attention
to religious reading
and other things
necessary for salvation.

VISITATION OF 1499.

A.D. 1499.

Visitation 19 July,
1499, Edmund
Carter, residentiary.

Stokeley and Buller
shirk choir, come
late and go early.

Bagall frequents the
house of R. Vry, twice
forbidden him.
Gives his written
pledge not to do it
again.

Barton frequents the
house of Thomas
Cowper, in spite of
his written pledge;
12 or more of his
brethren say so,
denies, and is put to
purgation.

Wylson frequents a
widow's house lately
come, shirks choir, or
leaves at Lauds, and
walks about the
church.
Says he never spoke
to the woman, and
is ready to swear.

Young a tavern-
haunter and card-
player, and quarrel-
some.

20 July, submits.

p. 319.—*Visitatio Ecclesiæ Collegiæ Beatæ Mariæ Suthwell celebrata et inchoata ibidem per Venerabilem virum Magistrum Edmundum Carter, Residentiarium ejusdem ecclesiæ, xix^o die mensis Julii anno Domini millesimo cccc^{mo} nonagesimo nono, cum continuatione et prorogatione dierum sequentium.*

Primo detectum est: Dominus Robertus Stokeley et Dominus Willelmus Buller non sequuntur sectam chori, ut tenentur; tarde veniunt et cito recedunt.

Dominus Johannes Bagall frequentat domum Roberti Vry, prius bis sibi prohibitam, et hoc detectum est per decem vel plures confratres de habitu, in grave periculum animæ suæ, et in malum exemplum tam clericorum quam laicorum: citatus comparuit et subscripsit nomen et cognomen suum, submittendo correctioni capituli.

Dominus Petrus Burton frequentat domum Thomæ Cowper, et idem subscripsit nomen et cognomen quod non frequentaret eandem domum; et hoc etiam detectum est per duodecim vel plures confratres etc: citatus comparuit, negat articulum, habet diem purgationis seriam tertiam post festum Beatæ Mariæ Magdalenæ cum octava sua manu, tam vicinorum quam sacerdotum de habitu.

Dominus Johannes Wylson frequentat domum cujusdam viduæ, quæ noviter venit, habitantis in domo cujusdam Johannis Brokby; non venit ad chorum, et si aliquando venerit, exit ad laudes deambulando in ecclesia sine habitu: citatus comparuit negavit articulum et præcipue quod unquam locutus fuerit cum prædicta muliere, et ad hoc, si necesse fuerit, voluerit præstare juramentum.

p. 320.—*Dominus Willelmus Young est frequentator tabernarum præcipue in noctibus, et est maximus lusor ad taxillos et cardos, in perniciosum exemplum clericorum et laicorum, et est maximus seminator discordiarum inter fratres: xx^o die mensis Julii anno Domini m^o cccc^{mo} nonagesimo nono citatus comparuit, submitit se correctioni capituli, et promisit se emendare: injunctum erat eidem ne amodo illa iteraret, sub pœna incumbente.*

VISITATION OF 1468.

ac amodo illi iteret, sub poena incumbente,
 correctioni capiti, et promissis se emendare: infirmitatem erat eodem
 Domini m. ecc. nonagésimo nono cristas comparuit, submissis se
 seminarior discipulorum inter fratres: xx. die mensis Julii anno
 perinde extra plura electorum et laicorum, et est maximus
 principum in nostris, et est maxime laici ad taxillos et cardos, in
 p. 320.—Domini Willhelmus Young est frequentator tabernaculi
 ad hoc, si necesse fuerit, voluit presentare testamentum.
 et principum quod raptum locutus fuerit cum pueris muliere, et
 blanda in ecclesia sine habita: citatus comparuit negavit articulum
 non venit ad chorum, et si aliquid venerit, exiit ad laudes deam-
 que noviter venit, habitans in domo ejusdem Johannis Brokby;
 tam vicinam quam sacerdotum de habita.
 tertiam post festum Martini Magdalene eius octava sua mens,
 etc: citatus comparuit, negat articulum, habet diem purgationis istam
 domum: et hoc etiam detectum est per duodecim vel plures confite-
 idem subscripsit nomen et cognomen quod non frequentat eandem
 Domini Petrus Barton frequentat domum Thomae Cowper, et
 nomen et cognomen suum, submittens correctioni capiti.
 plura tam electorum quam laicorum: citatus comparuit et subscripsit
 fratres de habita, in grave periculum animæ suæ, et in malum extor-
 bis sibi prohibita, et hoc detectum est per decem vel plures con-
 Domini Johannes Beggall frequentat domum Roberti V. y, prius
 veniunt et cito recedunt.
 Willhelmus Boller non sequuntur sectam eorum, ut teneantur, sed
 Primo detectum est: Domini Robertus Stokely et Domini
 finatione et purgatione dictum sequuntur.
 Julii anno Domini millesimo ecc. nonagésimo nono, cum con-
 Edmundus Carter, Residentarius ejusdem ecclesie, xix. die mensis
 celebrata et iuncta ibidem per Venerabilem virum Magistrum
 p. 319.—Visitatio Ecclesie Collegiate Beate Marie Southwell

20 July, solemnly.
 hamster and curd-
 played, and danced.
 Young a tavern-
 is ready to swear.
 to the women, and
 says he never spoke
 church.
 walks about the
 leaves at Lamb, and
 come, shifts choir, or
 widow's house lately.
 Wyson frequents a
 purgation.
 dances, and is put to
 brethren say so.
 13 or more of his
 his written plays;
 Cooper, in spite of
 house of Thomas
 Barton frequents the
 again.
 pledge not to do it
 Give his written
 forbidden him.
 house of R. V. y, twice
 Beggall frequents the
 late and covetly.
 edit choir, come
 Stokely and Boller
 Carter, mediocrity.
 1199, Edmund
 Visitation to July.

A.D. 1499.

Magister Laurencius Pypys non frequentat chorum secundum juramentum ab eodem præstitum in admissione sua; præsumitur a multis quod non dicit horas canonicas, nec observat, ut creditur, cantarias suas temporibus suis, ad quas observandas juramentum præstitit. Similiter docet pueros suos infra cantariam suam horis non licitis in perturbationem vicariorum: raro venit ad chorum, et nil aliud pro majore parte facit, quando venit, nisi quod fabulatur, et hoc detectum est per plures.

Pypys shirks choir, is believed to shirk his chauntry, likewise teaches his boys in his chauntry at wrong hours, to the disturbance of the Vicars. When he does come to choir for the most part does nothing but talk.

Juvenes vicarii non veniunt ad divina officia, ut tenentur, et præcipue Buller, Stokley, et Brodhede, et cum venerint cito recedunt, et præcipue Buller non venit ad primam, et vix vel raro expectat horam tertiam.

The young Vicars, Buller, Stokley, and Broadhead shirk choir, especially Buller, who does not come to prime, rarely waiting to tierce.

Dominus Johannes Bekyrke, procurator sive firmarius Sacristæ, non servat chorum in cirpis^a in autumpno et in nattis in hyeme ut solito servabatur. Idem etiam dicit horas canonicas in choro, non cantando, in perturbationem aliorum ministrorum et assedentium. Et, in defectu sacristæ sive servientium, candelæ aliquando non illuminantur tempore divinorum etc. In defectu clericorum sive servientium sacristæ, deficit ignis aliquando in lampade, ita quod sacerdotes inchoantes missam stant sine lumine aliquando per quartam unius horæ, et in tædium missam audientium.

Bekyrke, deputy or lessee of the Sacrist, does not supply the choir with rushes and matting as he ought, says the hours instead of singing them, does not light the candles during service, priests saying mass are left without lamps for a quarter of an hour, to the disgust of the congregation.

Norman, Stokley, Brodhede, Kyrkby et Buller communes fabulatores in choro.

Norman, &c., common talkers in choir.

p. 155.—xxvi^o die mensis Julij anno Domini 1499^o, coram Venerabili viro, Magistro Edmundo Carter, Canonico ac Residentiario hujus ecclesiæ Suthwell. Dominus Willelmus Yong notatur super crimine inobedientiæ, eo quod non paruit decretis in visitatione factis, perturbando socios suos in choro, dicendo tempore matutinarum horas canonicas, quod sibi et aliis prohibitum fuit in visitatione. Et præcipue quod publice et manifeste in domo cantaristarum alta voce proclamavit quod noluit redargui sive corrigi per

26 July, 1499.

In spite of prohibition at Visitation, Yong says his hours during matins,

and refuses to obey the wardens in the canons' absence.

^a "Cirpis" = "scirpis," rushes; "nattis" appears to mean a matting of reeds. (Ducange).

ALL. 1499.

Magister Laurencius Typys non frequentat chorum secundum
 instrumentum ab eodem presbitero in admissione sua; presumunt a
 multis quod non dicit horas canonicas, nec observat, ut creditur;
 canonicas suas temporibus suis, ad quas observandas instrumentum
 prescribit. Similiter docet pueros suos in his cantatibus etiam horis non
 hinc in perturbationem viciorum: tunc venit ad chorum, et nil
 aliud pro maiore parte hinc quando venit, nisi quod fabulatur, et
 hoc delectum est per plures.

Iuvenes vicarii non veniunt ad divina officia, ut tenentur, et per-
 cipue Buller, Stokley, et Brothede, et cum veniunt alio remaneat, et
 precipue Buller non venit ad primam, et vix vel raro exparet horam
 tertiam.

Dominus Johannes Belyky, procurator sive armarius sacriste,
 non servat chorum in curia: in autumno et in nativitate hyeme et
 solito servabat. Idem etiam dicit horas canonicas in choro, non
 cantando, in perturbationem aliorum ministrorum et sacerdotum,
 Et in defectu sacriste sive servientium, candles aliquando non
 illuminantur tempore divinarum etc. In defectu chororum sive
 servientium sacriste, defectus igitur aliquando in lampade, in quod
 sacerdotibus inchoantes missam statim sine lachrimis aliquando per
 quartam unius hore, et in tertiam missam audientium.

Norman, Stokley, Brothede, Kelyky et Buller communes labu-
 ratores in choro.

p. 155.—xvii die mensis Julii anno Domini 1499, coram Vno-
 rabili viro, Magistro Edmundo Carter, Canonico ac Residentario
 hujus ecclesie Southwell. Dominus Wilhelmus Yong notarius super
 crimine inobedientie, eo quod non paruit debeat in visitatione
 facta, perturbando socios suos in choro, dicendo tempore matu-
 tinum horas canonicas, quod vix et alibi prohibuit fieri in visita-
 tione. Et precipue quod publice et manifeste in domo cantatis
 tunc alia voce proclamavit quod solus notarius sive notarius per
 the vestitus in the
 coronatus, etc.

* "Cithis" = "cithis", "cithis" appears to mean a matter of taste.
 (Dunage).

A.D. 1499.

Denies, but will not swear whether he said so; submits to correction.
Second warning.

12 Oct. 1499, he signed the usual undertaking to reform or resign his chauntry of John the Baptist.

Gardianos in absentia canonicorum, contra statuta prius inde edita. Negavit articulum sed noluit præstare juramentum utrum sic dixit vel non; sed humiliter submitit se correctioni capituli etc. Et hæc secunda monitio.

In Dei nomine Amen xii^o die mensis Octobris anno Domini 1499^o, coram vobis Venerabili Magistro Willelmo Fitzherbert, decretorum Doctore, Canonico ac Residentiario hujus inclitæ ecclesiæ, Dominisque Roberto Dyson et Ricardo Smyth, gardianis, et Ricardo Norman Registrario, capitulariter congregatis et capitulum publice facientibus, Ego Dominus Willelmus Yong, Cantarista, celebrans ad altare Sancti Johannis Baptistæ, nulla coercione, sed mea spontanea voluntate, promitto et fidem præsto, quod abhinc non pernoctabo in villa, aut exinde, non exercebo taxillos, et cardos, et alios ludos inhonestos cum laicis, nec frequentabo tabernas tempore non debito; non pervagabo in nocte, deambulando per vicos et stratas portando baculum, cultellum, sive aliqua alia arma invasiva ad percutiendum aliquos, in sacerdotalis dignitatis scandalum, et mei ipsius dispendium et vituperationes, Sed Deo dante, meos mores et conditiones malas reformabo; Canonicis, et Gardianis in absentia Canonicorum, ero obediens in omnibus licitis et honestis; et si, inimico humano generi suggestante, contrarium fecerim, infra duos dies post offensam meam in aliquo præmissorum, dictam meam cantariam in manus dicti capituli resignabo, pure, sponte, simpliciter, et absolute. Et in testimonium præmissorum nomen meum et cognomen meum, manu mea propria, hic subscripsi.

Will'm Yong.

p. 154.—In Dei nomine amen^a Coram vobis venerabili Magistro Edmundo Carter, Canonico Residentiario hujus ecclesiæ Suthwell, Dominisque Roberto Dyson et Ricardo Smyth, Gardianis, ac Ricardo Norman Registratore, capitulariter congregatis et capitulum publice facientibus. Ego Dominus Johannes Bagell, vicarius choralis, in hac inclita ecclesia Suthwell, nulla coercione sed

Bagell, vicar choral, given to dice and cards and frequenting the house of Robert Yoman, alias Vry; swears to resign if he offends again.

^a This entry is undated. It appears, however, to have followed on the visitation of 1499, as frequenting Robert Vry's house is one of the complaints against him.

A.D. 1439.

Gardianus in absentia canonis, contra statuta prius inde edita. Negavit articulum sed noluit prestare iuramentum utrum sic dicit vel non; sed humiliter supplicavit se conventionali capituli etc. Et post secunda mensis.

In Dei nomine Amen. xii. die mensis Octobris anno Domini 1439, coram vobis Venerabili Magistro Wilhelmo Fitzherbert, decano, totius Thome, Cantuarie ac Riccardensis hijus inclite ecclesie, Dominusque Roberto Dizon et Ricardo Smyth, gardianis et Riccardus Norman Registrator, capitulariter congregatis et capitulum publice facientibus, Ego Dominus Wilhelmus Yong, Cantuarie, celebrans ad illate Sancti Johannis Baptiste, nulla coheretione, sed mea spontanea voluntate, promitto et eidem patre, quod abbas non pernotabit in villa, aut exinde, non exercebo taxillos, nec alios tales impositiones cum habitis, nec frequentabo tabernas tempore non debito; non per vagabo in nocte, decubando per vias et vias portando baculum, in cellarium, vive aliquid alia arma invasiva ad percutiendum aliquos, in ascendendo dignitas scandalum, et mei patris decedendum ac vias peritiones; Sed Deo dante, mea mater et conditiones majas retinebo; Canonice, et Gardianus in absentia Canonis, pro obediencia in omnibus fidei et honestati; et si, interim huiusmodi generi suggestio, contrarios fecerim, infra duos dies post offensam meam in aliquo premissorum, dictam meam cantariam in manus dicti capituli resignabo, pure sponte, singuliter, et absolute. Et in testimonium premissorum nomen meum et cognomen meum, manu mea propria, hic subscripsi.

Willm Yong.

p. 134.—In Dei nomine amen. Coram vobis venerabili Magistro Edmundo Carter, Canonico Riccardensis hijus ecclesie Southwell, Dominusque Roberto Dizon et Ricardo Smyth, Gardianis, ac Ricardo Norman Registrator, capitulariter congregatis et capitulum publice facientibus Ego Dominus Johannes Fogell, vicarius chorale, in hac insellie ecclesie Southwell, nulla coheretione sed

* This entry is rejected. It appears, however, to have followed on the visitation of 1439, as depending Robert Yong's name is one of the witnesses against him.

Insellie, vicar chorale, given as due and cohe and depending the house of Robert Yong, alias Yong, seems to imply it be corrects again.

mea spontanea voluntate promitto et fidem præsto, quod, licet deditus fuerim seculi vanitatibus et voluptatibus, ludos viz. ad taxillos et cardos inter laicos exercendo, et loca inhonesta frequentando, et præcipue domum Roberti Yoman alias vocati Vry, per quæ scandalum mihi et aliis consortibus sacerdotibus multotiens generavi: Hinc est quod deinceps et amodo, flamine sacro dante, non ero lusor inter laicos ad taxillos et cardos, ut prius, neque loca inhonesta frequentabo, et præcipue domum præfati Roberti Yoman alias Vry, et etiam promitto et fidem præsto quod abhinc aggressum ad eandem domum sæpediti Roberti non habebō Et etiam quod nullo modo colloquium sive communicationem fieri permittam inter me et uxorem præfati Roberti, honestis salutationibus in ecclesia et foro duntaxat exceptis. Et si, quod absit, contrarium fecerim, infra tres dies post offensam meam in aliquo præmissorum, dictam meam vicariam in manus dicti capituli resignabo, pure, sponte, simpliciter, et absolute. Et in testimonium præmissorum nomen meum proprium et cognomen manu mea propria hic in hoc registro subscripsi.

Dns Ihoes Bagell.

p. 156.—Viii^o die mensis Maii anno domini millesimo quingentesimo Dominus Johannes Wylson notatur super crimine fornicationis cum Isabella Potter: citatus comparuit, fatetur articulum, submitit se correctioni capituli. Injunctum erat eidem quod incederet proxima die dominica cum una torciana ceræ, portans in manu sua, ante crucem, nudis pedibus et capite discooperto, quam offeret post processionem etc.; et magis tribus dominicis sequentibus faciet ex gracia; Item in eundo dicet psalmos pœnitentiales: quas pœnitentias dominica sequente devote, humiliter et contrite, ab oculis lacrimis emanantibus, peregit. Et quia humilis et contritus fuerat in agendo pœnitentias suas, hinc est, quod capitulum considerans humilitatem suam, remisit et pardonavit sequentes dominicas, et assignavit sibi diem Veneris eodem modo ut supra antecedendo processionem: injungendo eidem quod nullo modo uteretur consortio ejusdem Isabellæ Potter, sub pœna amissionis cantariæ suæ. Et hæc prima monitio.

8 May, 1500. Wylson pleads guilty of misbehaviour with Isabella Potter. Penance to walk before the cross in procession next Sunday, and on three Sundays following, with a wax torch in his hand, bare feet and head, to say the penitential psalms. Performs his penance next Sunday with tears, and is given Friday instead, and let off the other Sundays.

A.D. 1500.

3 Nov. 1500.

Leave of
absence to
Carter, one
of the resi-
dentiaries, to
go to York on
chapter busi-
ness for a fort-
night.

p. 308.—Tertio die mensis Novembris, anno Domini millesimo quingentesimo, venerabilibus viris Domino Willelmo Fytzherbert, Decretorum Doctore, et Magistro Edmundo Carter, Residentiariis, capitulariter congregatis et capitulum facientibus, prædictus Magister Wyillelmus Fytzherbert cum eodem Domino Edwardo Carter in domo capitulari, iter arripiendo versus civitatem Eboracensem, propter arduas causas^a et præcipue propter negotia utilitatem et bonum communiae ecclesiae Suthwell et ministrorum ejusdem concernentia, dispensavit et licentiam dedit eidem, pro duobus septimanis juxta sequentibus, faciendi suam absentiam personalem; proviso semper, pro tempore prædicto, quod depascat more solito et consueto ministros ecclesiae continue a dato præsentium usque in finem quindenae complete numerandae.

21 March,
1500.

Leave of
absence to
Carter, resi-
dentiary, to
go to York on
the King's, the
Archbishop
elect's busi-
ness, &c., and
the common
good of the
Church of
Southwell, for
three weeks.

p. 309.—Vicesimo primo die mensis Martii anno Domini millesimo quingentesimo, venerabilibus viris magistro Willelmo Fitzherbert; Decretorum Doctore, et Magistro Edmundo Carter, Residentiariis, capitulariter congregatis et capitulum facientibus, idem magister Willelmus Fytzherbert cum eodem magistro Edmundo in domo capitulari, iter arripiendo versus civitatem Eboracensem propter diversa negotia tam Dominum regem quam electum Archiepiscopum Thomam et bonum commune ecclesiae Suthwell et ministrorum ejusdem concernentia, dispensavit et licentiam dedit eidem Magistro Edmundo, pro tribus septimanis immediate sequentibus, faciendi suam absentiam personalem, proviso semper, pro tempore prædicto, quod depascat more solito et consueto ministros ecclesiae, continue a dato præsentium usque in finem termini prædicti complete numerandi.

VISITATION OF 1503.

3 May, 1503.

Visitation by
Dr. Fitzher-
bert, resi-
dentiary.

p. 321.—Visitatio Ecclesiae Collegiatae Beatæ Mariæ Suthwell, celebrata et inchoata ibidem, per venerabilem virum Magistrum, Thomam Fitzherbert, Decretorum Doctorem, ac Residentarium in eadem ecclesia, tertio die mensis Maii anno Domini millesimo quin-

^a Probably connected with death of Archbishop Rotherham, 26 May, 1500, and election of his successor, Thomas Savage.

A.D. 1500.

2 Mar. 1500.
Leave of
absence to
Canon, one
of the rest
of the res-
identaries, to
go to York on
certain busi-
ness for a few
night.

p. 308.—Tertia die mensis Novembris, anno Domini millesimo quingentesimo, venerabilibus viris Domine Wilhelmo Fysherbert, Doctorum Doctor, et Magistro Edwardo Carter, Residentariis, capitulariter congregatis et capitulum facientibus, predictus Magister Wilhelmus Fysherbert cum eodem Domine Edwardo Carter in domo capitulari, inter scribendo versus civitatem Eboracensem, propter exhas causas* et principum propter negotia utilitatis et bonum communis ecclesie Southwell et ministrorum ejusdem con- venientie, dispensavit et licentiam dedit eidem, pro duobus septimanis iuxta sequentibus, sciendi suam specialem personalem; proviso tempore prescripto, quod deprecet more solito et consueto ministros ecclesie contra a dato presentium usque in finem quib-
done complete numerandos.

21 March.
1500.
Leave of
absence to
Canon, two
of the res-
identaries, to
go to York on
the King's busi-
ness.
Archbishop
don't bear
mess, &c., and
the common
good of the
Church of
Southwell, for
these weeks.

p. 309.—Tercio die mensis Martii anno Domini mil- lesimo quingentesimo, venerabilibus viris Magistro Wilhelmo Fy- sherbert, Doctorum Doctor, et Magistro Edwardo Carter, Residen- tariis, capitulariter congregatis et capitulum facientibus, idem ma- gister Wilhelmus Fysherbert cum eodem Magistro Edwardo in domo capitulari, inter scribendo versus civitatem Eboracensem propter diversas negotia tam Domini regem quam electum Archiepisco- pum Thomam et bonum commune ecclesie Southwell et ministrorum ejusdem convenientie, dispensavit et licentiam dedit eidem Magistro Edwardo, pro tribus septimanis immediate sequentibus, sciendo suam specialem personalem, proviso tempore prescripto, quod deprecet more solito et consueto ministros ecclesie, contra a dato presentium usque in finem termini prescripti complete numerandi.

VISITATION OF 1503.

2 May, 1503.
Visitation by
The Bishop.
Resi-
dentaries.

p. 321.—Visitatio Ecclesie Collegiate Borne Martie Southwell, celebrata et habita ibidem, per venerabilem virum Magistrum Thomam Fysherbert, Doctorum Doctor, et Residentarium in eadem ecclesia, tertia die mensis Maii anno Domini millesimo quin-

* Probably connected with death of Archbishop Beaufort, 26 May, 1500, and election of his successor, Thomas Savage.

A.D. 1503.

gentesimo tertio, cum continuatione et prorogatione dierum sequentium.

Detectum est quod libri in choro vulgariter vocati le Standarths non observantur tempore hyemali cum candelis cereis, ut antea servabantur, sive cum candelis de cepo, in defectu Sacristæ: similiter debitus ordo non observatur in accensione cereorum coram altari, sicut solitum fuit, sed minuitur ibi ordo cereorum contra antiquam consuetudinem, in defectu præcedentis; et etiam candelæ sæpe extinguuntur in quadragesima ad primam, et aliis temporibus anni non illuminantur; et hoc detectum est per plures.

Item cantaristæ et alii ministri, qui tenentur legere lectiones in choro, tempore servicii divini, non prævident eas super tumba ut fieri solet, sed tractant libros legendarum usque in stallis suis, qua de causa libri læduntur, quia non clauduntur post prævisionem et lectiones.

Item detectum est quod dominus Johannes Yngham suspiciose frequentat consortium uxoris Petri Bassterfeld in quam pluribus locis suspectis, et etiam in ecclesia, contra prohibitionem sibi factam; et hoc detectum est per omnes: Similiter pessime facit sectam chori: similiter ex monitione deterioratur. Et timent plures de malo sibi futuro in grave scandalum Ecclesiæ.

Dominus Petrus Burton frequentat domum Thomæ Cowper antea^a sibi prohibitam, et insuper bis subscripsit suum nomen et cognomen, et hoc detectum est per plures.

Et licentiatus ut illic transiret cum consortio duorum honestorum virorum super hoc assumpsit secum duos pueros loco illorum virorum. x^{mo} die mensis Octobris anno supradicto citatus comparuit, negat articulum; injunctum est eidem, aut exhibere purgationem canonicam cum sua sexta manu sacerdotum de habitu, citra festum Sancti Lucæ Evangelistæ proximum futurum, aut simpliciter deserere domum, consortium, et consuetum colloquium uxoris prædicti Thomæ Cowper. Etiam si se canonice purgaverit, licitum erit frequentare dictam domum cum consortio duorum honestorum virorum, et non aliter.

Books in choir called "standarths" not properly kept, with wax lights or rush lights: lights not properly kept before the altar, candles put out at prime in Lent and other seasons.

Chantry priests and others read the lesson-books not on the reading-desk but in their stalls and so spoil the books.

John Yngham suspect with Peter Bassterfeld's wife in the church and elsewhere: shirks choir: gets worse by being warned.

Peter Burton suspect with Cowper's wife.

To bring five compurgators, and even if cleared not to go to Thomas Cowper's house without two honest men.

^a See 15 Sept. 1495, 17 July, 1498, and second pledge there.

gentissimo testis, cum coactione et persequutione diuina seque-
batur.

Detestum est quod ibi in choro vulgariter vocati le Standards
non observant tempore hymni cum candelis creari ut ante
servabantur, sive cum candelis de cupis, in debetis Standard; aliter
debentur ordo non observatur in accensione cereorum coram altari,
sicut solum fuit, sed minuitur illi ordo cereorum contra antiphan
constatundem, in debetis proferendis; et etiam candelis super ex-
tinguuntur in quibusdam ad primam, et alia temporibus anni non
illuminantur; et hoc detestum est per plures.

Item canentes et alii ministri, qui tenentur legere lectiones in
choro, tempore servicii divini, non provident eas super tombo in feri
scilicet, sed tractant libros legendarum super in stellis nisi, que de causa
libet leguntur, quia non clauduntur post provisionem et lectionem.

Item detestum est quod domine Johannes Stephanus suscipio
frequenter consensum uxoris Petri Basterfeld in quibus pluribus locis
suscepit, et etiam in ecclesia, contra prohibitionem sibi factam; et hoc
detestum est per omnes; Similiter perenne facit secum chori
similiter ex institutione detestatur. Et timent plures de malo sibi
lucro in grave scandalum ecclesie.

Domine Petrus Burton frequentat domum Thomae Cowper
ante, sibi prohibitam, et insuper his suscipit suam uxorem et
cognoscent, et hoc detestum est per plures.

Et licet in illic transit cum consorte domini honestum
vitium super hoc suscipit secum duas pueros loco illorum ritus
tunc, x^{mo} die mensis Octobris anno supradicti etatis comparuit,
negat articulum; infans tamen est eadem, aut exhibere partitionem
canonicam cum sua sorore manu emendatam de habuit, illis lectum
Sancti Iacobi Evangelium proximum futurum, aut singuliter de-
scribere domum, consensum, et consensum colloquium uxoris predicti
Thomae Cowper. Etiam et de canonicis purgaverit, lectum est
frequentate dictam domum cum consorte domini honestum
vitium, et non aliter.

A.D. 1503.

Robert Stukeley shirks choir, if he sees two or three on the south side says there are enough, that he can go, and he goes.

John Bagell shirks prime and when he comes to matins sleeps.

The parish vicar has encroached on rights of vicars choral, in taking trentals and hiring a parish priest to say masses, to the prejudice of vicars choral.

Vestments dirty and torn and without apparels, *i.e.* borders.

Peter Burton does not celebrate mass in a low tone but utters the words too loud, both inside and outside the canon, to the perturbation of others, and will not amend when asked.

John Martyn suspect with Margaret Yoman. 9 Nov. Confesses. Ordered to pay 2lb. of wax to the light of the standards at high altar, and abstain from her company.

Dominus Robertus Stukeley non facit debitam sectam chori sed absentat se fere ab omnibus horis, et cum venit nescit ibi morari, sed vagatur huc atque illuc in villa; etiam si viderit duos vel tres ceteros ex parte australi dicit quod sufficientes sunt ibi, quod ipse potest satis congrue exire et abesse: promisit se emendare omnia præmissa.

Dominus Johannes Bagell non frequentat sectam chori sed absens sæpe est, et maxime a prima; et similiter semel vel [bis] in ebdomada dormit cum veniret ad matutinas: promisit se emendare.

Vicarius parochialis recepit trentalia,^a unum a Johanne Gaston de Normanton, et aliud a N. Sudberye: atque cum illis trentalibus conducit presbyterum parochialem in præjudicium Vicariorum.

Vestes sacerdotales non sunt mundæ, et sunt abruptæ, et quedam carent paruris.

Dominus Petrus Burton non celebrat missam submissa voce sed nimis alte profert verba, tam infra canonem^b quam extra, in impeditionem et perturbationem aliorum celebrantium proprie: et similiter deambulando infra ecclesiam cum puero suo nimis alte dicit servitium suum; et monitus ac rogatus sæpe non emendat.

p. 322. Dominus Johannes Martyn suspiciose frequentat domum Margaretæ, quondam uxoris Roberti Yoman, in tantum quod impedivit, ut dicitur, desponsationem ipsius: Ita ipsa interrogata ab eo quis illam nitebatur desponsare, juravit se nolle renunciare societati illius vel sani vel infirmi: detectum est per plures. ix^o die mensis Novembris anno Domini prædicto citatus comparuit confessus est articulum, submitit se correctioni capituli. Injunctum est ei quod solvat luminari de le standards coram summo altari duas libras ceræ, et quod totaliter absteineat a consortio dictæ mulieris, sub pœna incumbente.

^a A trental was 30 masses for the soul of a dead person and the payment for saying them.

^b The canon is the part of the mass in which the consecration of the elements takes place. It extends from after the Preface up to the Communion, and is done in a low tone.

A.D. 1808.

Domine Robertus Stukely non fuit debitor sectam chorū sed
 asseruit se fore ab omnibus horis, et cum venit esset ibi moris, sed
 rogatus huc aliquid illuc in villā; cūm ei videret duos vel tres
 ceteros ex parte australi dicit quod sufficientes sunt ibi, quod ipse
 potest satis cognare exire et alios; promissit se commendare omnia
 promissis.

Domine Johannes Bagell non frequenter sectam chorū sed abiens
 sepe est, et maxime a prima; et alibi semel vel [sic] in
 ebrietas domum cum venisset ad matutinos; promissit se commendare.
 Vicarius parochialis recepit testatū, nūm a Johanne Garton de
 Northampton, et aliud a N. Sudbury; atque cum illis testatibus
 conducit presbyterum parochialem in parochiam Vicariorum.
 Votum recordatus non tantum munda, et sunt abrupta, et quendam
 centum pariter.

Domine Petrus Burton non celebrat missam aspiciens vocem sed
 nimis alie proferit verba, tam infra canonem quam extra, in impo-
 sitionem et postpositionem aliorum ecclesiasticorum propriis; et similiter
 decompensando inter ecclesiam cum puto sua nimis alie dicit
 servitium suum; et molitur se rogatus sepe non commendat.

p. 322. Domine Johannes Martyn suspicior frequenter domum
 largientis, quodam exoritur Roberti Toman, in tantum quod impo-
 nitur, ut dicitur, depositionem ipsius; Ita ipse interrogatus ab eo quis
 illum nititur deponere, juravit se nolle renouare societatem
 illius vel alii vel indigni; detectum est per plures, ex his testibus
 Novembris anno Domini predicto citatus comparuit confitens est
 articulum, subiecit se correctioni capituli. Injunctum est ei quod
 solvet luminari de le standarda coram summo altari dūm illius esset,
 et quod totalliter abstineat a consortio dictæ mulieris, sub pœna
 inclementis.

* A trial was 80 years for the soul of a dead person and the payment for
 saying them.
 † The scene is the part of the page in which the construction of the elements
 takes place. It extends from after the Father up to the Communion and is done
 in a low tone.

Robert Stukely
 thinks that, if he sees
 two or three on the
 south side say these
 are enough that he
 can go and be gone.
 John Bagell thinks
 prima and when he
 comes to matins
 sleep.
 The parish vicar has
 enclosed on style
 of your church, in
 taking tenants and
 hiding a parish priest
 to say masses, to the
 prejudice of vicars
 clerical.
 Vermines dirty and
 torn and without
 repairs, i.e. houses.
 Peter Burton does not
 celebrate mass in a
 low tone but utters
 the words too loud,
 both inside and out-
 side the choir, to the
 prejudice of others
 and will not consent
 when asked.
 John Martyn suspect
 with Martyn
 Toman, 9 Nov.
 Confesses, October
 to pay 50s. of was to
 the light of the
 standard at high
 altar, and abstain
 from her company.

Dominus Johannes Wylson frequentat sæpe suspiciose societatem uxoris Petri Basterfeld, tam in propria domo ubi ipsa manet quam in manerio Domini Archiepiscopi, et ceteris locis. Et monitus pro consimili penitentiam publicam peregit, nec tamen adhuc desistit: similiter communis est lusor, et debita hora non vadit dormitum, sed vigilat noctu, in tantum quod sæpissime dormit tempore matutinarum, nec aliis horis facit debitam sectam chori, et raro vel unquam permanet in choro usque ad horam nonam percantatam.

John Wylson suspect with Peter Basterfeld's wife, spite of previous warnings. A common player, and sits up all night and sleeps at matins, shirks hours, seldom or never waits for nones. Denies the lady, and offers compurgation. Penalty for shirking choir to read First Lesson every day for a week. Defaults next day.

xvii^o. die mensis Octobris citatus comparuit, negat articulum frequentationis societatis uxoris prædictæ, et proposuit se canonice purgare cum sua sexta manu, citra diem dominicam proximam futuram; et pro pœna absentiae suæ a choro injunctum est ei quod legat primam lectionem cotidie pro una septimana integra.

Quam injunctionem de divinis Johannes non implevit sed defectum fecit in crastino.

Idem revelavit ad externos secreta capituli.

Reveals chapter secrets.

Edmundus clericus et socii sui faciunt pulsationes suas tam ad matutinas quam ad vespervas nimis breves, nec similiter debitis temporibus pulsant ad primam et alias horas: etiam idem Edmundus suspicatus quod sit pronuba.^a

Edmund the clerk and others do not ring the bells long enough.

Item non servatur ordo conformis in processionibus nec debitus ordo in psalmodizando et pausando; immo nec in stando sedendo et in genuflectando ac aliis ceremoniis temporibus in divino officio ad hoc secundum ordinale^b deputatis.

Edmund "pronuba." Proper order not observed in processions and standing, singing, and bowing.

^a Pronuba Juno dat signum, when Æneas and Dido are sheltering in the cave. Æn. iv. 166. Pronuba, according to Ducange=bandetrot, i.e. femme de trottoir: applied to a man, a pandar, or even *wahos*. See above, p. 55.

^b The Ordinal was the book which contained the "order" of the hours and other services: what psalms, antiphons, lessons, &c. were to be used on certain days, and in what order; and when to stand, sit, &c. Whether this or the "Directorium" mentioned on the next page is the "rule of the Pie," mentioned in the preface to the Book of Common Prayer, is doubtful. Maskell, in his Monumenta Eccl. Angl., appears to have confused them. Probably it was the Directory, which was a kind of guide to a guide, giving rules founded on the Sunday Letters for ascertaining when there was a "conflict of feasts," &c., and what you did in such case. Neither contained the prayers, &c. themselves, which had to be sought in psalters, lectionaries, antiphonaries, breviaries, &c., &c.

etiam, antiphonae, psalteria, etc., etc.
 contained the prayers, etc. there is no doubt that he sought to preserve, better
 of which to a guide, giving rules founded on the Roman Rite for maintaining
 appears to have contained them. I suspect it was the Directory, which is a kind
 the book of Common Prayer, it doubtless. Mackay, in his *Monastic Eccl. Antiq.*
 mentioned on the next page is the "rule of the 17th," mentioned in the preface to
 in what order, and what to read, etc. Whether this or the "Directorium"
 other services; what hours, antiphons, lessons, etc. were to be read on certain days.
 3. The Ordinal was the book which contained the "order" of the hours and
 applied to a man, a parson, or even a monk. See above, p. 12.
 E. c. iv. 108. I suspect, according to Isaacus-Hendrikus, i. e. Isaacus de testatari
 * Proinde Iam ut eadem, ubi dicitur, et ibi est subdistinguit in the case.

hos secundum ordinem^h deputatis.
 in consuecundo ad alia certamina temporaria in divinis officiis ad
 ordo in parochiis et parando; immo nec in etiam ordinibus et
 Item non servetur ordo contentus in processionalibus nec debitis
 suspensus quod sit promissus.
 portus pulsat ad firmam et alia horum; ordinem idem Edmundus
 statutus quam ad vespere nunc preter, nec similiter debitis tem-
 Edmundus clericus et socii sui habent potestates suas tam ad
 Idem revelavit ad externos ecclesie capituli.
 Hic est capitulum.

Quia infirmitatem de divina Johannes non impedit sed debet.
 legat perinde lectionem ecclesie per una septimana intersit.
 futurum; et pro bona scientia cum a choro infirmum est et quod
 purgare cum eis sexta mensis, circa diem dominicam proximum
 quantationis societatis uxoris promittit, et proponit se canonice
 xvii. die mensis Octobris vitatus comparuit, negat archiepiscopus de-
 manet in choro usque ad hanc novam potestatem.

manet in choro usque ad hanc novam potestatem.
 nec alia hora facit debet secretum chori, et raro vel usquam per-
 vigilet nocte, in tanta quod sapientia dormit tempore institutionum,
 similiter communis est laici, et debet hora non vadit dormit, sed
 consilii penitentiam publicam parat, nec laicum adhibet dicitur:
 in manerio Domini Archiepiscopi et ceteris locis. Et monitus pro
 uxoris Petri Basterfeld, tam in propria domo ubi ipse manet quam
 Dominus Johannes Wyss non frequentat usque suspicione societatum Joh. Wyss suspect

Vestments disgracefully torn; copes not repaired.

Deacons wander about the town instead of studying. Steele says he knows nothing without book, though he is continually at work; the other will by no means attend to his books.

Frequent suspect women.

Do not say the collect, &c.

George Vincent, "pronuba."

Choristers do not gird the priest, deacons, and themselves properly, misbehave, swearing and disturbing the priest at Our Lady's mass: are not well whipped.

A vice-precentor wanted to chaunt responses, &c. Proper distinction should be made in service on high days and ordinary days.

Seth Orston awake all night, and asleep all day, shirks mass, therefore suspect. Vicars choral and chauntry priests shirk choir and chauntry, specially chauntry priests. Rectors of choir come tardy to matins and vespers.

No ordinal with directory.

William Bullock

Vestimenta choristarum et aliorum ministrorum carent paruris et sic sunt deformiter laceratæ: cappæ etiam in vestiario non sunt sufficienter reparatæ.

Diaconi non vacant libris et suis eruditionibus, sed cotidie pervagantur in villa et (Steele) unus illorum dicit se non scire aliquid sine libro quamvis continue laboret, alter vero nullo modo vult intendere libris; etiam non faciunt debitam sectam chori, præcipue ad laudes primam et horas. Similiter frequentant domos et loca suspecta et societates plurimarum mulierum suspectarum.

Non dicunt collectam scilicet "Deus qui inter apostolicos" etc. nec placebo et dirige ut tenentur: et estimatur quod Georgius Vincent sit pronuba.

Item choristæ non bene se habent in cingendo presbyterum diaconos et seipsos debito modo, et male etiam se habent rabiando, jurando, et perturbando presbyterum celebrantem missam de Sancta Maria; etiam male castigantur.

p. 323.—Provideatur ut aliquis sufficiens assignetur qui vicem cantoris implere valeat in responsoriis antiphonis et ceteris cantibus intonandis: Etiam quod in festis ix^o lectionum^a et omnibus commemorationibus ac infra octavas præcipuas fiat servitium cum cantu faburdon et cum organis pulsatis, ut sit differentia inter servitium cum regimine chori et servitium feriale.

Seth Orston vigilat in noctibus et dormit diebus in tantum quod vix aut raro diebus dominicis et festivis audit missam celebratam; unde suspicatur non esse perfectæ habitudinis.

Plures tam vicariorum quam portionistarum non faciunt debitam sectam chori, et præcipue cantaristæ sive portionistæ, absentes sunt pro majori parte ab omnibus fere horis.

Rectores chori non veniunt tempestive sed minis tarde tam ad matutinas quam ad vespers; nec providetur ordinale cum directorio ut servitium divinum debito et honorifice persequatur.

Dominus Willelmus Bulloc sæpe absentat se a choro occupando

^a The feasts of 9 lessons were the great feasts, when at matins three lessons were sung at each "nocturn." On ordinary days there were only three lessons.

ut sita sunt debentur hocce: cupit etiam in vestigio non solum
 Vestimentis christiarum et aliorum ministerium carum parare
 sufficienter reparare.

Disconi non vident libris et suis exorditionibus, sed cordis perve-
 gantur in vitiis et (Sticho) unus illorum dicit et non scire aliud sine
 libro quarevis cantibus laborat, alter vero nullo modo vult intenderi
 libris: etiam non faciunt debitum vocem etiam, proutque ad laudes
 primam et hanc. Similiter frequentant domos et loca suspecta et
 societates plurimas molitum suspectarum.

Non dicunt collectam scilicet "Deus qui inter apostolicos" etc. nec
 placito et digne ut tenentur: et estimant quod Georgius Vicerex
 sit prout.

Item christiani non bene se habent in eligendo presbyterum dis-
 conos et reliquos debitis modo, et male etiam se habent tabernis,
 iurando, et perturbando presbyteros: celebrantem missam de sacris
 Mariæ: etiam male castigant.

p. 323.—Providetur ut aliis vestimentis assignetur qui vices
 canonicis implere valeant in responsoriis antiphonis et ceteris cantibus
 intonantibus: Etiam quod in levis ix. sectionibus et omnibus con-
 memoracionibus et infra octavas principum fiat servitium cum cantu
 laborum et cum organis pulsatis, ut sit differentia inter servitium
 cum regimine chori et servitium laicale.

Sed Octave vigilia in noctibus et domini diebus in tantum
 quod vix aut tunc diebus dominicis et festis audit missam celebra-
 tam: unde suspensum non esse pariter habundant.

Plures tam visitationum quam portacionum non faciunt debitum
 rectum chori, et principum cantant sine portacione, absentes sunt
 pro majori parte ad omnes fere horas.

Hocce chori non volunt compunctive sed minus tarde tam ad
 matutinas quam ad vesperas; nec providetur ordinale cum directoris
 ut servitium divinum debito et honorifice peragatur.

Domine Willelmus Balton super eadem conventui in a choro occupando
 ut servitium divinum debito et honorifice peragatur.

* The last of 3 books was the great book, when at night there were
 sung at each "office." On Sunday days there were only three books.

Vestments disagree-
 fully torn; repair
 not repaired.

Deacons' vander
 about the town in-
 stead of studying
 Steele says he
 knows nothing
 without books
 though he is con-
 stantly at work;
 the other will by no
 means attend to his
 books.

Evangelist suspect
 woman.
 Do not say the
 collect, &c.

George Viceroy
 "prout".
 Canonicus do not find
 the proper persons
 and themselves
 property, misman-
 aging and dis-
 tending the priest
 as Our Lady's mass;
 are not well shipped
 A vicarage
 wanted to change
 responses, &c.

Proper distinction
 should be made in
 service on high days
 and ordinary days.

Sed Octave awake all
 night, and sleep all
 day, unless mass
 finished except
 Vices choral and
 chorally priests
 choral, and
 choral, specially
 choral, priests
 Masters of choir come
 tardy to matins and
 vespers.

No ordinal with
 directory.
 William Balton

A.D. 1503.

se circa venationem et pugnationem gallorum. Per plures detectum est: promisit se emendare de cetero.

often absent hunting and cock-fighting. Promises amendment.

Dominus Johannes Bagell suspiciose frequentat domum uxoris Mosse, et antea subscripsit nomen suum; citatus comparet, fatetur articulum, submitit se correctioni capituli. Injunctum est exhibere unum torcheum ad comburendum coram summo altari.

John Bagell, suspect with Mosse's wife, confesses. To give a torch to the high altar.

Dominus Willelmus Yonge suspiciose frequentat societatem uxoris Thomæ Lyllye, etiam idem Willelmus cotidie et quasi continue inebriatus ac inter quoscunque secum consortes et gesturam ejus cognoscentes reputatur ut ydiota, in dehonestationem et scandalum totius habitus. Necnon causa excessivarum vigiliarum temporibus nocturnalibus sæpissime dormit tempore matutinarum, et raro moratur in choro usque ad horam nonam percantatam.

William Yonge, suspect with wife of Lyllye, daily drunk, and reputed an idiot. From excessive vigils at nights sleeps at matins, rarely waits in choir till nones are over.

Dominus Johannes Bagell (promisit se emendare): Dominus Ricardus Goldyng (promisit se emendare): Dominus Willelmus Yonge sunt communes lusores, tam ad spirulas quam ad talos, et ad ceteros ludos illicitos et de nocte et de die.

John Bagell, R. Goldyng, W. Yonge, common players at tops,^a dice, &c., day and night.

Duo vel tria stalla in choro sunt insufficientia in scabellis.

Choir stalls without stools.

Dominus Ricardus Penketh ad instantiam Magistri Henrici Carnebull citavit Seth Orston, commorantem infra jurisdictionem istius capituli ecclesiæ collegii Beatæ Mariæ Suthwell, ad comparandum coram ordinariis sive iudicibus in curia Eboraci deputatis, in præjudicium et contra libertates privilegiorum prædicti capituli.

R. Penketh, for summoning Seth Orston before the ordinary at York in breach of the privileges of Southwell; is condemned to pay four shillings into the Blessed Mary's chest, called the Red Chest.

xvi^o die mensis Octobris citatus comparuit; confessus est articulum, sed dicit quod ignoranter fecit; quare habet in pœna solvere cistæ Beatæ Mariæ, dictæ Rubra cista, iiii s.

Dominus Thomas Bylbye non facit debitam sectam chori post celebrationem missæ matutinalis; et pro excusatione illius delicti proponit quod cotidie postquam celebraverit missam, ante quam faciet aliquam sectam chori, ipse vult dicere psalterium Beatæ Mariæ.

Thomas Bylbye shirks choir after morning mass, proposes by way of penalty to say ever day after mass the Psalter of Blessed Mary.

^a Spirulas. Is it tops, or marbles: and if tops, is it some form of teetotum gambling?

A.D. 1388.

se circa veracionem et purgacionem gallorum. For place detestum
et non-ignis.
et: promissio se emendare de cetero.
Dominus Johannes Bayll suspiciens frequentat hominem uxoris
Mense, et ante subspiciat nonum xann; cibus comparat, dicitur
articulum, submisit et correctis capilli. Insuper est exhibere
nomine torquem ad comparandum carum carum aliam.
Dominus Wilhelmus Young suspiciens frequentat societatem ux-
oris Thomae Lyllye, etiam idem Wilhelmus cecidit et quod continet
inestates ac inter procerumque eorum concordes et puerum ejus
cognoscentes reputat ut ydola, in dehonorationem et scandalum
totius habitus. Necnon carum excessumque vigilans temperans
nocturnalibus explemibus doctis tempore matutinarum, ut raro mori-
tur in choreo usque ad horam octavam percontatum.
Dominus Johannes Bayll (promissio se emendare): Dominus
Richardus Gobyng (promissio se emendare): Dominus Wilhelmus
Young sunt communes heredes, tam ad spiritalis quam ad laicis, et ad
ceteros fides illitice et de nocte et de die.
Duo vel tria scella in choreo sunt insuspicanda in scabellis.
Dominus Richardus Penebith ad instantiam Magistri Henrici
Garnedell ciavit Seth Oston, commemorans infra jurisdictionem
suis capilli ecclesie collegii Beate Marie Sathwell, ad compa-
rendum carum ordinis sive fideibus in curia Eboraci deputatis,
in purgacione et contra libertate privilegiorum predicti capilli.
xvi. die mensis Octobris ciavit comparuit; confensus est articulum,
sed dicit quod ignoranter fecit; quare habet in poena solvere ciavit
Beate Marie, dicitur Beate Marie, illi a.
Dominus Thomas Rylye non facit debitum sectam ebori post
colacionem missarum matutinalis; et pro excusacione illius debiti
proponit quod cecidit postquam celebravit missam, ante quam
fecit singulam sectam ebori, ipse vult dicere postquam Beate
Marie.

* Spurious. Is it kept or made? and is kept, is it some form of petition
or prayer?

A.D. 1503.

Thomas Tykhyll
suspect at William
Watson's house.

Contumacy of
Tykhyll, Bylbye, and
Bull in not appearing.
John Wilson, for
contumacy, to walk
before the Cross three
Sundays running,
with bare head, feet,
and legs, a candle
burning in one hand,
a rod in the other,
and only a gown
and surplice on.
Bylbye, for contu-
macy, to pay 2lb. of
wax to the light
of the standard.

Tykhyll the same.
Bull to pay 1lb. of
wax.
Yong to abstain from
taverns for a whole
week, and from illicit
games altogether;
to purge himself.
24 June, 1503. Peter
Basterfield, jealous
of Yngham's intimacy
with his wife, as-
saulted him publicly
with a drawn dagger.
Yngham suspended
till another Resi-
dentiary returns;
and meanwhile to
absent himself from
the wife of Baster-
field, and from the
Vicars' table,
dining and supping
in his own chamber,
paying for his com-
mons the same as
usual.

Dominus Thomas Tykhyll suspiciose frequentat domum Willelmi Watson in burgo. viii^o die mensis Novembris comparuit in capitulo et promisit de cetero se absentare a frequentatione dictæ domus, excepto consortio honestorum virorum.

Tykhyll, Bylbye, et Bull, contumaces in non comparendo. p. 324.—Quarto die mensis Novembris A.D. prædicto Dominus Johannes Wilson citatus comparuit, et confessus est suam contumaciam et inobedientiam, ac submitit se correctioni capituli: unde injunctum est ei quod præcedat crucem, tribus diebus dominicis immediate proximis sequentibus, nudo capite et nudis tibiis et pedibus, cum candela in le sconse ardenti et virga alia manu, sola toga et suppellicio indutus.

ix^o die mensis Novembris A.D. prædicto, Injunctum est Domino Thomæ Bylbye propter suam contumaciam quod solvat duas libras ceræ ad sustentationem luminaris de le standard coram summo altari, citra festum Sancti Edmundi Archiepiscopi proximum futurum.

Eodem die, mense, et anno prædicto, Injunctum est Domino Thomæ Tykhyll propter consimilem defectum quod solvat duas libras ceræ luminari prædicto.

Eodem die, mense, et anno prædicto, injunctum est domino Johanni Bull solvere prædicto luminari unam libram ceræ.

Eodem die, mense, et anno prædicto, Injunctum est Domino Willelmo Yonge quod absteineat a taberna per unam septimanam integram, et quod absteineat totaliter ab omni illicito ludo, et similiter quod faciat purgationem canonicam cum sua sexta manu sacerdotum de habitu, feria tertia proxima futura imminente.

p. 156.—xxiiii^{to} die mensis Junii anno domini millesimo quingentesimo tertio, Dominus Johannes Yngham, vicarius choralis, coram venerabili viro Magistro Thoma Fitzherbert, decretorum doctore, ac canonico residentiario in hac ecclesia, notatur super crimine adulterii cum uxore Petri Basterfield, in tantum quod idem Petrus xvi^o die mensis prædicti insultum fecit in eundem Johannem et persecutus est eum publice in platea cum armicudio evaginato: qua

A.D. 1508.

Thomas Tykyl
suspect at William
Watson's house.

Continued of
Tykyl, Blythe, and
Hall in not appearing.
John Wilson, for
sentences, to walk
before the Cross three
Sundays running,
with bare head, feet,
and legs, a candle
burning in one hand,
a rod in the other,
and only a gown
and surplice on.
Blythe, for con-
tempt, to pay 20s. of
wax to the light
of the standard.

Tykyl the same.
Hall to pay 10s. of
wax.
Tung to abstain from
taverns for a whole
week, and from illicit
games altogether;
to purge himself.
21 June 1508. Tung
blackbald, because
of Tykyl's intimacy
with his wife, as
taunted him publicly
with a drawn dagger.
Tykyl responded
till another day.
Headly returned,
and unwilling to
absent himself from
the wife of his
hall, and from the
Vicar's table.
dining and supping
in his own chamber,
paying for his con-
sumption the same as
usual.

Dominus Thomas Tykyl suspectus apprehensus domum Willelmi Watson in burgum. viii. die mensis Novembris comparuit in capitulo et promisit de cetero se abstinere a conversatione dicte domus, excepto consorcio honestorum virorum.

Tykyl, Blythe, et Hall, continentes in non comparando. p. 324.—Quarto die mensis Novembris A.D. predicto Dominus Johannes Wilson citatus comparuit, et volentes ut eum con-temnuntiam se inobediuntiam, se submittit re-conversioni capituli: unde injunctum est ei quod precedat crucem, tribus diebus dominicis immediate proximis sequentibus, nudo capite et nudis tibis et pedibus, cum candela in laeone ardens et virga alba in manu, tota tunc se suspensio indutus.

ix. die mensis Novembris A.D. predicto, Infructum est Dominus Thomas Blythe propter suam contumaciam quod solvet duas libras certe ad sustentationem luminarii de la standard coram summo altari, circa festum Sancti Edmundi Archiepiscopi proximorum futurum.

Eodem die, mensis, et anno predicto, infructum est Dominus Thomas Tykyl propter contumaciam debentem quod solvet duas libras certe luminari predicto.

Eodem die, mensis, et anno predicto, infructum est Dominus Johannes Hall solvere predicto luminari unam libram certe.

Eodem die, mensis, et anno predicto, infructum est Dominus Willelmus Tung quod abstinent a taberna per unam septimanam integram, et quod abstineat totaliter ab omni illicito ludu, et similibus, quod fecit purgationem canonicam cum sexa marta aqua. dictum de habitis, tertia tertia proxima future luminare.

p. 328.—xviii. die mensis Junii anno domini millesimo quingentesimo tertio, Dominus Johannes Tykyl, clericus ecclesie, coram venerabili viro Magistro Thoma Fishbert, thesaurarius doctore, et canonicis residentibus in hac ecclesia, notis super criminibus adu-ctis cum exore Petri Basterfeld, in tantum quod idem l'etras xvi. die mensis predicti in tantum lecti in eandem Johannem et persecutus est coram publicis in platea cum circumdatis evangelizans: des-

de causa, idem Magister Thomas suspendit eundem Johannem ab officio et beneficio usque ad tempus reventus Magistri Willelmi Fitzherbert, Canonici Residentiarii, injungendo eidem Johanni quod absentaret se totaliter a consortio dictæ mulieris et colloquio ejusdem ubicumque locorum, sub pœna incumbente; et insuper quod absentaret se a mensa Vicariorum quousque secum alias fuerit dispensatum, et quod pranderet et cœnaret infra cameram suam, non minussolvendo propter communia sua infra ecclesiam per idem tempus quam solveret si ibidem continue, sicut ceteri consodales, interesset.

p. 324.—xiii^o die mensis Martii A.D. millesimo quingentesimo tertio, Dominus Ricardus Goldyng^a conventus super crimine fornicationis cum quadam ancilla sororis suæ, fatetur crimen et habet injunctionem ut eat coram processione per tres dies dominicas, nudus tibia et pedes, in curta toga genu tenus, cum cereo in sua manu et virga; et ulterius decretum est, quod impetret præsentationem stalli ulterius prebendæ, citra festum inventionis sanctæ crucis proximum futurum. Etiam decretum est per venerabiles viros Magistrum Willelmum Fitzherbert et Magistrum Thomam Fitzherbert, Decretorum Doctores ac Canonicos Residentiarios in ecclesia collegiata Beatæ Mariæ Suthwell, judicialiter sedentes in capitulo, quod prædictus Dominus Ricardus Goldyng de cetero non ludet ad tabulas seu taxillos seu ad hassard aut ad alios ludos taxillorum que cardorum seu aliarum^b quocumque nomine censeantur. Nec cum arcu suo sagittabit ultra iiii^{or} denarios in uno ludo. Et si in aliquo præmissorum de cetero defecerit, sive culpabilis inventus fuerit, sit ipso facto privatus officio et beneficio sine ulteriori monitione. In quorum omnium et singulorum fidem et testimonium dictus Dominus Ricardus Goldyng nomen suum pariter et cognomen manu propria subscripsit.

Dominus Rycardus Goldyng.

p. 354.^c—xviii^o die mensis Januarii Anno Domini millesimo

^a See above, March 1496.

^b *Sic.* But I suppose it means alearum or dice.

^c This entry is explained by an interesting entry under date 3rd Dec. 1504, p. 54, of the Register, from which it appears that Babyngton was Barre's assis-

13 March, 1503.

Goldyng, suspect with his sister's maid, confesses.

Penance to go before the procession on three Sundays with bare legs and feet, and a short gown, a wax candle and rod in his hands, and to change his stall.

Chapter decrees that he is not to play at "tables," or dice, or hazard, or other games of cards or dice, nor to shoot for more than 4d. a game, on pain of deprivation.

18 Jan. 1505, John Barry, Grammar School master, to pay Babyngton xxs. a year.

A.D. 1506.

quingentesimo quinto, decretum est in capitulo per canonicos residentiarios quod Johannes Barre, Magister Scholarum Grammaticalium Suthwell, solvet Domino Willelmo Babyngton ad festum Penthecostæ xi^s viii^d proximum futurum, et ad festum Sancti Martini extunc proximum sequentem, xi^s viii^d Et in quolibet anno extunc sequente xx^s ad terminos Pentecostæ et Sancti Martini.

VISITATION OF 1506.

20 April, 1506.
Visitation by Dr.
Fitzherbert, resi-
dentiary.

p. 325.—*Visitatio ecclesiæ collegiatæ Beatæ Mariæ Suthwell, celebrata et inchoata in Domo capitulari ejusdem xx^{mo} die mensis Aprilis A.D. millesimo quingentesimo sexto, per venerabilem virum Magistrum Thomam Fitzherbert, Decretorum Doctorem, ac Canonicum Residentiarium in eadem ecclesia, cum continuatione et prorogatione dierum sequentium.*

Vicars choral and
chauntry priests
shirk or tardy at
choir.

Detectum est primo in hac visitatione quod tam Vicarii quam Cantaristæ non intendunt divinis officiis in choro ut tenentur, et maxime nimis tarde veniunt ad primam et ad alias horas canonicas.

Singuli de habitu absentant se a choro tempore matutinarum temporibus intercisis.

The book-markers
are put inside the
books instead of
outside, so that the
books are getting
spoilt.

Registra in libris ponuntur in infirmitate librorum et non ex-transverso, unde libri lacerantur et preorantur.

The singing is too
quick and indistinct,
especially in Leut.

Non faciunt pausationem debitam in psalmodizando, maxime in medio psalmore, nec cantant psalmodiam distincte, maxime tempore quadragesimali.

Many laugh and talk
during service.

Plures confabulantur et rident in choro tempore divinorum, contra statuta ecclesiæ inde edita.

Rectors of choir walk
about in their copes
in chapels and aisles
during matins.

Rectores chori sæpe gradiuntur a choro cum capis, et spaciuntur in capellis et insulis ecclesiæ extra chorum, cum capis, maxime autem tempore matutinarum.

tant in the Grammar School, and the sum of £1 a year was, in part, his pay, but he was admitted to his chauntry on condition of teaching in the Grammar School. In 1484 (see p. 52 sup.) complaint had been made by the previous assistant, Babyngton's predecessor in the same chauntry, that Barre paid him nothing for his services.

A.D. 1506.

quingentesimo quinto, decretum est in capitulis per canonicos test-
dentarios quod Johannes Baro, Magister Scholam Grammaticam
hunc Southwell, solvet Thomam Wilhelmum Rabyngton ad lectum
Pentecostas xii. viii. proximum futurum, et ad lectum Sancti
Martini extunc proximum sequentem, xii. viii. Et in quolibet anno
extunc sequente xii. ad terminos Pentecostas et Sancti Martini.

VISITATION OF 1506.

p. 325.—Visitatio ecclesie collegiate Beate Marie Southwell,
celebrata et habita in Domino capitulo quibus xii. die mensis
Aprilis A.D. millesimo quingentesimo sexto, per venerabilem virum
Magistram Thomam Fitchbert, Decretorum Doctorum, ac Canoni-
cum Residentarium in eadem ecclesia, cum continuatione et pro-
gatione dierum sequentium.

Primum est primo in hac visitatione quod tam Vicarii quam
Canonicis non intendant divinis officiis in choro ut teneant, et
maxime quia tunc veniat ad primam et ad alias horas canonicas.
Singuli de habitis abstant se a choro tempore matutinarum
temporibus interitis.

Regula in libris ponatur in infirmis librorum et non ex-
transversis, unde libri lacuantur et prostantur.
Non faciunt provisionem debitam in psalmodiando, maxime in
modis psalterium, nec cantant psalmodiam distincte, maxime tem-
pore quadragesimali.
Plures confabulantur et ridet in choro tempore divinarum, contra
statuta ecclesie inde edita.

Rectores chori tempore gratulantur a choro cum capis, et speculantur
in capillis et inanis ecclesie extra chorum, cum capis, maxime autem
tempore trinitatis.

tant in the Grammar School, and the sum of £1 a year, in part, his pay, but
he was admitted to the vicarage on condition of teaching in the Grammar School.
In 1544 (see p. 22 note) complaint had been made by the grammar school, that the
vicar's presence in the same church, that he was told him nothing for his services.

30 April, 1506.
Visitation by the
Fitzpatrick, and
deputy.

Vicars choral and
chantry priests
shut or nearly so
choir.

The book-makers
are put inside the
books instead of
outside, so that the
books are getting
spoilt.

The singing is too
plain and indistinct,
especially in Lent.

Many laugh and talk
during service.

Rectors of choir walk
about in their robes
in chapel and aisle
during matins.

A.D. 1506.

Debitus ordo non servatur in processiónibus, neque in progressu, neque in statione, sed vadunt quasi gregatim et non singillatim et successive.

Order not kept in processions, but walk in a herd.

Debita conversio neque reverentia non exhibentur in choro in inchoatione horarum canonicarum, neque ad Gloriam Patri, neque ad Gloriam Tibi Domine, neque ad Confiteor.

Bowing and turning to the altar at Glorias and Confession not observed.

p. 326.—Moneantur Vicarii et Cantaristæ quod jaceant infra cameras suas et non in villa, et ut veniant domum tempestivi videlicet ante ignetegii pulsationem.

Vicars choral and chauntry priests to sleep in their chambers, and not in the town. To be in before curfew.

Item ut statuta tam Vicariorum quam Cantaristarum observentur et quilibet obediat eis sub pœna suspensionis ab officio et beneficio; et ut serentur portæ ad horas limitatas.

Statutes of vicars and chauntry priests to be kept.

Item non fiat contentio inter ministros ecclesiæ propter visitationem.

Members of the church not to frequent taverns.

Item quod ministri ecclesiæ non frequentent tabernas.

Item ut Vicarii nec Cantaristæ non habeant mulieres suspectas venientes ad cameras suas.

Suspect women not to be admitted to vicars' and chauntry priests' chambers.

Item ut Vicarii et Cantaristæ custodiant cantarias suas secundum ordinationes earundem.

None to confess walking about.

Item ne quis confiteatur aliis deambulando.

Not to go to breakfast before mass. To keep hours.

Item ne quis transeat ad jantaculum, missa neque prius celebrata neque audita.

Item ut veniant omnes ministri ad horas canonicas ut jurantur in sua admissione.

Item ut habitus ministrorum non ponantur hic et ubique palam, sed ponantur in armariolis ad hoc conditis.

Habits to be kept in the chests and not left here and there uncovered.

p. 327.—Item detectum est quod gradalia non habent le claspes in defectu Residentiariorum.

The gradalia have no clasps.

Dominus Ricardus Penketh sæpe stringit nasum suum in tantum sanguis inde effluit infra chorum in nocumentum aliorum vicariorum, et similiter spuit nimis procul a se, et quandoque in facies Rectoris chori.

Richard Penketh blows his nose in choir till it bleeds, and spits too far, and sometimes into the face of the choir-rector:

Idem Dominus Ricardus sæpe exit chorum in capa cum fuerit rector chori. Promisit se deinceps emendaturum.

leaves the choir in his cope: promises amendment.

A.D. 1506.

Debitis ordo non servatur in processionalibus, neque in processu
neque in statione, sed variis quasi gregatim et non singulatim et
successive.

Debitis conversis neque reverentis non exhibentur in choro in in-
structione horarum canonicarum, neque ad Gloriam Patri, neque ad
Gloriam Tibi Domine, neque ad Confiteor.

p. 325.—Monasterium Visitii et Cantuarum quod presentibus
canonicis suis et non in villa, et ut remant domum respectu vide-
liet ante ignem illi palatium.

Item ut statuta tam Visitarum quam Cantuarum observentur
et quilibet obediat eis sub poena suspensionis ab officio et beneficio;
et ut statuta portis ad hunc limitat.

Item non fiat conventus inter ministros ecclesie propter visita-
tionem.

Item quod ministri ecclesie non frequentent tavernas
Item ut Visitii nec Cantuarum non habeant mulieres suspectas
venientes ad carceres suas.

Item ut Visitii et Cantuarum excommunicant carceres suas secundum
ordinationes eundem.

Item ne quis constiterit alibi deambulando.
Item ne quis transeat ad iuncturam, nisi neque prius celebrata
neque audita.

Item ut vestiant omnes ministri ad hunc canonicos et jurentur in
eius administratione.

Item ut habitus ministerium non ponatur hic et ubique palam,
sed ponatur in armaris ad hoc conditus.

p. 327.—Item detectum est quod Erabella non habuit le claque
in detectu Henrici sexti.

Domine Ricardus Trenchard capto striguit nomen suum in tantum
sanguis inde effudit infra chartam in nomenclatum aliorum visitarum
et similiter spuit nomen priore a se, et paralogus in facie
Hectoris chor.

Item Henricus Ricardus capto exiti choram in capto cum hunc
rector chor. Trenchard se deinceps excommunicatum.

A.D. 1506-7

John Bekyrke when officiating minister begins services, and then leaves the choir till near the end, shirks a large part of each. Spits too much, and over the books, and spoils them. Promises amendment. John Fryth, inattentive to duty, sleeps at matins, and walks about the church amongst the laity, sleeps out of the "vicarage," and once in Ralph Hyll's house. John Steill shirks choir. Sings the prick-song very unwillingly, and sometimes sits reading in his stall instead of singing. Promises amendment. Thomas Woodhouse comes home late, after nine o'clock. George Vincent irregular at duty. William Wryght, suspect with Margaret Yoman, says she is his spiritual sister and cousin; promises she shall not come to his room except when he is ill.

Dominus Johannes Bekyrke quotiens fuerit executor officii incipit "Deus in adiutorium"^a et recedit a choro usque ad tempus inchoandi preces ad primam, et capitulum ad horas. Detectum est per plures.

Idem Dominus Johannes nimis abunde sputat et præcipue super libros per quod libri peiorantur. Promisit se deinceps emendaturum.

Dominus Johannes Fryth non observat sectam chori ad matutinas sed dormit bis in septimanâ; et similiter vagatur spatiando in ecclesia inter laicos indutus habitu. Detectum est per plures.

Idem Dominus Johannes sæpe pernoctavit extra vicariam et semel in domo Radulphi Hyll.

Dominus Thomas Steill pessime facit sectam chori. Detectum est per plures.

Idem Dominus Thomas non est pronus neque voluntarius interdum ad cantandum, le *pryksonge*^b ad lectrinum sed aliquando stat in stallo aliquando sedet legendo super libros et minime cantat.

Dominus Thomas Steill (promisit se emendaturum) et Dominus Thomas Wodhouse veniunt domum a villa nimis sero viz. post ignitegium pulsatum, et aliquando post horam novenam.

p. 328.—Dominus Georgius Vincent non servat debitam sectam. chori. Promisit se emendare.

Dominus Willelmus Wryght suspiciose frequentat domum et consortium Margaretæ Yoman: ipsa etiam habet quasi continuum recursum ad cameram ejusdem Domini Willelmi. Idem Dominus Willelmus vocatus comparuit et juravit se nunquam carnaliter eam cognovisse, dicens quod ipsa est soror ejus spiritualis et etiam consanguinea ipsius, et promisit quod ipsa deinceps non haberet recursum ad cameram ejus nisi ipse sit infirmus.

^a "O God make speed to save us," was on ordinary days the beginning of prime and the other hours, after the psalter, ave, and credo had been said "secrete" by the priest. "Preces" are technically certain short verses and responses, which occur always in prime, nearly at the end. The "capitulum" or little chapter is a very short lesson from the Bible. Except in prime, there is only a "responsio brevis" and "collect of the day," after it. Bekyrke therefore gave himself a pretty easy time of it.

^b Prick song is opposed to plain song, and means harmony as distinguished from "Gregorians."

A.D. 1504-5

John Belyte when
officiating minister
beginning service, and
then leaves the choir
till near the end,
sings a large
part of each.
Sings too much, and
over the books, and
sings from
Fronches amendment.
John Fyffe minister
tenuis to duty, always
at matins, and waits
about the church
amongst the folk,
sleeps out of the
"vicarage", and once
in Belyte Wyll's house.
John Belyte thinks
choir
Sings the psalm
some very sweet-
ly, and sometimes
highly, and sometimes
also reading in his
stall instead of
singing. Fronches
amendment.
Thomas Wadhams
comes home late, after
nine o'clock.
George Vincent
travels at day.
William Wyll
suspect with Marynet
Yoman says she is his
rightful sister, and
cannot promise she
shall not come to his
room except when he
is ill.

Domine Johannes Belyte puerum sancti sacrorum officii incipit
"Deus in adiutorium meum intende" et ceteris a chore usque ad ultimum inchodit
procedit ad primam, et capitulum ad hunc. Delectum est per plures
idem Domine Johannes nimis abunde spiritus et principis super
libros per quos libri percontantur. Proinde et aliquando emendaturum.
Domine Johannes Fyffe non observat sacras chartas ad mantinas
sed dormit hic in septimanis; et similiter vagatur quiescendo in ecclesia
inter laicos indutus habitus. Delectum est per plures.
idem Domine Johannes super promissionis sacris vigiliis et
ceteris in domo Belyte Wyll.
Domine Thomas Stell puerum sancti sacrorum choir. Delectum
est per plures.
idem Domine Thomas non est puerum neque voluntarius inter-
dum ad cantandum, in pyssonge, ad lecturam sed aliquando et in
stallo aliquando etiam legendo super libros et minime constet.
Domine Thomas Stell (promissus se emendaturum) et Domine
Thomas Wadhams veniunt domum a villa nimis raro viz. post
viginti annos puerum, et aliquando post totum annum.
p. 538.—Domine Georgius Vincent non recte debet sacrorum.
choir. Promissus se emendare.
Domine Wilhelmus Wyllt suspensus frequentat domum et
consortium Margarete Yoman: ipse etiam habet quatuor continentem
resortum ad cameram ejusdem Domini Wilhelmus. Idem Domine
Wilhelmus vocatus comparuit et iuravit se nunquam carnis huius
cognovisse, dicens quod ipse est soror ejus spiritualis et etiam con-
sanguineus: et promissus quod ipse deinceps non habet resortum
ad cameram ejus nisi ipse sit inditus.

"O God make speed to save us," was an ordinary hymn the beginning of pious
and the other points after the psalm, every one had been told "service" by the
priest. "Froes" are technically certain short verses and responses which occur
always in public worship at the end. The "capitulum" or little chapter is a very
short lesson from the Bible. Known in French, French, only a "response psalm"
and "collect of the day," after it. Belyte theodorus gave himself a pretty copy
time of it.
Fyffe was opposed to plain song, and means harmony as distinguished from
"Gregorian."

A.D. 1506-7.

Dominus Edmundus Farrer dormit tempore matutinarum, et uno die suspectus fuit quod ipse alienavit cursum horologii unde plurimi distemperati fuerunt in mane. Injunctum est eidem quod solvat unam libram ceræ ad luminare supra le standards.

Farrer sleeps at matins, is suspect of having put the clock back one morning. Fined 1lb. of wax for the standard light.

Dominus Johannes Wylson (promisit emendare). Dominus Johannes Martyn (promisit emendare). Dominus Willelmus Babyngton (promisit emendare); dormiunt sæpe tempore matutinarum.

Three sleepers at matins promise amendment.

Pauci Vicariorum aut cantaristarum veniunt ad primam et aliquando vix duo intersunt in principio primæ.

Scarcely one or two vicars choral present at beginning of prime.

p. 333.—xxvii^o die mensis Maii A.D. millesimo quingentesimo sexto Willelmus Blytton de Caunton armiger ad instantiam Thomæ Meryng armigeri firmarii prebendæ de Northmuscham ut se asserit citatus super causa detentionis decimarum cujusdam silvæ comparuit, et dixit quod paratus esset solvere dictam decimam sive vicario sive firmario si sciret cui de jure solvere deberet; et affirmavit dictus Willelmus Blytton quod idem vicarius fuit possessus de decimis diversarum silvarum venditarum infra parochiam de Calne-ton per triginta annos et ultra, et similiter sui predecessores per spatium sexaginta annorum et ulterius, et affirmavit quod si prebendarius prebendæ de Northmuscham et capitulum Ecclesiæ collegiatae Beatae Mariæ Suthwell voluerint repellere dictum vicarium a sua possessione præhibita, ipse solveret firmario decimam suam absque dilatione aliquali.

27 May, 1506.

William Blytton of Caunton, Esq., appears at suit of lessee of tithes of prebend of Northmuscham for detention of tithes of a wood. Says they belong to the vicar, who had held them for sixty years and upwards.

Professes his readiness to pay the lessee if the prebendary of Northmuscham and the chapter put the vicar out of possession.

Eodem die venit Thomas Meryng, pars actrix, proponit et dicit quod responsum Willelmi Blytton non habet sufficientiam in lege, sed quod allegat idem Willelmus allegat propter dilationem dicti Thomæ, unde idem Thomas petit allocutionem in curia; et si dictus Thomas in hac curia fuerit ulterius compulsus respondere idem Thomas dicit quod nec ipse Vicarius nec predecessores sui fuerunt possessi pacifice per totum spatium sine interruptione et si habuerunt habuerunt per usurpationem, attamen si habuerunt per spatium

Thomas Meryng, Esq., plaintiff, alleges that Blytton's plea is dilatory,

and that if the vicar did receive the tithes he received them wrongfully, and that sixty years does not give pre-

tunc habuerunt per unumquemque, utrumque et habuerunt per spatium
 postea pacifice per totum spatium sine interruptione et habuerunt
 Thomas dicit quod nec ipse Vicarius nec presbiteri sui inveniunt
 Thomas in hac causa fecit ultimas conclusiones respondere idem
 Thomas, unde idem Thomas petit allocationem in causa; ut si dicitur
 sed quod allegat idem Wilhelmus allegat propter allocationem dicit
 quod responsum Wilhelmus Bistum non habet sufficientiam in lege,
 Et dicitur quod
 Thomas dicitur

possessione prohibita, ipse solvetur financia decimarum eorum ab ipse
 Hecum Martin Sedwell volumus repellere dicitur vicarius a sua
 harius prebenda de Northampton et capitulum Ecclesie collegialis
 spatium sexaginta annorum et ultra, et affirmavit quod si proba-
 tion per legibus annos et ultra, et assignat sui presbiteros per
 decimis diversarum vicariorum venditarum infra parochiam de Calne-
 mavit dicitur Wilhelmus Bistum quod idem vicarius finis possessionis de
 vicario sive financia si sciret cui de iure solvere deberet, et aliter
 comparuit, et dixit quod pariter esset solvere dicitur decimas sive
 assensu dicitur super causa detentationis decimarum vicariorum sive
 Thomas Meryng assignat financia prebenda de Northampton ut se
 recto Wilhelmus Bistum de Cantonia assignat et investitur
 p. 333.—xxvii. de mensis Maii A.D. millesimo quingentesimo

quando vix duo interant in principio primis.
 Pauci Vicarii aut contrarium veniunt ad primis et alii
 narum.

Babynton (promissio censuras); detinent tempore muniti-
 Johannes Martyn (promissio censuras); Dominus Wilhelmus
 Dominus Johannes Wykes (promissio censuras); Thomas
 nam sibi non certe ad locumque super le standards.

die suspectus fuit quod ipse vicarius curam parochiam
 Dominus Edmundus F. J. et detinet tempore muniti-

A.D. 1507-8.

scriptive title, since it is within the memory of man, and claims judgment.

The vicar to produce witnesses to prove quiet possession for sixty years only, on the Friday after Whitsunday.

4 June, 1507.

W. Fitzherbert, residentiary, suspends Kingston, chauntry priest, for contumacy.

sexaginta annorum et ultra idem Thomas credit illos annos non extendere ad præscriptionem eo quod sunt infra memoriam hominum: unde petit iudicium.

Dies datur eidem vicario ad exhibendum testes ad probandum suam possessionem et predecessorum suorum per tantum spatium lx annorum viz. dies Veneris in hebdomada Penthecostæ sine disturbance modo et forma præallegatis.

p. 317.—Quarto die mensis Junii anno Domini quingentesimo septimo Magister Willelmus Fitzherbert, Decretorum Doctor et Canonicus Residentiarius in Ecclesia Collegiata Beatæ Mariæ, capitulum faciens ibidem cum Gardianis Ecclesiæ et Registratore Capituli, Dominum Edmundum Kyngeston cantaristam pro tertio præconizatum propter ipsius contumaciam suspendit et sic suspensum declaravit.

17 July, 1508.

Chaplain of chauntry in Upton church summoned for not observing the terms of his chauntry, and not keeping residence; is enjoined to do so.

p. 237.—xvii^o die mensis Julii anno domini millesimo quingentesimo octavo Dominus Willelmus Uttyng, Capellanus Cantariæ fundatæ in ecclesia de Upton, citatus comparuit coram Magistro Thoma Fitzherbert, decretorum doctore, ac canonico residentiario in hac ecclesia, cum Gardianis et Registratore capitulum facientibus, Et objectum fuit sibi quod non observat compositionem dictæ cantariæ suæ in divina celebrando, neque personalem et continuam residentiam ibidem faciendo secundum ordinationem ejusdem. Unde injunctum fuit sibi quod de cetero observet dictam ordinationem in omnibus articulis suis, sub pœna privationis.

VISITATION OF 1510.

4 June, 1510.

Visitation by Richard Wiatt, S.T.P. and Robert Barra, Doctor of Canon Law.

p. 337.—Memorandum quod iiii^{to} die mensis Junii A.D. 1510 inchoata fuit visitatio ecclesiæ collegiatæ Beatæ Mariæ Suthwell per venerabiles viros Magistrum Ricardum Wiatt, Sacræ Theologiæ Professorem, et Magistrum Robertum Barra, Decretorum Doctorem, Canonicos Residentiarios in hac ecclesia, et continuata est eadem visitatio ad placitum dictorum canonicorum, et suspensa est jurisdictio omnium et singulorum prebendariorum dictæ ecclesiæ.

A.D. 1307-8.

scriptive title, since it is within the memory of man, and claims judgment. The year to produce witnesses is given; point possession for sixty years only, on the Friday after Whitsunday. 1 June 1307. W. Fitzherbert, residentary, suspends Rington, chantry priest, for contumacy.

et exaginta annorum et ultra idem Thomas credit illos annos non extendere ad prescriptionem eo quod tunc ista memoriam hominum unde petit iudicium.

Hic datur evidens testis ad exhibendum testes ad probandum etiam possessionem et prescriptionem suam per tantum spatium la annorum viz. dies Venens in hebdomada Pentecostes sine disturbatione modo et forma prescriptis.

p. 317.—Quarto die mensis Junii anno Domini peraguntur septim. Magister Wilhelmus Fitzherbert, Doctor et Canonus Residentarius in Ecclesia Collegiata Beate Marie, capitulum faciens ibidem cum Gardiano et Registratore Capituli, Dominum Edmundum Registrator constantem pro tercio presentem ratum propter factum contumaciam suspendit et sic suspensionem decretavit.

p. 327.—xvii. die mensis Julii anno domini nullus peraguntur octavo Dominus Wilhelmus Upton, Capellanus Cantuarie fundatus in ecclesia de Upton, civitas comparuit coram Magistro Thoma Fitzherbert, decretorum doctore, ac canonico residentario in hac ecclesia, cum Gardiano et Registratore capitulum facientibus. Et objectum fuit eibi quod non observat compositionem diem cantarii cum in divina celebrando, neque personalem et constantem residentiam ibidem faciundo secundum ordinacionem ejusdem. Unde injunctum fuit eibi quod de cetero observet dictam ordinacionem in omnibus articulis suis, sub pena privacionis.

VISITATION OF 1310.

p. 327.—Memorandum quod iiii. die mensis Junii A.D. 1310 inchoata fuit visitatio ecclesie collegiate Beate Marie Southwell per venerabiles viros Magistram Ricardum Watt, Sacre Theologie Professorum, et Magistrum Robertum Bate, Decretorum Doctorem, Canonico Residentario in hac ecclesia, et continuata est eadem visitatio ad pholum dictorum canonicorum, et suspens est iuris dictio curiam et singulorum prebendariorum dictae ecclesie.

1 June 1310.
Visitation by Richard Watt, S.T.P. and Robert Bate, Doctor of Canon Law.

A.D. 1510-1.

Nos, capitulum ecclesiæ collegiatæ Beatæ Mariæ Suthwell, de-
cernimus jurisdictionem omnium et singulorum confratrum
nostrorum canonicorum et prebendariorum nostræ ecclesiæ fore
vacuam et suspensam Inhibentes ne se intromittant in aliquo
jurisdictionem concernente quousque nos visitationem nostram plene
executi^a fuerimus.

Inhibition of
jurisdictions of
canons during the
chapter visitation.

p. 328.—Vicesimo die mensis Julii A.D. millesimo quingen-
tesimo decimo Decretum est per Magistrum Thomam Fitzherbert,
Decretorum Doctorem, ac Canonicum Residentiarium in hac ecclesia
collegiata, capitulum facientem cum Gardianis et Registratore, et
similiter præceptum est Domino Thomæ Steill vicario choralis, quod
absentet se totaliter et in omnibus locis a præsentia et consortio
uxoris Willelmi Stanedge de Suthwell et a domo ipsius Willelmi
sub pœna privationis; quam sententiam decretum est observari et
stabiliri, ex nunc prout ex tunc, et ex tunc prout ex nunc, quia non
paruit duplici monitioni sibi annis præteritis in hac parte factis.
Et huic decreto acquievit dictus Dominus Thomas Steill.

20 July, 1510.
Decree of Dr.
Fitzherbert in chapter.
Thomas Steill is
prohibited from
intercourse with
William Stanedge's
wife on pain of depri-
vation, after previous
warnings.

p. 139.—Septimo die mensis Februarii anno Domini millesimo
quingentesimo undecimo coram Venerabili viro Magistro Willelmo
Fitzherbert, Decretorum Doctore ac Canonico Residentario in hac
Ecclesia, capitulum faciente una cum Gardianis et Registratore actuum
capituli, comparuit Dominus Nicholaus Walton, cantarista ejusdem
Ecclesiæ, cui objectum fuit crimen incontinentiæ et fornicationis
commisisse cum Helena Cowper, quem articulum in præsentia ipsius
Helenæ denegavit. Insuper et ipsa palam et publice affirmavit quod
ipse dominus Nicholaus immunis erat illius criminis: Unde in-
junctum est eidem Domino Nicholao quod abstineat se totaliter a
consortio ipsius Helenæ præterquam in ecclesia et in foro, sub pœna
deprivationis.

Walton, chauntry
priest, summoned for
misbehaviour with
Helen Cowper, denies
it, so does she,
he is ordered to
abstain from her
society, church and
market excepted.

^b Admissa est hæc injunctio per me Dominum Nicholaum Walton
die et anno prædictis.

^a It is written "exequenti."

^b In a different hand, apparently N. Walton's own.

* It is written "expositio."
 * In a different hand, apparently M. Wilson's own.

die et anno praefectis.

Admissa est praesentibus per nos Dominum Nicholaum Walton

deprivatissimis

consortio ipsius Heleas praeterea in ecclesia et in loco sub pona

junctum est eidem Dominio Nicholae quod abbas et totus conventus

ipse dominus Nicholaus immunitas erat illius criminis: Unde in-

Heleas denegavit. Insuper et ipse palam et publice affirmavit quod

commisisset cum Heleas Cowper, quem articulum in praesentis ipsius

Ecclesie, cui obiectum fuit crimen incontinentiae et fornicationis

capituli, comparavit Dominum Nicholaum Walton, canonicis quibusdam

Ecclesie, capitulum faciens cum Gardanis et Registrato scilicet

Fischbert, Doctorum Doctorum et Canonice Residentiarum in hac

quingentesimo undecimo coram Venerabili viro Magistro Wilhelmo

p. 139.—Septima die mensis Februarii anno Domini millesimo

Et hinc decreto acquiescit dictus Dominus Thomas Stell.

parat duplici monitioni sibi satis praeterea in hac parte factis

stabilis, ex nunc prout ex tunc, et ex tunc prout ex nunc, quia non

sub pona privationis; quam sententiam dictam est observari et

uxoris Wilhelmi Stenege de Sathwell et a domo ipsius Wilhelmi

absentis se totatiter et in omnibus locis a privatione et consortio

similiter praecipitur est Dominio Thomas Stell vicario choralis, quod

collegiata, capitulum facientem cum Gardanis et Registrato, et

Doctorum Doctorum, et Canonice Residentiarum in hac ecclesia

lesimo decimo Iuxta est per Magistrum Thomam Fischbert,

p. 328.—Vicesimo die mensis Julii A.D. millesimo quingentesimo

executi* locum.

Nos capitulum ecclesie collegiatae Beate Marie Southwell, de-
 certum jurisdictionem omnium et singulorum contrarium
 nostrorum canonorum et praebendorum nostrae ecclesie fore
 vacuum et superius factis nos se intromittant in aliquo
 jurisdictionem concessio quocumque nos visitationem nostram plane
 executione locum.

20 July, 1510.
 Treace of Dr.
 Fischbert in chapter.
 Thomas Stell is
 prohibited from
 intercourse with
 William Stenege's
 wife on pain of deor-
 dation, after previous
 warning.

Walton, canonically
 priest, summoned for
 disobedience with
 Heleas Cowper, deacon
 of the choir, and
 he is ordered to
 abstain from any
 society, church, and
 convent excepted.

A.D. 1512-19.

8 Aug. 1512.

Berkeley, patron,
allowed extension of
time to present to a
chantry in Upton
church.

13 Nov. 1512.

Dr. Thomas Fitz-
herbert and Dr.
Richard Wiott in
chapter;

enjoin Thomas
Steill to find another
chantry by Easter
next, and meanwhile
abstain from inter-
course with William
Stange's wife on
pain of instant
deprivation.

30 Aug. 1518.

Oliver Bexwyke,
chantry priest,
warned to abstain
from the company of
the wife of Richard
Dodge, stonecutter, of
Southwell.

12 April, 1519.

Thomas Leeke
removed a stall from
Edyngley church, is
to restore it,

p. 251.—viii^o die Mensis Augusti, A^o Dⁱ 1512^o Reverendi viri Magister Ricardus Wiott, sacre pagine professor, et Magister Robertus Barra, Decretorum Doctor, Canonici Residentiarii capitulum facientes, licentiaverunt Magistrum Mauricium Berkeley, patronum Cantariæ fundatæ in Ecclesia de Upton, quod ipse libere possit præsentare idoneum capellanum citra festum Exaltationis Sanctæ Crucis proximum futurum, non obstante quod teneretur præsentare infra mensem post notionem vacantiæ dictæ cantariæ.

p. 328.—xiii^o die mensis Novembris A.D. millesimo quingentesimo duodecimo præceptum est Domino Thomæ Steill^a per venerabiles viros Magistrum Thomam Fitzherbert, Decretorum Doctorem, et Magistrum Ricardum Wiott, sacre theologiæ professorem, capitulariter congregatos una cum gardianis et registratore, et injunctum est eidem Thomæ quod provideat sibi de alio servicio erga festum Paschæ proximum futurum, et quod interim absintet se a domo et consortio uxoris Willelmi Stange. Et si non obedierit injunctionibus prædictis incontinentiter dimittat habitum suum.

p. 139.—Penultimo die mensis Augusti, A.D. 1518, Injunctum est per capitulum Domino Olivero Bexwyk quod deinceps abstinere se totaliter a consortio uxoris Ricardi Dodge de Southwell lathomi, præterquam in ecclesia et foro, et hoc sub pœna privationis cantariæ suæ.

Admissa est hæc injunctio per me Dominum Oliverum Bexwyke die et anno prædictis.

p. 143.—xii^o die mensis Aprilis A.D. 1519 injunctum est Thomæ Leeke de Edyngley quod restituat stallum in ecclesiam de Edyngley, quod abstulit, citra diem Sabbati proximum futurum sub pœna excommunicationis, quam injunctionem idem Thomas accepit.

Postea idem Thomas Leeke et Ricardus Thomkynson promiserunt fide media de stando laudo et arbitrio Johannis Leeke et Alexandri Leeke de Halome super omnibus causis motis inter eos.

* See entry 20 July, 1510, last page.

A.D. 1519.

Eodem die xii°. decretum est per capitulum quod dictus Thomas Leeke incedat coram processione die Dominica proxima futura circa ecclesiam de Edyngley, nudis pedibus et tibiis ac nudo capite, cum candela cerea in manu sua pretii unius denarii.

and do penance walking in procession with bare legs, feet, and head, and a penny wax candle in his hand.

VISITATION OF 1519.

p. 335. — Visitatio Ministrorum Ecclesiæ Collegiatæ Beatæ Mariæ Suthwell, celebrata et inchoata ibidem, per venerabilem virum Magistrum Ricardum Wiott, sacræ paginæ professorem, vicesimo die mensis Junii, A. D. 1519°, cum continuatione et prorogatione dierum sequentium.

20 June, 1519.
Visitation by Master Richard Wiott, professor of the Sacred Page.

Eodem die, per modum permutationis, Dominus Johannes Newbolde admissus est ad stallum Vicariæ choralis prebendæ de Overhalle, et Dominus Ricardus Levers admissus est ad stallum Vicariæ choralis alterius Prebendæ de Oxtou.

Admission of vicars choral to stalls of vicars choral of the prebends of Overhall and Oxtou.

Dominus Georgius Vincent sæpe dormit tempore matutinarum, ac etiam cum venerit magis frequentat navem ecclesiæ quam chorum: promisit se emendare.

Vincent sleeps when he ought to be at matins; and when he does come frequents the nave more than the choir:

Idem Dominus Georgius suspiciose frequentat domum Agnetis Ellyngthorpe sæpius die et nocte.

promises amendment; suspect with Agnes Ellyngthorpe; does not attend Preciosa.

Idem Dominus Georgius non venit ad preciosa.

Dominus Willelmus Brodhed sæpe tarde venit ad divina ac sæpe absentat se quando opus est: promisit se emendaturum.

William Brodhead tardy or shirks service; promises amendment.

Dominus Johannes Lache sæpe absens est a choro tempore divini servicii: promittit se emendaturum.

John Lache shirks service; promises amendment.

Dominus Ricardus Stedman venit nimis tarde ad matutinas: promisit se emendaturum.

Richard Stedman tardy at matins; promises amendment. Edmund Farror and John Newbolde tardy at matins.

Dominus Edmundus Farror et Dominus Johannes Newbolde veniunt tarde ad matutinas.

Sacrista non causat clericos suos pulsare debite ad horas limitatas.

Sacrista non ascendit ad campanas, ut tenetur, ad videndum si fuit aliqui ibi defectus ut emendentur per custodes fabricæ ecclesiæ.

Sacristan does not have the bells rung properly; and does not look after them.

A.D. 1519.

Officiating priests and Rectors of choir tardy at hours.

Deacons and sub-deacons tardy at the Mass of Our Lady, and some come without their habit. Four common talkers in choir.

George Vincent frequents Agnes' house, to the scandal of himself, his fellows, and the whole church.

Henry Gibbonson celebrates mass (*i.e.*, in his own chauntry) during processions or mass at high altar.

Richard Lewes tardy at matins and suspect with women of bad repute.

Robert Ellis gives bad wine at the altar.

Edmund Farror tardy, talks in choir, does not keep strangers out of the vestry at service time. Sacristan ordered to have the vestments honestly washed and kept or to pay double for hiring others.

George Vincent often absent from afternoon obsequies, vespers, and matins.

William Elton begins the Hours before the candles are lighted. Three absentees.

Executores officii et Rectores chori veniunt nimis tarde ad horas canonicas.

Diaconi et subdiaconi veniunt nimis tarde ad missam Beatæ Mariæ; et quidam Vicariorum et cantaristarum cantant ad eandem missam in togis suis sine habitu. Dominus Edmundus Farror, Dominus Thomas Birks, Dominus Ricardus Stedman et Dominus Jacobus Box sunt communes fabulatores in choro.

Dominus Georgius Vincent præter delicta antedicta frequentat domum Agnetis in sui scandalum, sociorum que ejus, et totius ecclesiæ in qua habitat.

Dominus Henricus Gibbonson solet sæpius celebrare missam tempore processionis aut^a missæ celebratæ ad summum altare.

Dominus Ricardus Levers raro venit ad matutinas, et suspectus est cum mulieribus inhonestæ conversationis.

Robertus Ellis non ministrat vinum conveniens ministerio altaris.

Dominus Edmundus Farror tarde venit ad chorum, nec auscultat ad psalmodiam, et confabulatur in choro, et non exercet debitum officium suum circa officarios ecclesiæ, nec monet clericos suos ut excludant ceteros a vestiario tempore divini officii.

Præceptum est sacristæ quod faciat albas et amictus in vestiario repositos honeste lavari et honeste custodiri, citra festum S. Michaelis proximum futurum, sub pœna solutionis pro locatione dictorum vestimentorum in duplum.

Dominus Georgius Vincent sæpius absentat se a choro tempore exequiarum, post nonam et tempore vesperarum, ac aliquando absens est tempore matutinarum.

Dominus Willelmus Elton aliquando incipit horas, quando executor officii est ex altera parte chori, et antequam candelæ accenduntur.

Dominus Willelmus Hynde et Dominus Thomas Steele sæpe absentant se a choro. Dominus Johannes Newbolde sæpe absens est a choro et ambulat in nave ecclesiæ.

^a "Ant" is repeated by mistake in the original.

A.D. 1519.

est a choro et ambulat in nave ecclesie.
 Dominus Johannes Newbold super absens
 Dominus Wilhelmus Hynde et Dominus Thomas Stole super
 officii est ex altera parte chori, et antequam cantibus accedunt.
 Dominus Wilhelmus Hynde aliquando inquit hunc, quidam existeret
 abesset est tempore matutinarum.
 exequatur, post nonam et tempore vespertinum, ac aliquando
 Dominus Georgius Vincent super absens se a choro tempore
 vestimentorum in duplum.
 proximum futurum, sub penam solutionis pro locatione vicarum
 repetitis honeste lavat et honeste custodit, etiam festum S. Michaelis
 Prescriptum est sacris quod faciat alius et amicus in vestigio
 erubescant ceteros a vestigio tempore divini officii.
 officium suum circa officium ecclesie, nec minus clericus eius ut
 ad psalmos, et consabulatur in choro, et non exeret debitum
 Dominus Edmundus Farror tarde venit ad obitum, nec auscultat
 Robertus Ellis non ministrat vinum convenientem ministerio altaris.
 est cum mulieribus inobedientis conversationis.
 Dominus Ricardus Levers raro venit ad matutinas, et respectus
 pote processioneis aut missas celebrare ad summum altare.
 Dominus Henricus Gibbons solus caput colatibus minus ten-
 ecclesie in qua habitat.
 domum Agnetis in sui secundarium, sectionem que eius et totius
 Dominus Georgius Vincent prius debet assiduit frequentat
 Jacobus Rex erat communis laborator in choro.
 Dominus Thomas Bux, Dominus Ricardus Steadman et Dominus
 missam in regis suis sine habitu. Dominus Edmundus Farror,
 Martin; et quibus Visitationis et confirmationis constant ad eandem
 Biscopi et subdiaconi veniant minus tarde ad missam Post
 canonicis.

Officiating priests and
 Rectors of choir
 early at house
 Deacons and sub-
 deacons rarely at the
 Mass of Our Lady,
 and some come with-
 out their habit.
 Four common talkers
 in choir.
 George Vincent
 frequents Agnes'
 house, to the second
 of himself, the fellow
 and the whole
 church.
 Henry Gibbons
 celebrates mass (i.e.,
 in his own church)
 during processions or
 mass at high altar
 Richard Levers rarely
 at matins and respect
 with women of bad
 report.
 Robert Ellis gives bad
 advice at the altar.
 Edmund Farror rarely
 talks in choir, does
 not keep strangers
 out of the vestry
 at service time.
 Sacristan ordered
 to have the vest-
 mental honestly
 washed and kept for
 to pay double for
 hiring officer.
 George Vincent often
 absent from afternoon
 offices, vespers and
 matins.
 William Hynde begins
 the Mass before the
 candles are lighted.
 Three absentees.

A.D. 1519.

Dominus Georgius Vincent absens est sæpissime a choro, qua de causa organa secundum suum officium non pulsantur tempore divinorum.

George Vincent often absent, so that the organ is not played.

p. 251. xix^o. die mensis Martii anno domini millesimo d^o xix^o Johannes Samson de Normanton juxta Suthwell confessus est coram capitulo quod ipse genuit prolem ex quadam muliere, nomine Johanna Stylte circa decennium elapsam.

19 Mar., 1519. Samson of Normanton confesses having a child by Jane Stylte ten years past; cause continued.

Et continuata est causa usque ad diem Sabbati proximum futurum ab illo die Sabbati precedente, et continuata est prædicta causa usque ad diem Martis proximum futurum.

p. 203.—Vicesimo die mensis Augusti anno Domini 1521, Dominus Johannes Butterfeld Vicarius ecclesiæ parochialis de Rolleston præantea legitime citatus, præconizatus, et diutius expectatus, et nullo modo comparens, decretus est contuma, et in pœna contumaciæ suæ suspensus ab ingressu ecclesiæ, &c.

20 Aug. 1521. The Vicar of Rolleston church not appearing declared contumacious and suspended.

p. 309. Quinto die mensis Augusti anno Domini 1522^o venerabiles viri Magister Robertus Barra, Decretorum Doctor, et Magister Willelmus Dragley, in legibus Baccalaureus, Canonici Residentiarii in hac ecclesia, inter se convenerunt et pacti sunt in præsentia Dominorum Thomæ Kyrkby et Johannis Bull, gardianorum, et Willelmi Brodhed Registratoris capituli, quod prædictus Magister Robertus Barra percipiat, a festo Sancti Petri quod dicitur ad vincula ultimo præterito ante datum præsentium, usque ad idem festum anno revoluto omnes porcellos et aucas decimales pertinentes capitulo, quæ decumæ æstimantur ad valorem xiii^s. iiiii^d. unde idem Magister Robertus solvet pro medietate dictarum decumarum præfato Magistro Willelmo vi^s. viiii^d.

5 Aug., 1522. Agreements between Residentiaries as to share of tithes of pigs and geese valued at 13s. 4d.

p. 250. Memorandum quod quinto die mensis Junii anno Domini 1523^o comparuerunt coram capitulo Thomas Lawe de Fernefield et Johannes Crichlawe de Edyngley, et submiserunt se correctioni capituli, pro eo, quod prostraverunt duas fraxinos infra cimiterium ecclesiæ de Edyngley absque licentia capituli ecclesiæ collegiatæ de Suthwell, Rectoris ejusdem ecclesiæ. Unde idem capitulum injunxit eis ut solvant dicto capitulo, aut eorum deputato, tantam

5 June, 1523. Two laymen summoned for cutting down two ash trees in Edyngley churchyard, of which the chapter are rectors;

A.D. 1518.

causa organa secundum suum officium non prestantur tempore
divinorum.

p. 251. xix. die mensis Martii anno domini millesimo l. xix.
Johannes Banton de Winton parva Southwell confessor est coram
capitulo pro eo quod ipse genuit prolem ex quadam muliere nomine
Johanna Syllie circa decennium elapsam.

Et condamnata est eam usque ad diem Sabbati proximum futurum
ad illa die Sabbati precedenti, et condamnata est predicta causa
usque ad diem Martis proximum futurum.

p. 303.—Vicarius die mensis Augusti anno Domini 1521.
Dominus Johannes Buterfeld Vicarius ecclesie parochialis de Hol-
leston prius legitime citatus, presentibatur, et iuramentum expectatus,
et nihil modo confitens, destrictus est continui, et in premissis contin-
natus suis suspensus ab ingressu ecclesie, &c.

p. 306. Quinto die mensis Augusti anno Domini 1523. venera-
biles viri Magister Robertus Barta, Doctor, et Magister
Wilhelmus Dargley, in legibus Bachelarii, Canonici Residentarii
in hac ecclesia, inter se conveniunt et pacti sunt in presentia
Dominorum Thomae Wythby et Johannis Ball, Rectorum, et
Wilhelmi Brothel Registratoris capituli, quod predictus Magister
Robertus Barta participet a sacro sacro Petri quod dicitur ad vincula
ultimo preterito ante datum presentium, usque ad diem festum anno
revoluto omnes portiones et annos decimales pertinentes capitulo,
que decime restarentur ad valorem xlii. liii. ante diem Magister
Robertus solvet pro mercede dictarum decimarum predicta
Magistro Wilhelmo vi. liii.

p. 330. Memorandum quod quinto die mensis Junii anno Domini 2 Junii 1523.
1523. comparuerunt coram capitulo Thomas Lawe de Farnwell et
Johannes Crichlaw de Edynghy, et submisserunt se correctioni
capituli, pro eo quod presentibatur duas flexas infra circuitum
ecclesie de Edynghy, capite hinc inde capitulo collegiatis
de Southwell, Rectoribus eiusdem ecclesie. Unde idem capitulum
injunctis eis ut solvant dicto capitulo, aut eorum deputato, tantum

A.D. 1523.

ordered to pay as much money as they paid for the trees before the Translation of S. Thomas the Martyr next.

19 Jan. 1523.

Margaret Foster & Agnes Drynge, both of Edyngley, summoned for slander;

evidence in favour of Margaret's character; bailiff of Mansfield, and others.

Agnes does not appear;

suspended from entering church.

Appears with Mosse, parish clerk, both absolved; the clerk to pay 9d.

5 April, 1524.

Day fixed for visitation of Upton chapel

summam monetæ quantam solverunt^a pro eisdem fraxinis, citra festum Translationis sancti Thomæ Martyris, et quod hoc facient et observabunt Willelmus Foster et Henricus Cowper fidejussores se esse concesserunt.

p. 239. xix^o. die mensis Januarii A.D. 1523 decretum est citationem fieri erga Agnetem Drynge de Edyngley ad comparandum coram capitulo die Mercurii proximo futuro, ad respondendum Margaretæ Foster de eadem in quadam causa diffamationis.

Quo die adveniente comparuerunt utræque partes et habent diem iterum comparandi die Sabbati proximo futuro.

Eodem die Sabbati advenerunt in testimonium ad declarandum testimonium innocentie prædictæ Margaretæ isti honesti viri, Thomas Hardewik, Ballivus de Mansfeld, Johannes Hardewik, et Leonardus Whitworth.

Nos, capitulum Ecclesiæ Collegiatæ beatæ Mariæ Virginis Suthwell, Agnetem Drynge de Edyngley legitime monitam, præconizatam, et diutius expectatam, nullo modo comparentem, pronunciamus et declaramus contumacem, et in pœnam contumaciæ ipsam Agnetem suspendimus ab ingressu ecclesiæ.

Et sic suspensam fore declarando decernimus, decernentes etiam ipsam Agnetem de novo fore citandam erga diem Mercurii proximum futurum.

Quo die Mercurii adveniente comparuerunt tam ipsa Agnes quam Alexander Mosse, clericus parochialis de Edyngley, qui utrique absoluti sunt a sententia suspensionis. Et dictus Alexander juratus est quod solvet pro absolutione sua ix^d infra ebdomadam paschæ proximam futuram.

p. 250.--Memorandum quod quinto die mensis Aprilis Anno Domini 1524^o ex consensu concanonicorum concordatum fuit quod

^a This is somewhat obscure. The words would imply that they had paid some one, probably the vicar of Edyngley, for the ash trees and that they were to pay the chapter over again; but it would seem more likely that they were to pay the chapter what they got for the trees.

* This is somewhat obscure. The words would imply that they had paid some one probably the clerk of Ely, for the act done and that they were to pay the chapter over again, but it would seem more likely that they were to pay the chapter what they got for the trees.

Day fixed for the election of Upon chapel 2 April 1521.
 p. 356- Memorandum quod quinto die mensis Aprilis Anno Domini 1524 ex consensu conventus commendatus fuit quod

postea proxima futurum.
 iuratus est quod solver pro absolutioe sua ix iulis eidemdem utique absoluti sunt a sententia suspensionis. Et dicitur Alexander quam Alexander Miles clericus parochialis de Elyngley qui Quo die Mercurii adveniens comparuerunt tam ipse Agnes

luterum.
 ipsam Agnes de novo fore citandam erga diem Mercurii proximum Et sic suspensio fore declaranda deestibus, decernentes etiam suspensionis ab ingressu ecclesie.
 declarantes comparuerunt, et in pectus contemserunt ipsam Agnes et duntaxat expectant, nullo modo comparuerunt, pronuntians et well, Agnes Dyngley legitime moniam, pronuntians,

Non capitulum Ecclesie Collegie beate Marie Virginis South-leonardus Winton.
 Thomas Hardwick, Ballivus de Mansfeld, Johannes Hardwick, et testimonium iuraverunt predictis Margarete fuit honesta viri, Eodem die Sabbati adveniens in testimonium ad declarandum iterum comparuit die Sabbati proximo futuro.
 Quo die adveniens comparuerunt iterum pariter et habens eam Margarete Foster de eadem in quibus eadem diffinitio.

citacionem fieri erga Agnesem Dyngley de Elyngley ad compar-tendum coram capitulo die Mercurii proximo futuro, ad respondendum p. 356- xix, die mensis Januarii A.D. 1523 declaratus est esse coconventum.
 observantem Willielmum Foster et Henricum Cowper redditores et Translatiois sancti Thomae Martyris et quod hoc facient et eundem monachis quantum solverint, presentibus testibus, eiusdem

A.D. 1526-8.

visitatio capellæ de Upton erit celebrata ibidem, die sabbati proximo ante festum Sancti Georgii proximum futurum.

p. 302. Anno Domini millesimo quingentesimo vicesimo sexto, die mensis Octobris decimo septimo, in domo nostra capitulari coram Venerabilibus viris Magistro Roberto Barra et Magistro Edwardo Basset in decretis Doctore in causa diffamationis comparuerunt uxores Johannis Willa, Roberti Walbank, et Guillelmi Browneberde de Norwell; subtracto tum legis processu per discretionem et benignitatem horum Venerabilium Virorum ut majus ne inde oriretur scandalum, totius materiæ examinatio et etiam determinatio Domino Ricardo Marten et Domino Ricardo Awbye, vicariis de Norwell, Ricardo Smyth, Johanni Grene de eadem permittitur. Promiseruntque illarum mariti (fide media), si determinationi prædictorum virorum non obederint, se ad opus fabricæ ecclesiæ Suthwell quadraginta solidos legalis monetæ soluturos.

17 Oct. 1526.

Slander action between wives of J. Willa, R. Walbank, and W. Browneberde, of Norwell, to avoid scandal, referred to arbitration of the two vicars of Norwell, and R. Smythe and J. Grene; their husbands undertaking to pay 40s. to the fabric fund if their wives do not abide by the arbitrators' decision.

p. 243.—Dominus Johannes Nubolde, Vicarius de Edyngley, citatus ut compareret tertio die mensis Octobris Anno Domini millesimo cccc^{mo} xxvii^o, ibi se capitulo ad dictum diem præsentavit, et quia publica fama volat eum fore reum criminis incontinentiæ cum uxore Johannis Arwood, indixit ei Magister Edwardus Basset decretorum doctor, capitulum faciens cum Magistro Willelmo Dragley, gardianis et registratore, diem iterum comparendi, vicesimo nono die ejusdem mensis, ut aut se canonice purgaret, aut se correctioni capituli submitteret, aut legitimam assignaret causam quare se purgare noluit.

3 October, 1527.

J. Newbold, vicar of Edyngley, suspect with Arwood's wife;

Quo die adveniente dictus Dominus Johannes Newbolde comparuit, dicens se nullo modo de crimine sibi objecto purgationem facere, nisi secundum vim et effectum hujus scripturæ sequentis, cujus tenor talis est.

refuses canonical purgation;

In Dei nomine Amen etc. et tum respectuatur causa usque ad diem Jovis proximum futurum post festum sancti Hilarii proximum futurum: quo adveniente die se correctioni capituli submitit, tum que præceptum est ei per Magistrum Edwardum Basset, decretorum

submits to chapter's correction; is enjoined to abstain from her society.

que prescriptum est et per Johanne[m] Hester, doctorum
 huiusmodi, quo adveniente die se connectioni capituli sub-
 iunxit, item Joannis proximum latum sacri Hillii proximum
 diem Joannis proximum post festum sacri Hillii proximum
 In Dei nomine Amen etc. et tunc respectu casus usque ad
 cujus tenor talis est.

facere, nisi secundum vim et effectum huius scripturæ sequentis
 patuit, dicens se nullo modo de crimine sibi obiecto purgationem
 Quo die adveniente dicitur Dominus Johannes Newbold com-
 se purgare noluit.

nono die ejusdem mensis, ut aut se canonice purgaret, aut se con-
 Dagley, gardianus et registrator, diem iterum comparandi, vicinio
 doctorum doctor, capitulum sciens cum Magistro Wilhelmo
 cum uxore Johanne Arwood, iussit ei Magister Edwardus Hester
 et quis publicè fama volat esse tunc criminis incontinentem
 nullissimo secus, xxvii, ibi se capitulo ad dictum diem presentavit,
 citatus ut compareret tertio die mensis Octobris Anno Domini
 p. 243.—Dominus Johannes Newbold, Vicarius de Edgyley,
 ecclesie Rothwell quondam ecclesie legalis monasterii solutor.

inhibitioni predictorum vicariorum non obediverunt, se ad eam libere
 mittunt. Promiseruntque illarum mariti (sive medii) si docer-
 vicarius de Rothwell, Richardus Smyth, Johanni Grene de eadem per-
 determinatio Domini Ricardi Marten et Domini Ricardi Awyke.
 ne inde crederetur scandalum, totius materiam examinatio et etiam
 cionem et penigitationem horum Venerabilium Vicariorum ut nos
 Brownsherde de Rothwell; subactis tunc legis processum per dictos
 parnerant uxores Johanne Willa, Roberti Walbank, et Gulielmi
 Edwardo Bassett in decretis Doctorum in causis diffinitionis com-
 coram Venerabilibus viris Magistro Roberto Barker et Magistro
 die mensis Octobris decima septima, in domo nostra capituli
 p. 303. Anno Domini millesimo quingentesimo octavo sexto, 17^{to} 1428
 visitatio capelle de Upton etc. celebrata ibidem, die sabbati
 visitationis ante festum sacri Georgii proximum futurum.

A.D. 1523-9.

doctorem, sub pœna juris, ut se absentet a consortio prædictæ mulieris, honestis salutationibus in ecclesia et foro tantummodo exceptis.

p me Johannes Newbold.

Correctiones.

1 April, 1528.

Agnes Nothorne, penance for misbehaviour with Thomas Benson; to walk round Edingley churchyard on Palm Sunday with bare feet and a net spread on her head; on Good Friday to approach the cross with bended knees and creep to the altars in the church and say on bended knees the Lord's Prayer, the Ave Maria, and the Creed five times at each.

Benson to walk in procession with bare feet and head on two Sundays.

29 April, 1529.

Gibbonson and Wilson for fighting not to frequent taverns and to keep all canonical hours for a month, and to say the Psalter on bended knees in the High Choir.

p. 197.—Primo die mensis Aprilis Anno Domini millesimo quingentesimo xxviii^o injunctum fuit Agneti Nothorne propter fornicationem quam commiserat cum Thoma Benson, ut nudis pedibus, cum reticulo super capite disperso, circuiret cimiterium ecclesie parochialis de Edyngley in die ramis palmarum dominica proxima futura, ac etiam in die Parasceves proximo futuro; et ipsa veneranter (circumstanti populo) crucem sanctam genibus curvatis adiret, et repet pedibus nudatis et capite reticulo tantum cooperto, et visitet eodem die duo altaria in eadem ecclesia de Edyngley, dicendo (genibus flexis) quinquies orationem dominicam ac toties salutationem angelicam ad eorum utrumlibet cum simbolo fidei.

Injunctum est emmote^a Benson decimo die mensis Julii Anno Domini millesimo ccccc^o vicesimo octavo, ut ipsa dominica die proxima sequente incedat, nudis pedibus, coram processione et discooperto capite, et etiam alia dominica proxima sequente eodem modo incedet, propter fornicationem quam commiserit.

p. 144.—Vicesimo nono die mensis Aprilis A.D. millesimo ccccc^o xxix^o Injunctum erat Dominis Henrico Gybonson et Thomæ Wilson propter rixas et lites inter se motas, et propter verbera inter se alternatim inflictæ, ut se a tabernis pro mense absentarent, et intersint omnibus horis canonicis dicto mense, nisi gravi morbo impediti fuerint, et etiam dicent infra mensem Daviticum psalterium, flexis genibus, in alto choro. Et ulterius promiserunt quod si inquieti et pugnatores fuerint amodo inventi inter fratres, et alter, alterum percusserit, aut aliquem alium inter socios, tunc penitus ab officio et beneficio recedent, omni gracia et favore postpositis. Et in testimonium præmissorum nomina et cognomina subscripserunt die et anno prædictis.

per me Henricum gybbōson.

per me Thomam Wylson.

^a Emmote is written; though it probably refers to Thomas Benson.

doctorum, ut pons juris, ut reserens auctoritas praeclara multis,
honestis salutacionibus in ecclesia et foris tantummodo exceptis.
p. me Johannes Newbold.

Corrections.

p. 197.—Primo die mensis Aprilis Anno Domini millesimo
quingentesimo xxviii. Injunctum fuit Agnelli Kethorne propter
formidolosam quam commiserat cum Thomas Benson, ut nullis post-
bus, cum testibus super capite dimissis, etiam inter ministerium ecclesie
parochialis de Elyngley in die tunc pascuorum dominica proxima
intret, ac etiam in die Pasceves proxima intret; et ipse veniens
(circumstanti populo) etiam tunc pascuorum dominica proxima
repat pedibus nudis et capite testibus tantum cooperato, et visitet
eodem die das altaris in eadem ecclesia de Elyngley, dicendo
(gratus deus) gratias orationem dominicam ac totius salu-
tionem angelicam ad eorum utraque cum sinodo fidel.

Injunctum est etiam, Benson decimo die mensis Julii Anno
Domini millesimo cccv. vicem octavo, ut ipse dominica proxima
sequente incedat, nudis pedibus, coram processione et discopecto
capite, et etiam alia dominica proxima sequente eodem modo incedat,
propter formidolosam quam commiserat.

p. 141.—Vicesimo nono die mensis Aprilis A.D. millesimo
cccc^{mo} xxix. Injunctum erat Dominis Henrico Gylson et Thomas
Wilson propter rixas et lites inter se motas, et propter verbum inter se
alterutrum iniectum, ut se tabernis pro mensis abstinent, et interint
omnibus foris canonicis distromens, nisi gravi morbo impedit fuerint,
et etiam dicant infra mensem Davianum pascuorum, flexis genibus,
in alto cboro. Et uterque promittant quod si impedit et pascuorum
fuerint amodo inveniunt inter fures, et aliter aliter perueniant, aut
aliquem alium inter ecclesie, tunc penitus ab officio et pascuorum reco-
dent, omni gratia et favore postposita. Et in testimonium promissio-
rum necesse et cognationis subscriptum, et de anno predicto.

p. me Henricus Gylson.
p. me Thomas Wilson.

* Henricus is wrong; though it probably refers to Thomas Benson.

1 April 1525.
Agnes Kethorne,
Benson for misde-
meanor with Thomas
Benson; to walk
round Elyngley
churchyard on Palm
Sunday with bare
feet and a not covered
on her head;
on Good Friday to
approach the altar
with bended knees
and creep to the
altar in the church
and say on bended
knees the Lord's
Prayer, the Ave
Maria, and the Creed
five times at each
Benson to visit in
procession with bare
feet and head on two
Sundays.

29 April 1529.
Gylson and
Wilson for fighting
not to frequent
taberns and to
keep all canonical
hours for a month,
and to say the Psalms
on bended knees in
the High Choor.

VISITATION OF 1529.

p. 337.—Ultimo die mensis Maii A.D. millesimo iiii^o xxix^o 31 May, 1529.
 Inchoata fuit visitatio ecclesiæ collegiatæ Beatæ Mariæ Virginis Suthwell, per venerabiles viros magistrum Edwardum Basset Decretorum doctorem et magistrum Willelmum Dragley in legibus Baccalaureum, Canonicos Residentiarios in eadem, et continuata est eadem visitatio ad placitum et voluntatem dictorum canonicorum. Et suspensa est jurisdictio omnium et singulorum Prebendariorum dictæ ecclesiæ usque ad festum Trinitatis proximum sequentem.

Visitation by
 Edward
 Bassett,
 Doctor of
 Decrees, and
 William
 Dragley,
 LL.B.

Nos, capitulum ecclesiæ collegiatæ Beatæ Mariæ Virginis Suthwell, decernimus jurisdictionem omnium et singulorum confratrum nostrorum concanonicorum et prebendariorum dictæ ecclesiæ nostræ fore vacuum et suspensam Inhibentes ne se intromittant in aliquo jurisdictionem nostram concernente, quousque nos visitationem plene et complete executi fuerimus.

Inhibition of
 jurisdiction of
 canons during
 chapter visitation.

p. 303.—xiii^o mensis Augusti Anno Domini millesimo quingentesimo xxix^o Dominus Jacobus Alsebrooke, per præsentationem Thomæ Bygge, petiit canonice institui in vicariam de Blitheworthe; et eodem die comparuit Dominus Georgius Vessy ad præsentationem Domini Willelmi Meryng, militis, patroni ejusdem vicariæ asserti; deinde diem assignaverunt eisdem Jacobo et Georgio ad inquirendum de jure patronatus, etc., diem Jovis proximum post datum presentium. In præsentia Alsebrooke allegat se habere testes aliquos senio gravatos, et ad ejus petitionem Domini commiserunt magistro Christophero Walker potestatem examinandi, jurandi, et admittendi eosdem, et ad certificandum die et loco prædictis. Et si altera pars defecerit in probatione, Domini intendunt procedere in contumacia, etc.

14 Aug. 1529.
 Dispute before
 chapter as to
 right of presentation to
 Blitheworth
 vicarage.

Commission
 to examine
 aged and sick
 witnesses and
 report to
 chapter.

Quo die adveniente, continuata est causa usque ad quindenam, Alsebrooke petente admissionem, et altera parte ulteriorem terminum etiam petente.

Case adjourned
 for a fortnight
 on petition of
 parties.

Et eodem die Dominus Johannes Alsbrooke promisit fide media

Alsbrooke undertakes to

VISITATION OF 1539.

p. 337.—Ultimo die mensis Maii A.D. millesimo cccc° xix° at May, 1539.
 Inhabita fuit visitatio ecclesie collegiate beate Marie Virginis
 Southwell, per venerabiles viros magistrum Edwardum Thome Doctor-
 totum doctorem et magistrum Willielmum Dreyke in legibus
 Baccalanum, Canonicos Residentarios in eadem, et continuata est
 eadem visitatio ad placitum et voluntatem dictorum canonicorum. L.L.
 Et suspensus est iurisdictionis omnia et singula prebendarum
 dictae ecclesie usque ad festum Trinitatis proximum sequentem.
 Nos, capitulum ecclesie collegiate beate Marie Virginis South-
 well, decretimus iurisdictionem omnium et singulorum capitulum
 nostrorum concordatorum et prebendarum dictae ecclesie nostre
 fore vacare et suspensionem habere ne se intromittant in aliquo
 iurisdictionem nostram transgredientes, quousque nos visitationem
 plenam et completam exerceat iurisdictionem.

p. 303.—xiii° mensis Augusti Anno Domini millesimo quin-
 gentesimo xxix° Dominus Jacobus Alsbrooke, per presentationem
 Thome Bygge, petiit canonice installari in vicariam de Biltonworth;
 et eodem die comparuit Dominus Georgius Vesey ad presentationem
 Domini Willielmi Meryng, militis, patroni ejusdem vicarie armati;
 deinde dictum assignaverunt eisdem Jacobo et Georgio ad impetren-
 dum de jure patronatus, etc., dictum Jovis proximum post datum
 presentium. In primis Alsbrooke allegat se habere litem
 aliquam sententia gravatam, et ad ejus petitionem Domini commissarius
 magister Christophero Walford potestatem examinandis, jurem, et
 admittendi eosdem, et ad certificandum his et loco peractis. Et in
 altera pars defecit in probatione, Domini intendunt procedere in
 continuandis, etc.

Quo die adveniens, constans est curam usque ad quinquagesimam
 Alsbrooke petente adhibenda, et altera parte electionem terminum
 etiam petente.

A.D. 1529-34.

resign to the ordinary, *i.e.* the chapter, if right demand it.

10 Oct. 1532.
W. Rawlande shirks choir; warned a first time.

15 Dec. 1534.
Rawlande, chauntry priest, suspected with Agnes Lyly.

Tuesday, 22 December.
Canonical purgation by six compurgators of his order:

restored to good fame, but to absent himself from Agnes for the future.

22 Jan. 1534.
Palmer, deacon of the church, suspended by the church wardens for contumacy.

4 Dec. 1535.

ad resignandum vicariam ecclesiæ de Blytheworthe in manum ordinarii, si jus verioris patroni id expostulet.

p. 145.—Decimo die mensis Octobris Anno Domino millesimo d^o xxxii^o Dominus Willelmus Rawlande, quia non facit sectam chori, sed sæpissime se absentat, et communiter ab horis diurnis; primo fuit monitus ut melius observet sectam chori, sub pœna suspensionis ab officio et beneficio, trina monitione præcedente; et hæc pro monitione prima.

p. 279.—Quintodecimo die mensis Decembris A.D. millesimo quingentesimo trigesimo quarto, coram magistro Edwardo Bassett, Decretorum Doctore, Domino Johanne Bull et Christophero Walker, Gardianis, et Edwardo Brereley Registratore, capitulum facientibus, comparuit personaliter Dominus Willelmus Rawlande, Cantarista, super crimine incontinentiæ cum quadam Agnete Lyly erga bonos et graves diffamatus: cui data fuit dies ad purgandum se canonice cum sua septima manu sui ordinis viz. dies Martis, vicesima secunda dies mensis Decembris instantis.

Quo die adveniente comparuit dictus Dominus Willelmus Rawlande et purgavit se canonice coram præfato magistro Edwardo Bassett, Johanne Bull, et Christofero Walker, gardianis, et Edwardo Brereley Registratore, per suum juramentum corporale, cum Dominis Willelmo Babyngton, Johanne Umfrey, Roberto More, Roberto Bailly, Willelmo Gynkersell, et Thoma Palmer, sibi compurgatoribus: cui quidem Willelmo idem capitulum concessit literas restitutionis bonæ famæ; et præterea idem capitulum injunxit præfato Domino Willelmo quod deinceps abstineat se a consortio et familiari colloctione præfatæ Agnetis sub pœna.

p. 350.—Vicesimo secundo die mensis Januarii Anno Domini millesimo ccccc^{mo} trigesimo quarto Dominus Nicholaus Palmer Diaconus propter ipsius contumaciam manifestam que inobedientiam ab officio sui diaconatus prædicti per Dominos Johannem Bull et Christopherum Walker, Gardianos, suspensus fuit, non iterum admittendus quoadusque condignam egerit pœnitentiam.

p. 156.—Quarto die mensis Decembris Anno Domini millesimo

A.D. 1534-7.

quingentesimo tricesimo quinto, Dominus Thomas Dune, Cantaristarum unus, coram Gardianis et actorum scriba, conventus propter non sectam chori, juxta suum corporale juramentum in hac parte præstitum, de qua fuit multitotiens monitus, promisit se emendatum; et ad hoc, huic monitioni ex parte capituli sibi factæ et promissioni per se promissæ, nomen et cognomen subscripsit.

Thomas Dune, a chauntry priest, shirks choir;

ordered to give written undertaking of amendment; refuses, and departs contumacious.

Idem Dominus Thomas renuit sua nomen et cognomen subscribere, et contumax recessit.

p. 241.—Quarto decimo die mensis Augusti Anno Domini millesimo quingentesimo trigesimo septimo Dominus Johannes Baxter, Vicariorum unus, coram Capitulo conventus est de venatione aucupatione et a choro absentatione, convictus; primo fuit monitus ut ab utra et earum qualibet se deinceps absentaret, et huic monitioni se submisit eidem nomen et cognomen addendo et subscribendo.

14 Aug. 1537. Baxter, vicar choral, hunts, hawks and shirks choir; warned a first time; written undertaking to amend.

per me Johēm baxt^r.

Correctiones.

p. 184.—Vicesimo die mensis Novembris Anno Domini millesimo quingentesimo trigesimo septimo Dominus Henricus Gibbonson, Vicarius Choralis istius Ecclesiæ, suspectus de crimine incontinentiæ cum Alicia uxore Johannis Chambers, alias Saddeler, monitus fuit ut de cetero abstineat se a consortio dictæ Aliciæ in omni loco, ecclesia et foro solummodo exceptis, nisi fuerit in præsentia duorum virorum bonæ conditionis et famæ honestæ; et hoc sub pœna juris et statutorum istius Ecclesiæ: et huic primæ monitioni dictus Dominus Henricus Gibbonson nomen et cognomen subscripsit die et anno supradictis.

20 Nov. 1537. Gibbonson suspect with Alice Chambers, alias Saddler; to abstain from company of Alice, church and market only excepted, unless in presence of two men of good estate and fame; signs the usual undertaking.

per me Henricū gybbōson.

Idem Henricus secundam habuit monitionem quam etiam accepit.

Vicesimo die mensis Novembris anno domini millesimo quingentesimo trigesimo octavo Dominus Robertus Collen, Vicarius choralis istius ecclesiæ, suspectus de crimine adulterii cum Agnete uxore Roberti Plats, peremptorie monitus fuit, sicut primitus fuit,

20 Nov. 1538. Robert Collen, vicar choral, suspect with Agnes Plats; warned as he

uxore Roberti Plessi perpetuoque mentis fuit sicut prius fuit, utrum ut de
choralis iatus ecclesie suspectus de crimine adulterii cum Agnate
gentisimo trigesimo quarto Dominus Robertus Colles Victoria
Vicissimo die mensis Novembris anno domini millesimo quini-
cento Nov. 1538

Idem Henricus secundum habuit monitionem quam etiam se-

per me Henrici gyphoon.

Gibsonon nomen et cognomen suscepit die et anno supradictis
istius Ecclesie: et hinc primum monitioni dictus Dominus Henricus
bonis conditionis et fidei honestus: et hoc sub pœna iuris et statutorum
et foro solenniter excepit, nisi faceret in presentia duorum virorum
ut hocetore abiret se a consorcio dictæ Alicie in omni loco, ecclesia
cum Alicie uxore Johanne Chamber, alias Sadley, monitus fuit
Victorius Chorialis istius Ecclesie, suspectus de crimine incestu
quingentesimo trigesimo quarto Dominus Henricus Gibsonon,
p. 184.—Vicissimo die mensis Novembris Anno Domini millesimo 50 254. 1537

Corrections.

per me Joban baxi

submisit eidem nomen et cognomen addendo et subscrubendo.
ut et eorum quilibet se deinceps abstantet, et hinc monitioni se
tione et a choro abstantet, conviciatus; primo fuit monitus ut ab
Vicissimum unum, coram Capitulo conventus est de venatione supradicta
Iesimo quingentesimo trigesimo quarto Dominus Johannes Baxter, clerical, parson,
p. 241.—Quarto decimo die mensis Augusti Anno Domini mil- 11 Aug. 1537.
et continuax recessit.

Idem Dominus Thomas tenet sui nomen et cognomen subscrubere,
missioni per se promissum, nomen et cognomen subscrubere.
rum; et ad hoc, hinc monitioni ex parte capituli alibi factis et pro-
presentium, de qua fuit monitionis monitus, promissis se emendat-
non sectam chori, iuxta suam corporalem iuramentum in hac parte
statum unum Gardanis et actorum scribis, conventus propter
quingentesimo trigesimo quarto Dominus Thomas Dunc, Cant-
A.D. 1534-7.

A.D. 1537-8.

had been before
to abstain from
her company
on pain of
deprivation;
signs his name.

ut de cetero absteineat se a consortio dictæ Agnetis in omni loco (ecclesia et foro solummodo exceptis) sub pœna amotionis ab officio et beneficio; et secundæ monitioni dictus Dominus Robertus Collen nomen et cognomen subscripsit die et anno supradictis.

p me Robtū Collen.

20 Nov. 1538.

Walton, vicar
choral, sus-
pect with
Agnes
Awmbry;
warned;
signs his
name.

Vicesimo die mensis Novembris anno Domino millesimo quingentesimo trigesimo octavo Dominus Nicholaus Walton, Vicarius choralis istius ecclesiæ, suspectus de crimine adulterii cum Agnete uxore Roberti Awmbry, peremptorie monitus fuit, sicut primitus fuit, ut decetero absteineat se a consortio dictæ Agnetis in omni loco (ecclesia et foro solummodo exceptis) sub pœna amotionis ab officio et beneficio suis; et huic secundæ monitioni dictus Dominus Nicholaus Walton nomen et cognomen subscripsit die et anno supradictis, &c.

p me Dnm Nicholam Walton.

Plus in dorso de hiis.

Correctiones.

26 Aug. 1540.

Gibbonson,
vicar choral,

again suspect
with Alice
Chambers;

warned a
third time,

signs his
name.

p. 155.—Vicesimo sexto die mensis Augusti Anno Domini millesimo quingentesimo quadragesimo Dominus Henricus Gibbonson, Vicarius Choralis istius ecclesiæ, suspectus, ut supra, de incontinentia cum Alicia uxore Johannis Chambers, alias Saddeler, per hunc præsentem actum peremptorie et tertio monitus est, ut de cetero absteineat se a consortio ipsius Aliciæ (foro et ecclesia duntaxat exceptis) sub pœna privationis officii et beneficii juxta statutum inde factum quod sic incipit 'ceterum si per incontinentiam,' &c.: et huic tertiæ monitioni nomen et cognomen subscripsit, et eandem admisit et acceptam habuit die et anno suprascriptis.

p me Henricum Gybbonson.

26 Aug. 1540.

Walton
suspect again
with Agnes
Awmbry.

Vicesimo sexto die mensis Augusti Anno Domini millesimo quingentesimo quadragesimo Dominus Nicholaus Walton, Vicarius Choralis hujus ecclesiæ, suspectus, ut supra, de incontinentia cum Agnete uxore Roberti Awmbry, per hunc præsentem actum peremptorie et tertio monitus est, ut de cetero absteineat se a con-

A.D. 1537-8.

had been before
to establish
her company
on pain of
deprivation;
significans
ut de cetero abstinent se a consortio dictæ Agnetis in omni loco
(ecclies et loco solammodo exceptis) sub penis amonitionis ab officio
et beneficiis; et excommunicacionis monitioni dictus Dominus Robertus Colles
nomen et cognomen subscripsit die et anno supradictis.

p me Robertum Colles.

20 Nov. 1538
Walter vicar
Edward, son
John wife
Agnes
A. wib; A. wib;
wib; A. wib;
significans
nomen.

Vicarius die mensis Novembris anno Domini millesimo quinquagesimo trigesimo octavo Dominus Nicholaus Walton, Vicarius
choralis istius ecclesie, suspectus de crimine adulterii cum Agnete
uxore Roberti Awnby, peremptorie monitus fuit, sicut primitus
fuit, ut de cetero abstinent se a consortio dictæ Agnetis in omni
loco (ecclies et loco solammodo exceptis) sub penis amonitionis ab
officio et beneficiis suis; et hunc secundam monitioni dictus Dominus
Nicholaus Walton nomen et cognomen subscripsit die et anno
supradictis, &c.

p me Thom Nicholaum Walton.

Plus in dorso de hinc.

Correctum.

26 Aug. 1510
Gilbertson
vicar chorali
Agnes suspect
wib; Alice
Chambers;
wib; a
thir; thir;
significans
nomen.

p. 155.—Vicarius sexto die mensis Augusti Anno Domini millesimo
quingentesimo quadragesimo Dominus Henricus Gylleson,
Vicarius Operarii istius ecclesie, suspectus, ut super, de incestu-
necis cum Alicia uxore Johannis Chambers, alias Suddeler, per hunc
presentem actum peremptorie et tercio monitus est, ut de cetero
abstinent se a consortio ipsius Alicie (loco et ecclies distinctis
exceptis) sub penis privacionis officii et beneficii juxta statuta
inde factam quod sic incipit 'ceterum si per incontinentiam', &c.: et
hunc tercio monitioni nomen et cognomen subscripsit, et tandem
admisit et acceptum habuit die et anno supradictis.

p me Henricum Gylleson.

26 Aug. 1510
Walton
suspect Agnes
wib; Agnes
Awnby.

Vicarius sexto die mensis Augusti Anno Domini millesimo
quingentesimo quadragesimo Dominus Nicholaus Walton, Vicarius
choralis istius ecclesie, suspectus, ut super, de incestu-
necis cum uxore Roberti Awnby, per hunc presentem actum
peremptorie et tercio monitus est, ut de cetero abstinent se a con-

sortio ipsius Agnetis (foro et ecclesia duntaxat exceptis) sub pœna privationis officii et beneficii juxta statutum inde factum quod sic incipit 'ceterum si per incontinentiam,' etc. Et huic terciæ monitioni suum nomen et cognomen subscripsit, et eandem admisit et acceptam habuit die et anno suprascriptis.

per me Nicolaū Walton.

p. 186.—Dominus Robertus Collen, Vicarius Choralis istius ecclesiæ, habuit hunc vicesimum octavum diem mensis Julii Anno Domini millesimo quingentesimo quadragésimo secundo, ad purgandum se cum sua quarta manu sui ordinis, eo quod diffamatus est de incontinentia cum Agnete uxore Roberti Platts de Suthwell, a cujus quidem Agnetis consortio ut se abstineat primo, secundo, et tertio monitus fuit, et sibi etiam injunctum; contra quas quidem monitiones et injunctiones sibi, ut præmittitur, factas idem Dominus Robertus dictam Agnetem multotiens in chameram suam introduxit, ibidem existentes soli, prout vere Dominus Robertus Collen coram Dominis Christofero Walkar, Gardiano, et Edwardo Brereley Registratore, confessus fuit, comparuit sed se purgare noluit: continuata est causa^a ad diem lunæ proximum sequentem.

28 July, 1542.
Collen, vicar choral, again suspect with Agnes Platts, ordered to bring three compurgators. Thrice warned, yet admitted her to his chamber, they being there alone together, as he confessed, but now denies and refuses to purge himself; cause continued to Monday next.

^a It does not appear in this Register what became of Collen's case; and there is a blank of several years before the next Register, which begins in 1560, in Elizabeth's reign. The wonder is, indeed, that the blank does not begin earlier, as in August, 1540, the Archbishop of York, as head, the Chapter of Southwell, the individual Canons or Prebendaries, the Vicars Choral, and the Chantry Priests, surrendered the church and their possessions, rights, and privileges to Henry VIII., and it was not till 1543 that it was re-established by Act of Parliament. In 1547 the collegiate church was again suppressed under the Chantries Act of Edward VI., and though the Grammar School was restored by certificate of Edward VI.'s Endowed Schools Commission in 1548, the Church was not re-established till 1558, when, on a (probably collusive) information in the Exchequer by the Attorney-General against the chapter, it was held that the college had never been legally dissolved under the Chantries Act. The decision was recited in an Insuperimus charter of Philip and Mary, 20 June, 1558, and the collegiate church was thus a second time re-established; but even as late as 1565 the chapter was still engaged in legal proceedings to recover its possessions.

The fact that these proceedings took place seems to show that the college was never actually dissolved from 1540-3: but was allowed to go on as before, pending its legal re-establishment.

scilicet ipsius Agnelli (filius et ecclesie dominus) et per
privilegium officii et beneficii iuxta statum inde factum quod sic
insuper, ceterum et per incontinentiam, etc. Et hinc testis moni-
tionis suam nonnulli et cognoscimus subscriptis et causam admittit et
acceptam habuit die et anno subscriptis.

per me Nicolaus Watson.

p. 188.—Dominus Robertus Collier, Vicarius Chancerie factus 28 July, 1812
ecclesie, habuit hunc vicarium octavum diem mensis Julii Anno
Domini millesimo quingentesimo quadragentesimo secundo, ad par-
ochiam suam cum quatuor parochiis et ordinis, eo quod differentia sit
de incontinentia cum Agnello uxore Roberti Patris de Boswell, a
cujus quidem Agnelli consensu ut exarbitrasset prius, secundo, et
tertio monitus fuit, et illi etiam injunctum; scilicet quia quidem
monitiones et injunctiones ipsi, ut premissum, factis idem Dominus
Robertus dictus Agnellum monitiones in eamdem suam intro-
duxit, ibidem existens scilicet, prout verum Dominus Robertus Collier
coram Dominis Christoforo Walker, Gardiano, et Edwardo Brevinty
Legislatoribus, constitutus fuit, comparuit et se parum voluit: con-
tinuata est causa, et hinc hunc vicarium octavum.

* It does not appear in this Register what portion of Collier's work, and there is a
blank of several years before the next Register, which begins in 1766 in Elizabeth's
reign. The wonder is, indeed, that the blank does not begin earlier, as in August,
1510, the Archbishop of York, as head of the Chapter of Southwell, the individual
Canon or Prebendary, the Vicar Choral, and the Chantry 1510, surrendered
the church and their possessions, rights, and privileges to Henry VIII. and it was
not till 1515 that it was re-established by Act of Parliament. In 1547 the entire
state church was again suppressed under the Chantries Act of Edward VI. and
though the Grammar School was rescued by ordinance of Edward VI.'s Council,
Schools Commission in 1564, the church was not re-established till 1567, when
as a (probably collective) subscription to the Rochester by the Alderman-Governor
against the chapter, it was held that the college had never been legally dissolved
under the Chantries Act. The decision was rooted in an injunction granted to
Philip and Mary, 28 June, 1554, and the collegiate church was thus a second time
re-established; but even as late as 1565 the chapter was still supposed to be legal
proceedings to recover its possessions.

The fact that these proceedings took place seems to show that the college was
never actually dissolved from 1554-5; but was allowed to go on as before, pending
its legal re-establishment.

WILLS PROVED BEFORE THE CHAPTER OF SOUTHWELL.

A.D. 1470—1541.

Testamentum Domini Willelmi Custance.

1 May, 1470.
Will of William
Custance, chaplain.

Bequest of soul to
God, &c.
Body to be buried in
the church.

Bequest in name of
principal as Ecclesi-

p. 114.—In Dei nomine Amen. Primo die mensis Maii Anno Domini millesimo cccc^{mo} septuagesimo, Ego Willelmo Custance,^a Capellanus, compos mentis et sanæ memoriæ condo testamentum meum in hunc modum. In primis do et lego animam meam Deo omnipotenti, Beatæ Mariæ et omnibus sanctis, corpusque meum sepieliendum in ecclesia Collegiata Beatæ Mariæ Suthwell. Item do et lego nomine principalis^b mei, ut mos petit ecclesiasticus. Item

^a Custance, or Custans, was chauntry priest, but, as he was appointed before the register opened, of what chauntry does not appear. He was warned in the visitation of 1475 to attend service better.

^b The principal was, according to Lyndwood's Constitutiones (ed. Oxon. p. 196), the same as the mortuary, and was the "best beast" of the deceased. It was called "principal," because "dying persons used, and in some places still use, to bequeath their first or second-best beast, first, and before other legacies, to God and the church for the good of their souls." It arose from custom which the church through the church courts crystallised into law. In Edward I.'s statute "Circumspecte agatis" the Ecclesiastical courts were expressly recognised as the proper tribunal to try cases of mortuaries. They were an unpopular exaction. In 1305 a constitution of Archbishop Winchelsea directed the clergy "in taking of mortuaries to have God before their eyes," "considering mainly the poverty or want of him from whom it is exacted," says Lyndwood.

Whether Lyndwood is right in taking the principal to be the same as the mortuary seems doubtful. In Henry the Eighth's Mortuaries Act the mortuary is identified with "corse-presents," and principal does not seem to mean the first legacy, but the first or "best catell." Probably the church, in imitation of or as, lords of the manor, took the best beast as a kind of heriot for "the good of the soul." In 1367 Archbishop Langham told the clergy to take the second best beast, if some one else (*i.e.* lord of the manor) had a right to the best beast, if three or more beasts were left, but not to claim any if there were only two beasts. In this constitution the reason of the claim seems to be attributed to compensation for forgotten or withheld tithes. It would seem that at all events where there were no beasts the best "catell" in the sense of "chattle" was taken instead "in name of principal."

WILLS PROVED BEFORE THE CHAPTER OF SOUTHWELL.
A.D. 1470-1541.

Testamentum Domini Willielmi Cantuariensis.

p. 114.—In Dei nomine Amen. Ego Willielmus Cantuariensis Archiepiscopus, testor mecum testamento meo in hunc modum. In primis de et ego animam meam Deo omnipotenti, Beatis Mariæ et omnibus sanctis, corporeque meo episcopatus in ecclesia Collegiata Beati Martini Southwell. Item de et ego nomine principalibus meis, et meo p[re]dicto episcopatu. Item

1 May, 1470.
Will of William Cantuariensis.
Request of soul to God, &c.
Body to be buried in the church.
Bequeathed in name of principal as executor.

* Cantuariensis or Cantuariensis was certainly first, but as he was appointed before the register opened, of what identity does not appear. He was named in the return of 1473 to attend services better.

* The principal was according to Lyndwood's Constitutions (ed. Oxon. p. 100). The name as the mortuary, and was the "best" of the deceased. It was called "principal," because "every person used, and in some places still use, to deposit their first or second-best gown, hat, and before other legacies, to God and the church for the good of the soul." It arose from custom which the church thought the church should crystallized into law. In Edward I.'s statute "Circumscriptio" against the heretics, such courts were expressly recognized as the proper tribunals for cases of mortuaries. They were an important matter. In 1305 a constitution of Archbishop Willelmus directed the clergy "in taking of mortuaries to have God before their eyes," "considering mainly the poverty of soul of him from whom it is exacted," says Lyndwood.

Whether Lyndwood is right in taking the principal to be the same as the mortuary seems doubtful. In Henry the Eighth's Mortuaries Act the mortuary is distinguished with "conspicuous," and principal does not seem to mean the first legacy, but the first "best gown." Probably the church, in imitation of an act of the mortuary, took the best gown as a kind of burial for "the good of the soul." In 1507 Archbishop Touchet took the clergy to take the second best gown. It seems clear (1.) that the best gown was a kind of burial for the best gown. (2.) that the second best gown was left to the church (and a right to the best gown. (3.) that the mortuary was left to the church, but not to the church. In the constitution the mortuary of the church was to be attributed to the church, but not to the church. It would seem that all mortuaries were on lands the best "entail" in the sense of "entail," was taken instead "in name of principal."

do et lego fraternitati vicariorum choralium ecclesiæ collegiatæ astical custom requires.
 prædictæ, ut sim frater receptus inter eosdem, sex solidos octo To the brotherhood of
 denarios. Item do et lego fratribus meis cantarialibus decem vicars choral to be
 solidos. Item do et lego Jacobo consobrino meo manenti in accepted as a brother
 Skakelden in parochia de Hovenham sex solidos et octo denarios, 6s. 8d.
 vel valorem eorundem. To his brethren the
chantry priests 10s.
To his cousin James,
living in Skakelden,
in parish of Hoven-
ham, 6s. 8d. or the
equivalent.

Residuum vero omnium bonorum meorum non legatorum do et Residue to Barthorp
 lego Willelmo Barthorp et Domino Thomæ Beylby, Capellanis, and Beylby, chaplains,
 quos meos facio ordino et constituo executores, ut ipsi disponant et executors, to dispose
 ordinent pro salute animæ meæ, preut eiis^a melius prævideatur for health of his soul.
 expedire. Hiis testibus Dominis Thoma Baxter, Laurentio Broke- Witnesses, T. Baxter,
 schaw, Thoma Tykhyll, Capellanis, et multis aliis. Dat. die mense L. Brokeschaw, T.
 et Anno Domini supradictis. Tykhyll, chaplains.

Probatum fuit præsens testamentum xiiij die mensis Julii coram Probate 14 July, 1480.
 capitulo Anno Domini m^o cccc^{mo} octogesimo. Administratio om- Quittance of executors
 nium bonorum dicti defuncti commissa erat executoribus in dicto 30 November, 1480.
 testamento nominatis in forma juris juratis. Acquietancia data
 erat de dato Anno Domini supradicti ultimo die mensis Novembris.

Probatio Testamentorum.

p. 216. xxii^{do} die mensis Octobris probatum erat testamentum 22 Oct. 1472.
 Cristinæ Sainton^b viduæ coram gardianis capituli, ratione tene- Probate of will of
 menti in Estthorpe quondam Willelmi Ellys. Executores nomi- Cristina Saynton,
 nati ibidem Dominus Johannes Baddesworth et Agnes Lee et widow, in respect of
 administratio eisdem commissa in forma juris juratis. tenement in Easthorpe.

Probatum erat testamentum Johannis Stirton ultimo die mensis 31 May, 1474.
 Maii Anno Domini m^o cccc^{mo} lxxiiij^{to} et administratio omnium Probate of will of
 bonorum dicti defuncti commissa erat Isabellæ Stirton uxori dicti John Stirton, his wife
 Isabellæ executrix. Isabella executrix.

^a Sic.

^b This seems to be earlier than the next entry, but it is a pity that no express date is given, as Cristina Saynton is a difficulty. She was certainly wrongly accused with Warsopp by mistake for Agnes Saynton in 1475, see p. 18, and probably in 147, with John Bull, see p. 35.

do et lego testamentum et testamentum chorum ecclesiam collegiatam
 predictam, ut cum fratre Josephus inter eosdem, sex solidos octo
 denarios. Item do et lego fratribus meis ecclesiasticis decem
 solidos. Item do et lego Jacobo carophano non natus in
 Stachelen in parochia de Haverham sex solidos et octo denarios
 vel valorem eorumdem.
 Item do et lego omnibus bonorum meorum non legatorem do et
 lego Wilhelmus Bartholomaeus et Dominus Thomas Thome Thome Thome
 quos meos facio et constituo executorum, ut ipsi disponant et
 ordinent pro salute animarum mearum, prout eis melius providebitur
 expedire. His testibus Dominus Thomas Thome Thome Thome
 Thome, Thomas Thome Thome Thome Thome Thome Thome Thome Thome
 et Anna Domini executorum.

Testamentum factum presentem testamentum xiiij die mensis Julij coram
 capitulo Anno Domini m. cccc. octogesimo. - Administratio om-
 nium bonorum dicti defuncti commissis et executoribus in dicto
 testamento nominatis in forma juris factis. Administratio data
 coram de dato Anno Domini supradicti ultimo die mensis Novembris.

Problema Testamentum.

p. 216. xxiij die mensis Octobris presentem testamentum et testamentum
 Christiane Scholae, videlicet totius curiae capituli, ratione trans-
 mitti in testamento quodam Wilhelmus Elip. Executorum nomi-
 nati in dicto Dominus Johannes Badeworth et Agnes Ise et
 administratio eorum commissis in forma juris factis.

Testamentum et testamentum Johann Scholae ultimo die mensis
 Julij Anno Domini m. cccc. lxxij et administratio eorum
 bonorum dicti defuncti commissis et executoribus in dicto

* 216. This seems to be either from the next entry, but it is a copy that no 17th date
 is given, as Christian Scholae is a difficulty. The text certainly wrongly records with
 Wuppertal by mistake for Agnes Scholae in 1475 and p. 17, and probably in 147.
 with John Hall, see p. 22.

John Stirton
renouncing probate.

defuncti, renunciante palam Johanne Stirton coexecutore dicti defuncti.

Same day.
Probate of will of
Johanna Gregson,
widow, of Wheatley,
John Gregson,
executor.

Probatum erat testamentum Johannæ Gregson viduæ defunctæ, de Whetley dum vixerat, ultimo die mensis Maii Anno Domini m^o cccc^{mo} lxxiii^{to}. Commissa erat administratio omnium bonorum dicti defuncti Johanni Gregson executori dicti defuncti, in forma juris jurato.

28 Dec. 1475.
Will of John
Warsopp, vicar
choral.^a

Probationes Testamentorum Vicariorum.

p. 112.—*Testamentum Domini Johannis Warsopp.*

Greatly desiring to be dissolved from this world's misery and vale of tears, and to be with Christ, and considering that nothing is more certain than death, and nothing more uncertain than the hour of it, so that his mind is in manifold ways disturbed by the fear of death, for the praise of God and advantage of his soul, makes his will. Bequest of soul to Christ, who redeemed him by his cross and precious [soul], and the most blessed Virgin Mary, his mother, and all the citizens of Heaven, and his putrid body to be buried in the church near S. Peter's altar in the choir, with his best beast, according to the custom of the country.

In Dei nomine Amen. Ego Johannes Warsopp, clericus, vicarius que choralis ecclesiæ collegiatæ Beatae Mariæ Suthwell, ab hujus mundi miseria et lacrimarum valle dissolvi et cum Christo [esse] valde cupidus, compos mentis et sanæ memoriæ existens, in corde que et anima mea considerans quod nichil certius morte et nil incertius quam hora ejus, sic quod timor mortis animam meam multipliciter conturbat, quod ad Dei laudem animæ que utilitatem, die instante, videlicet, vicesimo octavo die mensis Decembris, Anno Domini millesimo cccc^{mo} septuagesimo quinto, ordino et constituo testamentum meum in hunc modum.

In primis lego animam meam salvatori nostro Ihesui Christo, qui me per crucem et preciosam suam^b redemit, ac Beatissimæ Virginæ Mariæ matri meæ, et omnibus cæli civibus; corpus que meum putridum sepeliendum in Ecclesia Collegiata prædicta prope altare Sancti Petri infra chorum, cum meo optimo animali secundum patriæ consuetudinem. Item lego quinque libras ceræ comburendas circa corpus meum die sepulturæ meæ, et die septima, et iii^{or} torches eisdem diebus circa dictum corpus meum comburendas,

^a Of what Prebend Warsopp held the Vicar's stall does not appear. In spite of his pious exordium he was rather a bad character, was warned in 1470 (p. 5); suspended for misconduct with Agnes Saynton in 1473 (p. 18).

^b Sic.

^c Sic; but it does not mean that he was really buried with his best beast, but that he bequeaths it as a mortuary.

defuncti, reuerendissime patrum Johanne Sedon consecutus est
defuncti.

Testamentum erat testamentum Johanne Gregor videlicet defuncti,
de Whitley dum viveret, nomen de nomen Meli Anno Domini
m^o cccc^o lxxij^o. Commisit erat administrationem bonorum
dicti defuncti Johanne Gregor executori dicti defuncti, in forma
juris jurato.

Johanne Sedon
reuerendissime patrum

Gregor
Testamentum erat
Johanne Gregor
de Whitley
Johanne Gregor
executor

Testamentum Testamentum Testamentum

28 Dec. 1475

Will of John
Whitley, vicar
church.

p. 112.—Testamentum Domini Johanne Whitley
In Dei nomine Amen. Ego Johannes Whitley, clericus,
vicarius parochialis ecclesie collegiate Beate Marie Sudwold, ab
hujus mundi solacio et lacrimarum valle dissolvi et cum Christo
[esse] vale copulatus, corporis membris et animae membris, in
corde quo et animae meae considerans quod nihil curam meam et illi
incurtus quam hoc est, sic quod timer mortis animam meam
manifeste considerat, quod ad Dei laudem animae meae utilitatem,
die instanti, videlicet vicinior octavo die mensis Decembris, Anno
Domini millesimo cccc^o septuagesimo quinto, ordine et consilio
testamentum meum in hunc modum.

Heavily desiring to be
dissolved from this
world's solace and
vale of tears and to
be with Christ, and
considering that
nothing is more
certain than death,
and nothing more
uncertain than the
hour of it, so that his
mind is in wonderful
ways disturbed by the
fear of death, for the
praise of God and
advantage of his soul,
makes his will.

In primo lego animam meam salvatorem nostro Ihesu Christo,
qui pro peccatis et peccatis meam^o redemptor et Redemptor
Virginis Marie matris meae, et omnibus celli civibus, corporis quo
necum patrum sepelendum in Ecclesia Collegiate Beate Marie
necum Beate Petri infra altarium, cum meo optimo animae servandam
patris conservandam. Item lego quinquaginta libras certis conservandam
corpus meum die sepulture meae, et die sepulture, et illi^o
totum elatum diebus circa dictum corpus meum conservandam.

Praying to soul to
Christ, who redeemed
him by his cross and
precious [sweat] and
the most blessed
Virgin Mary, his
mother, and all the
saints of heaven,
and his parish body
to be buried in the
church near St. Peter's
altar in the choir with

* Of what Thomas Whitley held the Vicar's stall does not appear. In spite of
his poor position he was rather a bad character, was warned in 1410 p. 25,
suspended for misconduct with a good opinion in 1475 p. 112.

that he performed it as a mortuary.

* But it does not mean that he was really buried with his last benefactor,
that he performed it as a mortuary.

quorum residuum iisdem diebus non expeditum lego altaribus Sancti Johannis Baptistæ et Beatæ Mariæ extra chorum, et altera duo torches capellæ Sancti Thomæ Martiris infra burgagium Suthwell ibidem expendenda.

Item lego vicariis choralibus dictæ Ecclesiæ Collegiatæ ut me in fraternitatem suam recipiant, et omnium suorum suffragiarum et orationum me participem faciant, pro diebus sepulturæ meæ et septimo die, xvi^s.

Item lego Capellanis Cantariarum ad exequias et missam meas existentibus eisdem diebus, cuilibet xii^d.

Item lego fabricæ ecclesiæ Beatæ Mariæ Suthwell xl^s. Item lego Ecclesiæ de Whetley, cujus quondam fui Rector, vi^s. viii^d. Item lego quatuor quarteria frumenti in die sepulturæ meæ pauperibus distribuenda, et alia quatuor quarteria frumenti die septima similiter distribuenda inter pauperes. Item lego decem solidos distribuendos inter pauperrimos parochianos de Barnalby per supervisionem executorum meorum. Item lego ad emendationem viarum Suthwell, et specialiter apud le Barhend, xl^s.

Residuum vero omne bonorum meorum superius non legatorum do et lego Thomæ Urkyll, Roberto Dyson, Capellanis, (p. 113) et Henrico Eyton; quos ordino facio et constituo executores meos, ut ipsi, præ oculis Deum habentes, ea fideliter disponant pro salute animæ meæ, prout eis melius videbitur expedire. Item ordino et constituo hujus mei testamenti supervisorem, Thomam Orston. In ejus fidem et testimonium huic præsentis testimonio meo sigillum meum apposui. Hiis testibus, Dominis Ricardo Rooper, Johanne Mery, Roberto Webster, et Willelmo Warsopp, laico. Dato apud Suthwell die et anno supradictis.

5 lb. wax to be burned round his body at burial, and on 7th day and 4 torches.

Remains of two torches to go to the altars of S. John Baptist, and B.V.M. outside choir, two other torches to go to chapel of S. Thomas the Martyr in the burgage of Southwell To vicars choral to make him partner in their prayers, 16s.

To chauntry chaplains present at obsequies and mass, 12d. each. To fabric 40s.

To Whetley church, of which he was once Rector, 6s. 8d.

4 quarters of wheat to be distributed to poor at his burial, and same on 7th day.

10s. for poorest parishioners of Barnalby.

For mending roads of Southwell, especially at Barhend, 40s.

Residue to executors, Urkyll, Dyson, and Eyton, to dispose of health of his soul with God before their eyes. Thomas Orston to be supervisor.

Witnesses, Rooper, Mery, Webster, and W. Warsopp, layman.

Testamentum Domini Goldthorp, Vicarii Ecclesiæ Prebendalis de North Muskham.

p. 113.—In Dei nomine Amen. Anno Domini millesimo cccc^{mo} lxxvi^{to}, primo die Maii, Ego Ricardus Goldthorp, Capellanus,

1 May, 1476.
Will of Richard Goldthorp, chaplain, Vicar of North Muskham.

Bequest of soul; and body to be buried in S. Wilfrid's church, North Muskham, with best animal in name of principal.

2 lb. wax to be burnt round body on day of burial.

To Burton church a psalter, a surplice, a book, "part of the eye."

To high altar of Burton 8d.

To S. Nicholas light there 8d.

To North Muskham church 6s. 8d. To Halom church 10s.

Residue to Godlay, Wortley, and Fotchott, chaplain, executors, for health of soul.

Newton, Tyllyng, chaplain and Fotott, witnesses.

Probate before Wardens in chapter, 25 March, 1479,

compos mentis et sanæ memoriæ, condo testamentum meum in hunc modum. In primis lego animam meam Deo omnipotenti, Beatæ Mariæ Virgini, et omnibus sanctis ejus, corpus que meum sepe- liendum in ecclesia Sancti Wilfridi de North Muskham; cum meo optimo animali nomine principalis mei. Item lego duas libras cereæ ad comburendos circa corpus meum die sepulturæ meæ. Item lego ecclesiæ de Burton unum psalterium, et 1 surplesse, et unum librum "pars oculi."^a

Item lego summo altari de Burton viii^d. Item lego luminari ecclesiæ Sancti Nicholai in eadem ecclesiæ viii^d. Item lego ecclesiæ de North Muskham vi^s. viii^d. Item lego ecclesiæ de Halom x^s. Residuum vero omnium bonorum meorum non legatorum do et lego Willelmo Godlay, Thomæ Wortlay, et Thomæ Fotchott, capellano, quos ordino et constituo executores meos ut disponant et ordinent pro salute animæ meæ prout melius videbitur expedire. Hiis testibus, Johanne Newton, Thoma Tyllyng, capellano, et Thoma Fotott capellano.

Probatum fuit præsens testamentum coram Domino Thoma Urkyll et Ricardo Rooper, Gardianis Ecclesiæ Collegiatæ Beatæ Mariæ Suthwell, capitulum publice facientibus in domo capitulari ejusdem, xx^{mo} quinto die mensis Martii Anno Domini m^o cccc^{mo} lxx^{mo} ix^o.

Commissa erat administratio dictorum bonorum defuncti infra jurisdictionem capituli existentium Willelmo Godley et Thomæ Wortlays executoribus prænominatis, renunciante palam et expresse dicto Thoma Fotott capellano.

Fotott renouncing.

Testamentum Thomæ Baxter, clerici.

21 May, 1482.
Will of Thomas Baxter, chaplain of chantry of S. John the Evangelist in

p. 217.—In Dei nomine Amen. Vicesimo primo die mensis Maii Anno Domini millesimo cccc^{mo} octogesimo secundo. Ego Thomas Baxter, capellanus cantariæ sancti Johannis Evangelistæ in

^a See post in list of Southwell Parish Vicars' possessions "pars oculi sacerdotis."

ecclesia collegiata Beatæ Mariæ Suthwell, ac etiam pœnitentiaris Southwell church, and
Reverendissimi in Christo patris et domini Domini Thomæ Ebor. penitentiary of the
Archiepiscopi, compos mentis et sanctæ memoriæ, condo testamentum Thomas Archbishop
meum in hunc modum. of York.

In primis de et lego animam meam Deo omnipotenti, Beatæ Body to be buried
Mariæ, et omnibus sanctis ejus, corpusque meum sepeliendum in near image of Blessed
dicta ecclesia Beatæ Mariæ Suthwell juxta ymaginem Beatæ Mariæ, Mary, Saint Mary,
Sanctæ Mariæ, Dominæ graciæ. Lady of Grace.
Item lego unam vaccam, quæ est A cow for mortuary.
in custodia Johannis Stafforth, loco et nomine mortuarii mei. To fabric 6s. 8d.
Item lego fabricæ ecclesiæ supradictæ de Suthwell vi^s viii^d. To 16 vicars choral
xvi vicariis de Suthwell prædicta equaliter inter eos distribuendos 6s. 8d. To brethren
vi^s viii^d. Chantry Chaplains
Item lego dictis fratribus meis capellanis cantariarum in 10s. to brethren of
ecclesia prædicta x^s. Haxey's chauntry a
silver-gilt mazer bowl.
Item lego dictis fratribus meis capellanis can- To 2 deacons 4d.
tariarum Thomæ Haxey unam murræ argenteam et deauratam. each, to 3 clerks 2d.
Item lego duobus diaconis, utrique iiij^s. each, 2 incense
bearers 2d. each,
cuilibet ij^d. 6 choristers 2d. each.
Item lego duobus Thurribulariis, utrique ij^d.
Item lego sex choristis ut unusquisque illorum habeat ij^d.

Item lego Agneti Parnell, filiæ fratris mei, unam mappam de To niece Agnes
Twyll. Parnell a twill table
cloth.
Item lego dictæ Agneti iiij^s iiij^d.
Item volo quod execu- To poor 5s.
tores mei desponant inter pauperes v^s. 2½ lbs. of wax to be
made into 5 candles,
ordinant et emant duas libras et dimidiam libram ceræ, operatæ in to burn round body
at usual times.
quinque cereos, et ut ipsi ardeant circa corpus et cimiterium meum
quandiu durare videntur, ad tempora consueta et usualia.

Residuum vero omnium bonorum meorum non legatorum do et Residue to Brokeshaw
lego Laurentio Brokeshaw, et Roberto Layne, capellanis, and Layne, executors.
quos ordino, facio, et constituo executores hujus mei testamenti, ut ipsi
disponant pro salute animæ meæ prout ipsis videatur melius ex-
pedire. Hiis testibus, Thoma Schipton, Thoma Tykell, Roberto
Penyrith, capellanis, et aliis. Dato die et anno supradictis. Witnesses, T.
Schipton, Tykell,
Penyrith, chaplains,
and others.

Testamentum Rectoris de Whetley.

p. 218.—In Dei nomine Amen. Quintodecimo die mensis Maii 15 May, 1483.
Anno Domini m^o cccc^{mo} lxxxiii^o. Ego Johannes Hobson, Rector Will of John Hobson,

Rector of S. Helen's,
South Wheatley.

Body to be buried in
choir of South
Wheatley.

For mortuary, best
animal. For fabric
of S. Wheatley
church, 40s. To a
chaplain for a trental,
10s.

4 lb. of wax to be
burnt round corpse.
To fabric of Wake-
field church, 6s. 8d.
Residue to William,
Robert, and Richard
Hobson, executors, for
health of soul.
Witnesses, Wytton,
Pule, Brown,
chaplains.

ecclesiæ sanctæ Helenæ de Suth Whetley, compos mentis et sanæ
memoriæ, condo testamentum meum in hunc modum.

In primis lego animam Deo omnipotenti, et Beatæ Mariæ, ac
omnibus sanctis, corpus que meum sepeliendum in choro ecclesiæ
prædictæ.

Item lego pro meo mortuario^a meum optimum animal. Item lego
fabricæ ecclesiæ prædictæ xl^s. Item lego cuidam capellano ad cele-
brandum unum trentale pro anima mea x^s. Item lego in cera
comburenda circa corpus meum quatuor libras.

Item lego fabricæ ecclesiæ de Wakfield vi^s viij^d.

Residuum vero omnium bonorum meorum superius non legatorum
do et lego Willelmo Hobson, Roberto Hobson, et Ricardo Hobson,
fratribus meis, ut ipsi ordinent et disponent pro salute animæ meæ
quos facio et constituo meos executores per præsentēs: hiis testibus,
Johanne Wytton, Ricardo Pule, et Johanne Brown, capellanis.
Dato die et anno supradictis.

Probationes testamentorum cantaristarum et aliorum.

22 Aug. 1485.
Will of T. Gyls,
chaplain of North
Muskham.

Body to be buried in
chancel of S. Wilfrid's
church, North
Muskham.

3 lb. of wax to be
burnt round body.

To every priest at
burial 4d.

To renovation of
canopy of S. Wilfrid's
3s. 4d., to altar of
B. V. M. there, 2s.
to Holme chapel 20d.
to South Muskham
church 12d., to
Cromwell church 12d.

p. 122.—In Dei nomine Amen. xxij^{do} die mensis Augusti Anno
Domini millesimo cccc^{mo} lxxxv^{to}. Ego Thomas Gyls, capellanus de
Northmuskham, compos mentis et sanæ memoriæ, condo testimo-
nium meum in hunc modum. In primis lego animam meam Deo
omnipotenti Beatæ Mariæ Virgini, corpus que meum sepeliendum in
cancello sancti Wilfridi ecclesiæ parochialis de Northmuskham. Item
lego meum optimum animal nomine principalis mei. Item lego iij
libras ceræ comburendas circa corpus meum in die sepulturæ meæ.
Item lego cuilibet sacerdoti ad exequias meas existenti iij^d. Item
lego ad renovationem canopæi dictæ ecclesiæ iij^s iij^d. Item lego
altari Beatæ Mariæ in eadem ecclesia ij^s. Item lego capellæ de
Holme xx^d. Item lego ecclesiæ de Southmuskham xij^d. Item lego
ecclesiæ de Cromwell xij^d.

^a For mortuary, see note p. 96 on "principal."

Hostes of R. Helton's,
 North Wimbey.
 In prima loco animam Ihesu omnipotenti, et Beate Mariæ, ac
 omnibus sanctis, corpus quo necum sepeliebant in choro ecclesie
 parochie.
 Item loco pro uno mortuario * manus optimam salutem. Item loco
 fabricæ ecclesie parochie xij. Item loco cubiti capellan ad sala-
 mandam unius mortuarii pro animis mag. xij. Item loco in terra
 computantur inter corpora nostra quatuor libras.
 Item loco fabricæ ecclesie de Walsby vi. xij.
 Residuum vero annuatim honorum in eadem superius non legatum
 do et loco Willelmo Hobson, Roberto Hobson, et Henrico Hobson,
 fabricis meis, ut ipsi annuatim et disponant pro salute animarum
 quos facit et constantibus executoribus per presentat hinc testibus,
 Johanne Wyten, Henrico Pale, et Johanne Brown, capellanis.
 Dato die et anno supradictis.

Probationes testamentorum concessarum et aliarum.
 p. 123.—In Dei nomine Amen. xxiij. die mensis Augusti Anno
 Domini millesimo quingentesimo lxxv. Rgo Thomas Gyles, capellanus de
 Northwellsbam, compo. mentis et sane memorie, condito testimo-
 nium meum in hunc modum. In prima loco animam meam Ihesu
 omnipotenti Beate Mariæ Virginis, corpus quo necum sepeliebant in
 cancello sancte Willelmi ecclesie parochie de Northwellsbam. Item
 loco meum equinum animal nomine principalis mag. Item loco ij.
 libras scilicet ecclesie et inter corpus meum in die sepulture mee.
 Item loco scilicet cancello ad expensas meas extenti lxx. Item loco
 loco ad rectoriam canonicos dictæ ecclesie lxx. Item loco capellan de
 aliam Beate Mariæ in eadem ecclesia ij. Item loco capellan de
 Holme xij. Item loco ecclesie de Northwellsbam xij. Item loco
 ecclesie de Cuswold xij.
 For mortuary, see note p. 26 on "probation."

22 Aug. 1485.
 Will of T. Gyles,
 chaplain of North-
 Wimbey.
 Body to be buried in
 church of St. Wilfrid's,
 church, North-
 Wimbey.
 3 lb. of wax to be
 burnt round body.
 To every parish as
 parcel of.
 To rector of
 church of St. Wilfrid's
 20 lb. to be paid of
 R. V. M. fees 2s.
 To be paid to
 church 12d. 10
 Cuswold church 12d.

Item lego patri meo vjs viij^d. Item lego Roberto fratri meo iij^s iv^d. Item lego Johanni fratri meo iij^s iij^d. To father 6s. 8d., to brothers Robert and John 3s. 4d. each.

Residuum vero omnium bonorum meorum non legatorum do et lego Willelmo fratri meo, capellano, et Thomæ Elott, quos ordino et constituo executores meos ut ipsi ordinent et disponant pro salute animæ meæ prout eiis melius videbitur expedire. Residue to brother William, chaplain, and T. Elott, executor, &c.

Dato die et anno supradictis: hiis testibus, Thoma Fotot, capellano, Thoma Tyllyng, vicario, Johanne Newton et multis aliis. Witnesses, Fotot, chaplain, Tyllyng, vicar, J. Newton, and many others.

Probatum fuit præsens testamentum xxvi^{to} die mensis Augusti anno Domini supradicto. Administratio vero bonorum infra jurisdictionem dicti capituli existentium commissa erat executoribus supradictis personaliter juratis &c. Probate 26 Aug. 1485.

Testamentum Domini Willelmi Grene, Vicarii de Rollston.

p. 123.—In Dei nomine Amen. Vicesimo die mensis Maii anno Domini millesimo cccc^{mo} lxxxvii^{mo}. Ego Willelmus Grene, vicarius de Rollston, compos mentis et sanæ memoriæ, condo testamentum meum in hunc modum. In primis do et lego animam meam Deo omnipotenti Beatæ Mariæ et omnibus sanctis, corpusque meum sepeliendum in choro ecclesiæ parochialis de Rollston coram imagine Beatæ Mariæ pietatis ibidem. Item lego nomine principalis mei quod justum est. Item lego fabricæ ecclesiæ de Rollston prædictæ xx^s. Item lego fabricæ ecclesiæ parochialis de Barnburgh xx^s. 20 May, 1487.
Will of W. Grene, vicar of Rolleston.
Body to be buried in choir of Rollston parish church before image of B. V. M. of pity.
To fabric of same 20s.
To fabric of Barnburgh church 20s.
To son, T. Wilson, 33s. 8d.

Item lego Thomæ Wilson, filio meo xxxiijs viii^d. Item lego Margaretæ Brightley, famulæ meæ xl^s. Item lego Aviciæ Feron, famulæ meæ xiiis iij^d. Item lego Ricardo Alcock famulo meo vjs viij^d. Item lego cuilibet fiololo meo et fiolelæ^a meis iij^d. Item lego Johanni Sle et uxori suæ v marcas. Item lego Aliciæ filiæ eorum xiijs iij^d. Item lego Thomæ Smyth de Breley vis viij^d. To Margaret Brightley, his servant, 40s. To Avicia Feron, servant, 13s. 4d. To Richard Alcock, servant, 6s. 8d.
To each godson and daughter 4d.
To J. Sle and wife 5 marks, to Alice their daughter 13s. 4d.
To T. Smyth, of Breley, 6s. 8d.

Residuum vero omnium bonorum superius non legatorum do et lego Thomæ Gurnell, et Roberto Dyson, quos ordino facio et con- Residue to Gurne and Dyson, vicars choral, executors.

anno Domini supradicti. Administrationis vero bonorum illius juris-
dictionem dicti capituli existens communis erat executionis
supradictis personarum iuratis &c.

Testamentum Domini Willielmi Grevi, Episcopi de Colchester.
p. 123.—In Dei nomine Amen. Testimo die iuratis illis annis
Domini millesimo centesimo lxxvii^{mo}. Ego Willielmus Grevi, vicarius
de Colchester, compes iuratis et tam nominatis, condico testamentum
meum in hunc modum. In primis do et lego animam meam Deo
omnipotenti Patri Patri et omnibus sanctis corporibus meum
sepeliendum in choro ecclesie parochialis de Colchester cum
imagine Beate Marie pientis ibidem. Item lego nomine prin-
cipis mei quod iuratum est. Item lego fabricam ecclesie de Colchester
quidam xx. Item lego fabricam ecclesie parochialis de Harthburgh
xx.

Item lego Thomam Willielm filio meo xxliij. viij. Item lego
Margaretam Brightley, uxorem meam xi. Item lego Aviam Euse-
biam meam xliij. viij. Item lego Ricardum Alcock uxorem meam viij.
vii. Item lego Gulielmum Ricardum meum et uxorem meam et uxorem
Johannam Sic et uxorem meam v. Item lego Aliciam filiam uxorem
xliij. viij. Item lego Thomam Brightley de Brightley viij. viij.

Residuum vero omnium bonorum superius non legatum do et
lego Thomam Gurnell et Robertum Pyson, quos ordines feci et con-

Testamentum Domini Willielmi Grevi, Episcopi de Colchester.

p. 123.—In Dei nomine Amen. Testimo die iuratis illis annis
Domini millesimo centesimo lxxvii^{mo}. Ego Willielmus Grevi, vicarius
de Colchester, compes iuratis et tam nominatis, condico testamentum
meum in hunc modum. In primis do et lego animam meam Deo
omnipotenti Patri Patri et omnibus sanctis corporibus meum
sepeliendum in choro ecclesie parochialis de Colchester cum
imagine Beate Marie pientis ibidem. Item lego nomine prin-
cipis mei quod iuratum est. Item lego fabricam ecclesie de Colchester
quidam xx. Item lego fabricam ecclesie parochialis de Harthburgh
xx.

Item lego Thomam Willielm filio meo xxliij. viij. Item lego
Margaretam Brightley, uxorem meam xi. Item lego Aviam Euse-
biam meam xliij. viij. Item lego Ricardum Alcock uxorem meam viij.
vii. Item lego Gulielmum Ricardum meum et uxorem meam et uxorem
Johannam Sic et uxorem meam v. Item lego Aliciam filiam uxorem
xliij. viij. Item lego Thomam Brightley de Brightley viij. viij.

Residuum vero omnium bonorum superius non legatum do et
lego Thomam Gurnell et Robertum Pyson, quos ordines feci et con-

Witnesses, W. Bull,
T. Hefeld, etc.
Probate 27 July,
1487.

stituo executores hujus mei testamenti, ut ipsi disponant pro salute animæ meæ prout eiis melius videbitur expedire. Hiis testibus, Willelmo Bull, Thoma Hefeld, ac aliis.

Probatum fuit præsens testamentum coram cāpitulo xxvii^{mo} die Julii. Administratio commissa fuit executoribus suprascriptis coram eiis in forma juris juratis.

20 April, 1486.
Probate of will of
John Mery, Vicar
choral. Rooper and
Penkith, vicars
choral, executors.

p. 219. Probatum fuit testamentum Domini Johannis Mery, Vicarii Choralis Suthwell xx^{mo} die mensis Aprilis Anno Domini m^o cccc^{mo} lxxxvi^{to} et administratio omnium bonorum dicti defuncti commissa fuit Dominis Ricardo Rooper, et Ricardo Penkith, Vicariis Choralibus dictæ ecclesiæ, in forma juris juratis.

Testamentum Johannis Brown Vicarii de Rampton.

12 Sept. 1489.
Will of John Brown,
Vicar of Rampton.

p. 115. In Dei nomine Amen. Duodecimo die mensis Septembris Anno Domini m^o cccc^{mo} lxxxix^o: ego Johannes Brown, vicarius ecclesiæ de Rampton, bonæ et sanæ memoriæ, condo testamentum meum in hunc modum.

Soul to God, B. V. M
Michael Archangel,
body to be buried
in sanctuary of All
Saints Rampton.

In primus lego animam meam Deo omnipotenti ac beatissimæ Virgini, Michaeli archangelo et omnibus sanctis, corpus meum sepeliendum infra sanctuarium ecclesiæ omnium sanctorum de Rampton prædicta.

For principal,
according to custom
of Rampton church.
2 books for same.
Another book, on
condition that the
ecclesiastics of the
church pay 20s. to his
executors.

Item lego pro meo principali secundum consuetudinem istius ecclesiæ de Rampton.

To Robert Brown, son
of W. Brown, of
Rampton, and
Elizabeth his wife,
and the heirs of their
bodies a messuage
and lands in Rampton
worth 13s. 4d. a year.

Item lego duos libros ad usum ecclesiæ de Rampton. Item lego alium librum ad usum ecclesiæ prædictæ, sub tali conditione, viz., quod ecclesiastici ecclesiæ prædictæ solvant seu solvi faciant xx^s executoribus prædicti Johannis Brown.

Residue to W. Brown
and wife Joan,
executors, for health
of soul.

Item lego Roberto Brown, filio Willelmi Brown de Rampton, et Elizabeth uxori suæ, et heredibus eorum duorum legitime procreatis seu procreandis, unum messuagium ibidem jacens, cum aliis terris et pratis in campis et pratis de Rampton ad valorem xiii^s iv^d per annum.

Residuum vero omnium bonorum meorum superius non legato- rum do et lego Willelmo Brown et Johannæ uxori suæ, quos condo meos executores, ut illi ordinent et disponant pro salute animæ

etiam excoꝛpore huius mei testamenti, ut ipse disponat pro salute anime mee prout eis melius videbitur expedire. Hinc testibus, Wilhelmus Duff, Thomas Holleb, ac alii.

Probatum fuit per nos testamentum coram capitulo xxviii^{to} die Julii. Administratio communis fuit excoꝛporebus superscriptis coram eis in forma juris jurata.

p. 219. Probatum fuit testamentum Domini Johannis Mery, Vicarii Christiani Southwell xx^{to} die mensis Aprilis Anno Domini m^o cccc^o lxxviii^o, et administratio communis per nos coram diebus defunctis communis fuit Domini Ricardo Hooper, et Ricardo Pockel, Vicarii Christiani dictis ecclesiis, in forma juris jurata.

Testamentum Johannis Ricardi Hooper.

p. 115. In Dei nomine Amen. Testamento die mensis Septembris Anno Domini m^o cccc^o lxxix^o: ego Johannes Hooper, vicarius ecclesie de Hampton, bonis et sane memoratis, cunctis testamentum meum in hunc modum.

In primis lego animam meam Deo omnipotenti ac beatissimo Virgilio, Michaeli archiepiscopo et omnibus sanctis corporis meum repellendum infra sanctationem ecclesie omnium sanctorum de Hampton predicta.

Item lego pro meo principali secundum consuetudinem istius ecclesie de Hampton.

Item lego duos libros ad usum ecclesie de Hampton. Item lego alium librum ad usum ecclesie predicta, sub tali conditione, videlicet, quod ecclesiasticis ecclesie predicta solvant sex solidi denarii et excoꝛporebus predictis Johannis Brown.

Item lego Robertum Brown, filium Wilhelmus Brown de Hampton, et Elizabeth uxorem suam, et hereditas eorum decem legittime portiones seu penes heredes, unum messagium libere faciens, cum aliis terris et pratis in campis et pratis de Hampton ad valorem xlii^o s^o per annum.

Respectum vero omnium bonorum meorum superius non legatus sum de et lego Wilhelmus Brown et Johannis uxori mee, prout cunctis meis excoꝛporebus, ut illi ordinent et disponant prout eis videbitur.

Witnesses, W. Duff,
T. Holleb, etc.
Probatum 22 Julij,
1487.

30 April. 1486.
Probatum de Will^o et
John Mery, Vicar
ecclesie, Hooper and
Pockel, vicarii
dictis, excoꝛpore.

12 Sept. 1486.
Will^o et John Hooper,
Vicari de Hampton.

Not to God, B. V. M.
Michael Archibishop,
body to be buried
in monastery of All
Saints Hampton.
For principal,
according to custom
of Hampton church.
2 books for same.
Another book, on
condition that the
ecclesiasticks of the
church pay 12s. to his
excoꝛpore.

To Robert Brown, son
of W. Brown of
Hampton, and
Elizabeth his wife,
and the heirs of their
body a messuage
and lands in Hampton
worth the 12^o s^o year.
Respect to W. Brown
and wife Joan.
Respect for health
of soul.

mæ; hiis testibus Ricardo Harthyll presbytero, Roberto Cotom de Rampton, et Johanne Wright seniore. Dato die et anno supra dictis.

Witnesses, Richard Harthyll, priest, R. Cotom of Rampton, and J. Wright, senr.

Probatum est præsens testamentum iij^{to} die mensis^a Anno Domini m^occcc^{mo}lxxxx^o; et administratio commissa erat dicto Willelmo Brown, executori nominato, coram nobis de fideliter administrando in forma juris jurato, altera executrice dieti defuncti superius nominata ab hac luce subtracta.

Probate 4 1490, to W. Brown, the executrix having been taken from this light.

Testamentum Domini Nicholai Knolles, Capellani dudum Cantariæ.

p. 124.—In Dei nomine Amen. Quartodecimo die mensis Augusti Anno Domini m^occcc^{mo}lxxxx^o Ego Nicholaus Knoll, compos mentis ac sanæ memoriæ, condo testamentum meum in hunc modum.

14 Aug. 1490.
Will of Nicholas Knoll, chauntry priest.

In primis lego animam meam Deo omnipotenti Beatæ Mariæ et omnibus sanctis ejus; corpusque meum sepeliendum in ecclesia collegiata Beatæ Mariæ Suthwell, juxta capellam Sancti Johannis Evangelistæ, viz. in Northyle. Item lego nomine mortuarii mei hoc quod jus requirit. Item lego Magistro Willelmo Talbot xx^d cum uno superpelicio optimo. Item lego cuilibet Vicariorum choralium xij^d. Item lego cuilibet Presbiterorum Cantarialium xij^d. Item lego Isabellæ Lokay vj^s viij^d cum uno suppellecto albo et pillow de Bustiano, cum una toga viridis coloris cum uno capicio viridi. Item lego prædictæ Isabellæ j mattress. Item lego operibus Beatæ Mariæ ad magnum campanile ecclesiæ prædictæ vj^s viij^d.

Body to be buried in Southwell church, near chapel of S. John Evangelist, in the North aisle.

To Master W. Talbot (canon residentiary), 20d. and a best surplice.

To each vicar choral and chauntry priest 12d.

To Isabel Lokay 6s. 8d with a white coverlet and pillow of bustian, a gown and hood of green, and a mattress. To Blessed Mary's works for the great belfry 6s. 8d.

To H. Knoll, son of R. Knoll, 2s., a long gown of Mustre villers with 2 doublets.

^a The name of the month is omitted in the original.

^b Toga talaris is said to mean a gown reaching to the ankles, "tali."

^c It is doubtful whether muster villers is the name of a stuff or a colour. In Austey's *Mun. Acad.* p. 604, in will of Mr. Robert Hoskyn, 27 Jan. 1450, is a bequest of "togam penulatam cum bevere, coloris de musterdevillis." In another

To J. Knoll a green coverlet, another white, and 2 best bolsters, and 2 pairs of sheets, a red silver belt with a pair of knives, a beaver fur, a russet gown.

To Dyson a fur lined violet gown.

Residue to Dyson and J. Knoll, executors.

Witnesses, R. Penreth, R. Stockley, chaplains, and others.

Probate 18th Sept. 1490.

20 Jan. 1490.
Will of Richard Worsley, chauntry chaplain of one of the 2 chauntries of Lord Lawrence Bothe, late Archbishop of York, lately founded in Southwell church.

Body to be buried in the church, between the chapel of S. Lawrence and chapel of S. Margaret.

dubletts. Item lego Johanni Knoll j suppellectile viridis coloris, cum alio albi coloris, et ij best bolsters, et ij paria linthiaminum. Item lego prædicto Johanni Knoll unam zonam argenteam rubei coloris cum uno pare knyff.^a Item lego dicto Johanni Knoll j furr de Bevers. Item lego dicto Johanni unam togam de Ruseto. Item lego Domino Roberto Dyson unam togam penulatam de violett.

Residuum vero bonorum meorum superius non legatorum do et lego prædicto Roberto Dyson et Johanni Knoll, quos ordino et constituo meos fideles executores, ut ipsi disponant pro salute animæ meæ prout melius videbitur expedire. Dato die et anno supradictis. Hiis testibus: Roberto Penreth, Roberto Stockley, capellanis, cum aliis.

Probatum fuit præsens testamentum coram Magistro W. Talbot, Decretorum Doctore, Canonico Residentiario, xvij Septembris anno Domini supradicto, et administratio commissa fuit executoribus in dicto testamento nominatis, in forma juris juratis.

Testamentum Domini Ricardi Worsley, Capellani Cantarialis.

p. 125.—In Dei nomine Amen. Vicesimo die mensis Januarii Anno Domini m^occcc^olxxx^o. Ego Ricardus Worsley, Capellanus Cantarialis unius duarum Cantariarum Domini Laurentii Bothe nuper Eboraci Archiepiscopi, in ecclesia collegiata Beatæ Mariæ Suthwell noviter fundatarum, sanus mente animo et corpore, mortis periculum imminere cernens, condo testamentum meum in hunc modum. In primis do et lego animam meam Deo omnipotenti, Beatæ Mariæ ac omnibus sanctis; corpusque meum sepeliendum in ecclesia collegiata prædicta, viz. in medio capellæ Sancti Laurentii et capellæ Sanctæ Margaretæ. Item lego nomine mortuarii mei

will, p. 560, "meam togam novam de musterdevellys." In will of Edmund Hunt, of Nottingham, 4 Sept. 1488, Surtees Society, *Test. Ebor.* iv., p. 34, "a musterde-vilows gown furred with black lawe throughout." Buck's Drapers' Dictionary seems to incline to its being the name of a stuff derived from a place in France. Rock and Maskell mention "a cloth made in France at a town called Mustrevilliers," *Textile Fabrics*, p. 74. It is mentioned twice in the Paston Letters (Nos. 107, 102, ed. Ramsay).

^a Cf. Anstey, *Munim. Acad.* administration to Lasbrowe, of Vine Hall, 24 Nov 1455, "unum par cultellorum."

hoc quod jus requirit. Item lego xv^{im} a Vicariis choralibus pro mea fraternitate, iij^s iij^d, quia pauper sum in pecuniis. Item lego eisdem sexdecim^a vicariis interessentibus exequiis et missæ die sepulturæ meæ iij^d, summa v^s iij^d. Item lego xi^{im} fratribus meis v^s vj^d. Item lego Vicario parochiæ ejusdem vj^d.

Item lego cuilibet sacerdoti infra ecclesiam existenti extra habitum iij^d.

Item lego duobus diaconis vj^d. Item lego tribus clericis vj^d. Item lego duobus thuribulariis iij^d. Item lego sex choristis ix^d. Item volo quod, si Magister Johannes Barnby et Magister Willelmus Talbot interfuerint exequiis meis et missæ, habeant xx^d. Item lego pro campanis et pane et serviciis^b pro choro, et pulsantibus, tam infra ecclesiam quam extra, secundum discretionem executorum meorum. Item lego pro pane distribuendo inter pauperes die sepulturæ meæ, quoad opus fuerit secundum multitudinem populorum.

Item volo quod in octavo die quilibet sacerdos in ecclesia extra habitum habeat ij^d. Item volo, quod in prædicto octavo die, mei fratres cantariales dicant exequias mortuorum pro anima mea, per binos et binos, cum missa in crastino, habeant iij^s. iij^d. Item volo quod vicarius parochialis ejusdem dicat exequias, et missam de requiem in crastino, et habeat iij^d. Item lego eidem vicario pro recitatione nominis mei dominicaliter per tres annos xij^d.

Item lego eidem vicario ut specialiter oret pro anima mea xij^d. Item volo quod quinque libræ ceræ cremantur super sepulcrum meum in diebus festivalibus quamdiu duraverint In honorem quinque vulnerum^c domini nostri Jesu Christi et quinque gaudiorum Beatæ Mariæ Virginis.

Item lego Priori de Bevale^d et fratribus suis xx^s. pro duobus trentalibus missarum, celebrantibus specialiter pro anima mea.

^a Sic.

^b "Serviciis" appears to be for "cervisiis."

^c The five wounds appear to have been a favourite symbol, particularly at this time. They were adopted as the ensign of the anti-reformers in the Pilgrimage of Grace and Aske's rebellion. The five joys of the Virgin were the Annunciation, Birth of Christ, Gifts of the three Kings, Resurrection of Christ, and Assumption.

^d Bevale or Beauvale, "De Pulvera valle in parco de Gresseley, Notts" (Dugdale, vi. 11), was a Carthusian house of a prior and twelve monks.

To 15 vicars choral for my brotherhood 3s. 4d. because I am poor in moneys. To the same 16 vicars present at my obsequies and mass on day of my burial 4d. in all 5s. 4d. To my 11 brethren 5s. 6d. To the parish vicar 6d. To each priest in the church outside the habit 4d. To the 2 deacons 6d. To the 3 clerks 6d. To the 2 incense bearers 3d. To the 6 choristers 9d. To Barnby and Talbot, residentiaries, if present at my exequies and mass, 20d. For bells, bread, and beer for choir and ringers, as well inside as outside the church, at the discretion of my executors. For bread among the poor on my burial day as much as may be necessary. On 8th day to every priest in the church outside habit 2d. Chantry priests saying office of the dead with morrow mass, two and two, to have 3s. 4d. Parish vicar to say office and mass of Requiem on the morrow and have 4d. and for recital of my name every Sunday for 3 years 12d. To same vicar to pray specially for my soul 12d.

hoc quod ius requirit. Item lego xvij. Visitationis obsequium pro meo
 fundavit, vij. iij. quia pauperes sunt in pecunia. Item lego xxiij.
 ecclesie. Visitationis obsequium exequit et meum die exequium
 meo vij. annis. Item lego xvj. Visitationis meo vij.
 Item lego Visitationis obsequium vij.
 Item lego quilibet sacerdos in ecclesia exequit extra ha-
 bitum vij.
 Item lego doctores doctores vij. Item lego tribus clericis vij.
 Item lego doctores thuribularis vij. Item lego sex clericis vij.
 Item volo quod, si Magister Johannes Harty et Magister Williel-
 mus Talbot interfecti exequit meo et meo, habent xx. Item
 lego pro campanis et pane et cervisia pro choro et palamentibus meo
 in ecclesia quam extra, secundum discretione sacerdotum meo-
 rum. Item lego pro pane distribuendo inter pauperes die re-
 turne mee, quod opus fuerit secundum multitudine pauperum.
 Item volo quod in octavo die quilibet sacerdos in ecclesia extra
 habitum habeat vij. Item volo, quod in predicto octavo die, meo
 inter canonicos dicant exequit mortuorum pro animis meis, per
 hunc et hunc, cum totis in extingui, habeant vij. Item volo
 quod visitationis obsequium dicant exequit, et meum die
 repugnet in crastino, et habeat vij. Item lego eidem visitationi pro
 visitatione nominis mei dominicali per tres annos vij.
 Item lego eidem visitationi et specialiter pro animis meis vij.
 Item volo quod quinquaginta hunc certis creantur super exequium
 meum in diebus festivitatis quondam dixerunt in honore
 quinquaginta vultorum domini nostri Iesu Christi et quinquaginta
 orum Beato Maria Virgine.
 Item lego Iohanni de Bevel et fratribus suis xvj. pro doctores
 tentationibus meis, celebrationibus specialiter pro animis meis.
 * Sic
 * The five words appear to have been a famous proverbial phrase in the
 time. They were adopted as the motto of the anti-reformation in the 17th century.
 Great and Able's rebellion. The first part of the Vision was the Antireformation,
 birth of Christ, the first Vision was the Antireformation, the first Vision was the Antireformation.
 * Bevel or Bevel. The first Vision is given in the Vision, Bevel. (Bevel)
 the 11. was a Christian name of a poor and feeble man.

5 lb. of wax to be burnt over my grave on Fast days as long as they last in honour of 5 wounds of Christ and 5 joys of B. V. M. To Prior of Bevalle and his brethren xxx^s. for 2 trentals of masses for my soul, each monk to say in every mass the prayer "Incline thine ear," for the souls of father and mother and their dead sons; for each mass 2d. The said friar and brethren, if they celebrate the mass of the 5 wounds, to prostrate themselves 5 times for my soul, 5 times for my father's soul, 5 times for my mother's, and to have 2d. each a mass, or 2s. 8d. in all. Money legacies to brothers and sister. To Margaret, wife of W. Hempzell, my second-best hat. To Robert Carucate, my [god]son, 2d. To companion Burton my Irish cloak. To R. Pentreth my little book, with Placebo "Dirige" commendations, and 7 penitential Psalms. To R. Batemanson another book with "Placebo Dirige." To my successor in chauntry, bed and table at the bed head, but no linen or woollen covering. To 2 sisters, if they are alive, 3s. 4d. Residue to Byelby and Layn, executors.

Item quod quilibet monachus capiat in omni missa illam orationem, "Inclina Domine aurem tuam" pro animabus patris mei Johannis et matris meae Margaretæ et puerorum suorum defunctorum.

Item volo et deprecor quod quilibet monachus habeat pro omni missa ij^d, trentali durante, ut specialius oret pro anima mea. Item volo quod prædicti prior et fratres, si celebrent illam missam de quinque vulneribus Jesu Christi, se humiliarent quinquies pro anima mea specialiter, et quinquies pro anima patris mei, et quinquies pro anima matris meae, cum hac oratione "Inclina" pro pueris suis, et habeant prior et fratres sui, pro omni missa, ij^d.; summa ij^s. viij^d.

Item lego Roberto, fratri meo, ij^s iiij^d. Item lego Laurentio, fratri meo, v^s. Item lego Emmæ, sorori meae, ij^s iiij^d. Item lego Margaretæ, uxori Willelmi Hempzell, meum pileum secundarium.

Item lego Ricardi More de Westhorp, filio meo, xij^d.

Item lego Roberto Carucato de Halom filio meo ij^d. Item lego Domino Petro Burton, sodali meo, mantellum meum hibernicum. Item lego Domino Roberto Pentreth libellum meum, cum Placebo, Dirige, commendatione, et vij psalmis penitentialibus. Item lego Rogero Batemanson alium libellum cum placebo dirige. Item lego successori meo in cantaria mea lectum meum et mensam ad caput lecti^a positam, sed nullam vestem laneam aut lineam. Item lego Elenæ, sorori meae, si vitam habeat, ij^s iiij^d. Item lego Johannæ, sorori meae, si vitam habeat, v^s viij^d. Item lego Aliciæ, sorori meae, ij^s iiij^d.

Executores hujus testamenti ordino facio et constituo Dominos Thomam Byelby et Robertum Layn ut disponant residuum bono-

^a Cf. Chaucer's Oxford student, who

"Woulde liever han at his bed's head

A twenty books clothed in black and red

Of Aristotle and his philosophy," than any lighter amusements.

rum meorum, superius non legatorum, pro salute animæ meæ prout eis melius videbitur expedire.

In ejus rei testimonium, præsentibus sigillum meum apposui, hiis testibus, Dominis Thoma Tykhyll, Roberto Stokley, Johanne Abbotson et Johanna Wad, cum multis aliis. Datis die mense et anno supradicto.

Witnesses, Tykhyll, Stokley, Abbotson, and Johanna Wad, and many others.

Probatum fuit præsens testamentum coram nobis Capitulo Suthwell xj Februarii Anno Domini m^o.cccc^{mo}lxxxx^o; et commissa fuit administratio testamenti dicti defuncti, omnium bonorum infra jurisdictionem capitulo existentium, executoribus in eodem testamentis nominatis, in forma juris juratis.

Probate 11 Feb. 1490, and administration of goods within chapter's jurisdiction, granted.

Testamentum Ricardi Reds.

p. 218. In Dei nomine Amen. Septimo die mensis Decembris Anno Domini m^o.cccc^o.nonagesimo primo Ego Ricardus Reds de Suthwell, compos mentis et in bona memoria existens, condo testamentum meum in hunc modum.

7 Dec. 1491.
Will of Richard Reds, of Southwell.

In primis lego animam meam Deo omnipotenti, Beatæ Mariæ Virgini, et omnibus sanctis; corpusque meum sepeliendum in cimiterio ecclesiæ Beatæ Mariæ Suthwell.

Body to be buried in Southwell churchyard.

Item lego meum optimum animal nomine principalis mei. Item lego altari Beatæ Mariæ Virginis pro decimis et oblationibus oblitis xij^d. Item lego domino Vicario parochiali xx^d.

To altar of B. V. M. for forgotten tithes 12d. To parish vicar 20d.

Item lego Aliciæ filiæ meæ in maritagium suum, valorem xij marcarum, tam argento quam in aliis rebus.

To daughter Alice, for marriage portion, value of 12 marks in silver or goods. Residue to wife Margaret, sole executrix, for health of soul.

Residuum vero bonorum meorum non legatorum neque datorum do et lego Margaretæ, uxori meæ, quam constituo et ordino executricem meam, ut ipsa Deum præ oculis habens disponat et ordinet pro salute animæ meæ, prout ipsi melius videatur expedire. Hiis testibus: Domino Ricardo Roper, Vicario parochiali, Willelmo Reds, Thoma Bany, cum aliis. Dato die et anno supradictis.

Witnesses, Roper, parish vicar, W. Reds, T. Bany.

tem incertum, suppositum non habet, per se non habet
propter se non habet, per se non habet.

In eadem rei testimonium, presentibus signis non habet,
his testibus, Dominis Thomas, Robertus, Johannes,
Abbotson et Johannes, et ceteris aliis, Datis die mensis et anno
capitulis.

Probatum fuit presentibus testimonium coram nobis Episcopo
well et Robertus, Dominis, et ceteris aliis, et ceteris aliis,
administratio testimonii dicti delicti, omnia presentibus
jurisdictionem capitulis existentibus in eodem testi-
monio nominatis, in forma iuris iurata.

Testamentum Ricardi Ricardi

p. 218. In Dei nomine Amen. Septimo die mensis Decembris, 1281,
Anno Domini m.cccc. nonagesimo primo Ricardi Ricardi de
Sutwell, scilicet mensis et in hoc monacho existens, scilicet testi-
mentum meum in hoc modum.

In primis lego animam meam Deo omnipotenti, beatis Mariæ
Virgini, et omnibus sanctis; corpusque meum reponendum in
cimiterio ecclesie beate Mariæ Sutwell.

Item lego meum optimum animal nomine principis mei,
lego etiam beate Mariæ Virgini pro decimis et oblationibus eius.
xij. Item lego homini Virgilio parochiali xx.

Item lego Alie filie mee in maritaggio summa, valentem xij.
monasterium, tam regens quam in illis rebus.

Heidamus vero heredes meos non legatos, sed legatos
de eo lego Maritago, etiam meum, quam constans et ordine exco-
trium meum, ut ipse Deus per oculis habetis disceptet et ordinet.
pro salute anime mee, prout ipse melius viderit expedire. Hic
testibus: Dominis Ricardus, Virgilio parochiali, Willielmo
Ricardus, Thomas Ricardus, cum aliis. Datis die et anno regnantis

Testamentum Georgii Ratcliffe, nuper de Suthwell.

2 Dec. 1498.
Will of George
Ratcliffe, late of
Southwell.

Body to be buried in
church near the font.

Wax to be burnt
round body at dis-
cretion of executrix.
To choir vicars for
brotherhood 7s. To
fabric for burial fee
6s. 8d.

Residue to Marcia, his
wife, sole executrix.

Probate 26 July, 1499.

p. 127. In Deinomine Amen. 2^o diemensis Decembris Anno Domini m^o.cccc^o.nonagesimo octavo Ego Georgius Ratclyffe de Suthwell, infirmus corpore sed sanus mente, in bona memoria existens, condo testamentum meum in hunc modum.

In primis lego animam meam omnipotenti Deo, Beatæ Mariæ et omnibus sanctis, corpusque meum sepeliendum in Ecclesia Beatæ Mariæ Suthwell juxta fontem.

Item lego nomine mortuarii mei meum optimum animal. Item lego in cera comburenda circa corpus meum in die sepulturæ meæ secundum discretionem executricis meæ. Item lego Vicariis chori pro fraternitate mea, vij^s. Item lego fabricæ ecclesiæ pro sepultura mea vj^s. viij^d.

Residuum vero omnium bonorum meorum non legatorum neque datorum do et lego Marcie, uxori meæ, quam constituo et facio executricem meam, ut ipsa præ oculis Dominum habens ordinet et disponat pro salute animæ meæ, prout sibi melius videbitur expedire. Dato die et anno supradictis.

Probatum fuit hoc præsens testamentum xxvj^o die mensis Julii Anno Domini 1499^o. Et administratio commissæ fuit executrici in testimento nominatæ, in forma juris juratæ, &c.

Testamentum Domini Ricardi Roper, Vicarii Parochialis Suthwell.

20 July, 1499.
Will of Richard
Roper, parish vicar of
Southwell, at altar of
St. Vincent the
Martyr.

Body to be buried
before S. Vincent's
altar, my best manual
instead of a principal.

p. 127. In Dei nomine Amen. xx^o die mensis Junii Anno Domini 1499^o Ego, Ricardus Roper, Vicarius parochialis Ecclesiæ Collegiatæ Beatæ Mariæ Suthwell ad altare Sancti Vincentii Martiris, in bona memoria existens sed infirmus corpore, condo testamentum meum in hunc modum.

In primis lego animam meam Deo omnipotenti, Beatæ Mariæ Virgini et omnibus sanctis, corpusque meum sepeliendum coram

Testamentum Georgii Rastlye, nepos de Southwell.

p. 127. In Dei nomine Amen. 30 die mensis Januarii Anno Domini m^o cccc^o lxxxviii testor Ego Georgius Rastlye de Southwell, iustitius corpus et animam existens, coram testamento meum in hunc modum.

In primis lego animam meam omnipotenti Deo Beato Mariæ et omnibus sanctis, corpusque meum sepeliri in Beata Beata Maria Southwell juxta locum.

Item lego anime mortuarii mei meum optimum animal. Item lego in eam computanda circa corpus meum in die sepulture mee. Item lego Vicarium eam. Item lego discretis excoisicis meis. Item lego libris ecclesie pro expensis pro latitudine mea, viz. Item lego

mea viz. vij^l.

Item lego velle omnium bonorum meorum non legatorum necque datorum de et lego clericis, vicariis, necque quam ecclesiam et eius excoisicis meis, ut ipsi per oculos hominum habeant ordinem et disponant pro salute anime mee, prout sibi melius videbitur expedire. Dato die et anno supradictis.

Probatum fuit hoc presens testamentum xxv^o die mensis Julii Anno Domini 1488. Et adheerentibus commissis fuit executum in testamento nominatis, in forma scriptis tenore, &c.

2 Dec. 1488.
Will of George Rastlye, late of Southwell.

Body to be buried in church near the tomb.

Was to be buried round body at the creation of excoisic. To choir vicar for hundreded 7s. To fabric for burial fee 6s. 8d.

Bequeathed to Mary, his wife, sole executrix.

Probate 25 July, 1488.

Testamentum Danielis Rastlye, Vicarii Parochialis Southwell.

p. 127. In Dei nomine Amen. xx^o die mensis Julii Anno Domini 1490. Ego Daniel Rastlye, Vicarius parochialis Ecclesie Collegiate Beate Maria Southwell ad altare Sancti Vincentii Martiris, in bona memoria existens et iustitius corpus, coram testamento meum in hunc modum.

In primis lego animam meam Deo omnipotenti, Beato Mariæ Virginii et omnibus sanctis, corpusque meum sepeliri coram

20 July, 1490.
Will of Daniel Rastlye, parish vicar of Southwell, at altar of St. Vincent the Martyr.

Body to be buried before St. Vincent's altar, my best memorial instead of a priest's.

altari Sancti Vincentii infra ecclesiam antedictam. Item lego manuale^a optimum, ut mos est, pro nomine principalis mei.

Item lego pro cera comburenda circa corpus meum, in die sepulturæ meæ, et in die septimo, secundum dispositionem executorum meorum. Item lego fabricæ magni altaris xij^d. Item lego fabricæ magni campanilis, secundum promissionem quam promisi magistro meo magistro Willelmo Talbot x^s.

To fabric of great altar 12d., of great belfry, according to my promise to Master W. Talbot, 10s.

Item lego cuilibet vicariorum choralium, pro exequiis et missa in die sepulturæ meæ, et die septimo, xij^d.

To each vicar choral for obsequies and mass at burial, and on 7th day, 12d.

Item lego cuilibet capellano cantariarum, pro primo die et septimo, viii^d. Item lego cuilibet diaconorum vj^d.

To each chauntry chaplain 8d. To each deacon 6d.

Item lego cuilibet clericorum, thuribulariorum, et choristarum iiiij^d.

To each clerk, incense bearer, and chorister, 4d.

Residuum vero omnium bonorum meorum non legatorum neque datorum do et lego Dominis Roberto Dyson et Ricardo Penkith, quos constituo et facio executores meos, ut ipsi disponant pro salute animæ meæ, prout ipsis melius videatur expedire. Hiis testibus: Dominis Ricardo Smyth, Johanni Hyll, et Johanne Wryght, cum aliis. Dato die et anno supradictis.

Residue to Dyson and Penkith, executors.

Witnesses Smyth, Hyll, Wryght, and others.

Probatum fuit præsens testamentum xxvj^o die mensis Julii Anno Domini supradicto. Et administratio vero omnium bonorum infra jurisdictionem capituli existentium commissa erat executoribus supradictis, personaliter in forma juris juratis, &c.

Probate 26 July, 1499,

Testamentum Roberti Jaksone de Dunham.

p. 220. In Dei nomine Amen. Vicesimo nono die mensis Junii, Anno Domini 1499^o Ego Robertus Jakeson de Dunham, compos mentis et sanæ memoriæ, condo testamentum meum in hunc modum.

29 June, 1499.
Will of Robert Jackson, of Dunham.

In primis do et lego animam meam Deo omnipotenti, Beatæ Mariæ et omnibus sanctis ejus, corpusque meum ad sepeliendum in ecclesia parochiali Apostolorum Petri et Pauli de Dunham super Trent.

Body to be buried in parish church of Apostles Peter and Paul, Dunham-on-Trent.

^a It is written "man." The best book is the best chattel of the priest, taking the place of the best beast: unless indeed it be not merely for anim[al]

Tham Sancti Vincentii istis ecclesiis antedictis. Item lego
manasse* optimum, ut meo est, pro nomine principalis mei.

Item lego pro corpore veneranda circa corpus meum, in die
sepulture mee, et in die sepulture, reuerendum spiritum sanctum
torum meorum. Item lego spiritui sancti spiritui. Item lego
libris magni camparii, reuerendum promissionem quam promisi
magistro meo magistro Willielmo Tellei xj.

Item lego cuiuslibet vicarium ecclesiarum, pro expensis et muneribus
de sepulture mee, et de sepulture, xij.

Item lego cuiuslibet capellani vicarium, pro primo die et sepulture
meo, xij. Item lego cuiuslibet clericorum vicarium, xij.

Item lego cuiuslibet clericorum vicarium, et clericorum
vicarium, et clericorum, xij.

Reverendissimi vero omnium bonorum meorum non legatum meum
datum de et lego Dominis Roberto Dyon et Henrico Pochin, et
quos constituo et loco executoris meo, ut ipsi disponent pro salute
anime mee, prout ipsis melius videbitur expedire. His testibus
Dominis Henrico Dyon, Henrico Pochin, Henrico Pochin, et
alio. Itaque die et anno supradictis.

Testamentum hoc presens testamentum xxiij die mensis Julii Anno Domini mccc, lxxvj.
Domini supradicti. Et administratio vero omnium bonorum infra
jurisdictionem capituli existantium commissa erit executoribus
supradictis, personarum in forma juris iuratis, &c.

Testamentum Roberti Jakoni de Ruthwell.

p. 220. In Dei nomine Amen. Vicarius noster die mensis Julii
Anno Domini 1497. Ego Robertus Jakoni de Ruthwell, comes
monie et sancti monie, coram testamento meo in hunc modum.
In primis de et lego anime mee Iohanni sancti, Henrico Jakoni
et omnibus sanctis eius, expensis meorum ad sepulturem in ecclesia
parochiali Apostolorum Petri et Pauli de Ruthwell super fontem.

* It is written "man". The best word in the text should be the word, which is
place of the best word: which should be the word, which is

3 lb. wax.
30 masses to be
celebrated for soul,
viz. a trental.

To daughter Alice
10 marks. To little
Elizabeth Buthe 40s.
To Stoll's 3 boys 3
ewes.
To all boys to whom
I was godfather a
lamb each.
To priest, clerk, and
poor at burial, xx s.
Residue, after
payment of debts, to
wife Helen and son
John, executors.

Witnesses, Wartyr,
vicar of Dunham, T.
Byllyale, of Great
Markham, J. Baldyn,
and J. Haneson, of
Dunham, and others.

30 June, 1499.
Hyll and Kyrke,
vicars choral,
executors of goods of
T. Orston, promise to
exhibit a true
inventory next
Saturday.

19 July, 1499.
Grant of
administration of
goods of T. Orston,
late of Southwell,
intestate, to Gervase
Clyfton, Kn^t, and
Master T. Orston,
Bachelor in Decrees.

Item lego nomine mortuarii mei meum optimum animal. Item lego fabricæ ecclesiæ villæ prædictæ xij^d. Item lego ut comburantur circa corpus meum die sepulturæ meæ tres libras cereæ. Item ordino ut celebrentur triginta missæ pro salute animæ meæ, viz unum trentale.

Item lego Aliciæ, filiæ meæ, x marcas. Item lego parvulæ Elizabeth Buthe, filiæ Edwardi Buthe, xl^s. Item lego tribus pueris Thomæ Stoll, tres oves matrices. Item lego omnibus pueris, quibus fui compater, singulis eorum per se, unam agnellam.

Item lego ut distribuatur in die sepulturæ meæ xx^s. præbitero, clericis, et pauperibus.

Residuumque omnium bonorum meorum non legatorum, debitis meis debite solutis, do et lego Helenæ, uxori meæ, et Willelmo Jakeson, filio meo, quos facio et ordino executores hujus testamenti, ut ipsi disponant pro salute animæ meæ, prout eis melius videbitur supradictis. Hiis testibus: Domino Willelmo Wartyr, Vicario de Dunham, Thoma Byllyale de Markham Majore, Johanne Baldyn, et Johanne Haneson de Dunham, et aliis.

p. 219. Ultimo die mensis Junii Anno Domini m^o.cccc^{mo}.nonagesimo nono Dominus Johannes Hyll et Dominus Johannes Kyrke, vicarii chorales Suthwell et executores bonorum Thomæ Orston, promiserunt et fidem dederunt capitulo ecclesiæ Suthwell, in domo capitulari, quod quantum in eis erat, verum inventarium eidem capitulo adhiberent et demonstrarent, de omnibus bonis eidem Thomæ prædicto pertinentibus, proximo die Sabbati tunc sequente.

Capitulum Ecclesiæ Collegiatæ Beatæ Mariæ Suthwell Dilectis nobis in Christo Gervasio Clyfton militi et Magistro Thomæ Orston^a in decretis Baccalaurio salutem. De vestris fidelitate et industria quam plurimum confidentes, vos administratores in bonis Thomæ Orston nuper de Suthwell, ab intestato defuncti, ordinamus, præcipi-

^a A T. Orston was executor to the will of Sir R. Clifton, father of Sir G. Clifton, 1 April, 1470, S. S. *Test. Ebor.* iv, p. 31.

mus, et deputamus per præsentēs, vos, in virtute juramenti vestri coram nobis in hac parte corporaliter præstiti, firmiter onerantes, quatenus verum inventarium in bonis dicti defuncti conficiatis, et in eisdem fideliter ministretis; debitaque ejusdem quatenus suppetant facultates, facta, si oporteat, defalcatione legitima in hac parte requisita, portionabiliter persolvatis; ulteriusque exequamini quæ in hoc casu fuerint exequenda. Itaque de administratione vera, si possitis, nobis fideliter respondere cum super hoc fueritis requisiti. Datis apud Suthwell in domo nostra capitulari, sub sigillo nostro communi ad causas, xix^o die mensis Julii Anno Domini m^o.cccc^{mo} nonagesimo nono.

Testamentum Thomæ Belfin de Calverton.

p. 220.—In Dei nomine Amen. Decimo die mensis Octobris 10 Oct. 1499.
Anno Domini m^o.cccc^{mo} nonagesimo nono. Ego Thomas Belfin Will of T. Belfin of
de Calverton condo testamentum meum in hunc modum. Calverton.

In primis do et lego animam meam Deo omnipotenti, Beatæ Body to be buried in
Mariæ Virgini, et omnibus sanctis ejus, corpusque meum sepeli- S. Wilfrid's,
endum in ecclesia Sancti Wilfridi de Calverton prædicta. Calverton.

Item lego meum optimum animal nomine principalis mei.

Item lego duas libras ceræ ad ardendum circa corpus meum in die 2 lb. of wax.

sepulturæ, et in die septimo. Item lego fabricæ campanilis ejusdem To fabric of belfry
ecclesiæ xx^s. Item lego fabricæ crucis de le ston in parte occi- 20s.

dentali villæ de Calverton vj^s. viij^d. To fabric of cross of
stone in the west part
of Calverton 6s. 8d.

Item lego Thomæ, servienti, meo 2^{as} juvenecas. Item lego eidem To Thomas, a servant
Thomæ 2^{as} oves matrices. Item lego cuilibet confiliorum meorum 2 heifers, 2 ewes.
unam ovem matricem. To sons a ewe apiece
For a trental in
Calverton church 10s.

Item lego pro uno trentali celebrando pro me et benefactoribus To S. Wilfred's
meis in ecclesia de Calverton x^s. Item lego imagini Sancti Wil- image 12d.

fridi xij^d. Item lego fabricæ pontis, juxta le yate intrantem campum To bridge by the
borialem ejusdem villæ, vj^s. viij^d. gate at entrance of
north field of
Calverton 6s. 8d.

Item lego Johannæ Goldsmyth, meæ servienti, unam ovem

To Jane Goldsmyth, servant, a ewe.
 To T. Bullur, living at the vicar's, a ewe.
 To the vicar for forgotten tithes &c. 20 d.
 To cousin W. Warsopp 6s. 8d.
 To daughter Jane and her son 20 sheep.
 For making a rood-loft in Calverton church 13s. 4d.
 For 2 torches 13s. 4d.
 To cousin Grandon best gown.
 To T. Hayward a tunic and white gown.
 To wife Jane all lands and tenements for her life, and after her death to daughter Jane in fee simple.
 Residue, debts paid, to wife Jane, executrix.
 Supervisors, H. Odessell, T. Holyngworth.
 Witnesses, Lamley, Fychet, Wylkynson, and others.

4 April 1503.
 Probate of will of W. Keell, vicar choral, Hyll, Rochell, vicars choral, Bylbye, cantarist, executors.

30 April, 1503.
 Probate of will of George Nicholson, of Mylnethorpe, in parish of Northwell, wife Katherine, executrix.

matricem. Item lego Thomæ Bullur manenti cum vicario unam ovem matricem. Item lego vicario ecclesiæ, pro decimis oblitis et aliis, xx^d. Item lego Willelmo Warsopp, cognato meo, vj^s. viij^d.

Item lego Johannæ, filiæ meæ, et puero suo, insimul xx oves. Item lego facturæ unius rodelofte in ecclesia de Calverton xij^s. iiij^d.

Item lego ad emendum 2^{as} torchys xij^s. iiij^d.

Item lego Thomæ Grandon cognato meo meam optimam togam. Item lego Thomæ Hayward meam tunicam et elbidam^a togam.

Item do ex lego Johannæ uxori meæ omnia terras et tenementa mea quæ habeo in villa et campis de Calverton et extra, durante vita sua: et post decessum ipsius Johannæ volo quod remaneant Johannæ, filiæ ejusdem Johannæ, heredibus et assignatis suis, &c.

Residuum vero omnium bonorum meorum nondum legatorum, debitis meis solutis, do et lego Johannæ, uxori meæ, quam facio executricem hujus testamenti, ut ipsa disponat pro anima mea prout ei melius videbitur expedire.

Insuper facio et constituo Henricum Odessell et Thomam Holyngworth supervisores hujus testamenti. Hiis testibus: Thoma Lamley, Willelmo Fychet, Edmundo Wylkynson et aliis. Dato ut supra.

Probatum fuit testamentum Domini Willelmi Keell, Vicarii Choralis Suthwell, iiij^{to} die mensis Aprilis anno Domini supradicto, commissæ que erat administratio omnium bonorum dicto defuncto pertinentium Dominis Johanni Hyll et Roberto Rochell, vicariis choralibus ibidem, et Thomæ Bylbye cantaristæ ejusdem ecclesiæ, in forma juris juratis, etc.

p. 221.—In Dei nomine Amen. Penultimo die mensis Aprilis Anno Domini millesimo quingentesimo tertio, Probatum fuit testamentum Georgii Nycholson de Mylnethorpe in parochia de Northwell, et administratio omnium bonorum dicti defuncti commissæ fuit Katerinæ, uxori ipsius, et executrici in eodem testamento nominatæ, in forma juris juratæ, etc.

^a What this means I cannot discover. Is it for albidam, i.e. white, or whitish?

Probatum fuit testamentum Ricardi Knoll xxvi^{to} die mensis 26 May, 1503.
 Maii, anno Domini supradicto, commissaque erat administratio Probate of will of
 omnium bonorum dicto defuncto pertinentium, Johanni Knoll filio Richard Knoll, John
 ejus, in forma juris, per Raulandum Dygbye deputatum ejus, Knoll, executor;
 jurato, etc. sworn by deputy
 Roland Dygbye.

Robert Batemanson^a of Suthwe'l.

p. 128.—In the name of God Amen. I Robert Batemanson 23 June, 1512.
 the xxiiith day of June the iiijth yere of the regne of our soveraigne Will of Robert
 lorde Kyng Henry the viiith havynge my hole & perfyte mynde and Batemanson, of
 goode remembraunce by goode deliberacion ordeigne & make my Southwell.
 testament & last wyll in maner & forme foloyng.

Furst I bequeth my saule to almighty god, our blessed lady, & all Body to be buried in
 the company of heaven; and my body to be buryed in the church of Abp. W. Booth's
 Suthwell in my lorde William Bothe's quer, a little byneth my lorde choir, beneath Abp.
 Laurence^b tumb, beside the stall there. L. Booth's tomb by
 the stall.

Item I bequeth my best horse for my principall. And also I Best horse for
 wyll that at the howre of my passyng the grettist bell in the principal.
 church be rongen the space of an owre, and at my dirige anoder Great bell to be rung
 owre and all the offeryng tyme, and also at my buriall a peeyle an hour at passing:
 with all the bells. Also I will that a preist syng at the alter afor at Dirge another hour:
 our lady of grace for the saule of my lorde Laurence, my saule, my at buriall a peel.
 wife saule, my fader & moder & all cristen saules, for time of ij yers A chauntry priest to
 next after my deth, havynge aather yere, vij marke. And I will that pray for soul for 2
 years at 7 marks a year,
 having mass-book,
 chalice, and vestment:
 afterwards they to go

^a He was a witness of Abp. Laurence Booth's will, 28th Sept. 1479. *S. S. Test. Ebor.* iii., p. 249.

^b L. Booth, in his will, directed "corpusque meum sepeliendum in capella Sancti Johannes Baptiste infra ecclesiam collegiatum de Suthwell in australi parte parietis ejusdem capellæ: et volo si opus circa capellum prædictum, per me inceptum, in vita mea finitum non existat quod tunc executores mei post decessum meum opus illud performari faciant juxta intentionem meam." In 1491 Sir Gervase Clifton, by his will, directed "liij. lib. in my hands of my Lord Laurence Both goodes be imploied and spended for the reparacion and wele of his chauntre and chapel at Southwell by my executors." See p. 39 for the fate of this chapel.

1700thum fuit testamentum Ricardi Regis: die mensis de May, 1482.
 Mat, anno Domini supradicti, commissarius erat administrator
 omnium bonorum dicti defuncti permissarius, Johannes Ricardus filius
 eius in forma iuris per Randalphum Dypke deputatum eius, Randalphum
 iuratus, etc.

Robert Rathamman* of Swinwell.

p 128.—In the name of God Amen. I Robert Rathamman
 the xxiiith day of June the iiiith year of the reign of our sovereign
 lord Henry the viiith having my hole & payre wyfe and
 good remembrance by good deliberacion ordeyned & make my
 testament & last wyl in maner & forme folowynge.
 First I begeth my soule to almyghty god, our blessed lady, & all
 the company of heven; and my body to be buryed in the church of
 Swinwell in my lord William Rother's quere, a little byweth my lord
 Lawrence's tombe, beside the stall there.
 Item I begeth my best howse for my principall. And also I
 wyl that at the howse of my buryng the gentill bell in the
 church be rung the space of an ewre, and as my dirige another
 ewre and all the sayng tyme, and also at my buriall a payre
 with all the bells. Also I wyl that a grein xij at the altar
 our lady of grace for the soule of my lord Lawrence, my wyfe, my
 wile soule, my selfe & of another & all other soules, for tyme of ii yere
 next after my deeth, payng rather yere vij markes. And I wyl that

in June 1482.
 Wyl of Robert
 Rathamman of
 Swinwell.
 It is to be saved in
 the church of
 Swinwell.
 I. Rother's tomb by
 the wall.
 I have howse for
 my principall.
 I have best to be rung
 at the church.
 I have a payre
 at the altar.
 I have a grein xij
 at the altar.
 I have a payre
 at the altar.
 I have a grein xij
 at the altar.
 I have a payre
 at the altar.
 I have a grein xij
 at the altar.

* He was a witness of App Lawrence Rother's will, 28th Sept. 1478. & 2. Yere
 1482. iii. p. 219.
 "I Rother, in his will directed" compares names appearing in Robert's
 testament. Rother's will is recorded in the collection at Swinwell in several parts
 & is a copy of the original. It is a copy of the original. It is a copy of the original.
 "I Rother, in his will directed" compares names appearing in Robert's
 testament. Rother's will is recorded in the collection at Swinwell in several parts
 & is a copy of the original. It is a copy of the original. It is a copy of the original.
 "I Rother, in his will directed" compares names appearing in Robert's
 testament. Rother's will is recorded in the collection at Swinwell in several parts
 & is a copy of the original. It is a copy of the original. It is a copy of the original.

to S. Vincent's
collegiate church,
Bishop's Auckland.
4 trentals at Bevale,
Thurgarton, White
Friars, and Grey
Friars, Nottingham,
for 10s. each..

To Thurgarton Priory
12 silver spoons.
Whole choir to attend
obit at burial and on
month-day.
Poor at burial 1d.
each, at month's-day
 $\frac{1}{2}$ d.
Those present at
offering to have a
dinner.

Obit by whole choir
5 years after death.

Gallows of iron (*i.e.*
for carrying a pot).

Devise of lands to
brother Roger : house
in burgage of South-
well to Agnes Temple
for life, then to
brother.

Devise of lands in
Egmanton to Bain-
bridge, Archbishop

the saide preist shall occupie there the saide ij yerres my messe boke, chales, & vestment. And that doone I bequeth them to the college of Sainte Vincent in bisshop Awkeland. Also I will that iiij trentals of messes be doen for me immediately after my deth, that is to say, oon at bevall, anoder at Thurgarton, the iii^d at ye Whyte frers at Notyngham, and the iiijth at the gray frers there, and every of the saide houses to have therfor x^s. Also I bequeth to the house of Thurgaiton,^a xij spones of silver. Also I will have an obett with the hole quere at my buryall, and an oder at my moneth day, & they that be absent without a reasonable cause to have nothing at ye saide diriges. Also I will that every pore man, woman, and childe, have at my buriall, 1^d, and at my moneth day every of them, ob. Also I will that such persones as be at the offering, eyther of thos ij days, have a convenient dynner, if it please them to com thereunto, at discrecion of my executores. Also I wyll that a solempne obbett be doen for me by the hole quere v yerres after my deth. Item I bequeth to the chauntrye preist, after the decesse of Agnes Temple, oon paire of galoes of yrne. Item I bequeth to Agnes temple all my corne with my terme of a close besyde Henbek.^b Also I will that myn executors be charged with no oder of my goods bot such as by me shall com to their hands.

Also I will that my feoffees in my lande in Eastmarkham, and of my copyholde in Suthwell, stande and be seased to the use of my broder Roger and his heires after my deces; And of my house in burgage^b of Suthwell with the appurtenance to the use of Agnes temple, terme of her lyve, and reversion to my saide broder.

And, where I by my dede, beyring date at Egmanton ye xviiith day of June in ye viith yere of ye regne of King Henry ye viith,

^a Thurgarton, Notts, near Southwell, a Priory of Augustinian or Black Canons. Parts of the church, and, under the house, the cloisters still remain.

^b Southwell town was divided into the prebendage, *i.e.* the soke of the Prebendaries, and the burgage or town proper. Henbeck is a stream in Southwell which flows into the Greet.

the said feast shall occupy there the said 7 years my niece
 bakes, bakes, & sustenance. And that house I bequeath them to the
 college of Saint Vincent in Bishop Awerham. Also I will that
 my rents of 10 messuages be done for me immediately after my death,
 that is to say, one at Bevelly, another at Thurgarton, the 11th at Ye
 Whyte firs at Knyngsmead, and the 12th at the Key firs there,
 and every of the said houses to have the 20. Also I bequeath
 to the house of Thurgarton, 20 pence of silver. Also I will have
 an obit with the holy guests at my buriall, and on every 20 day
 month-day, & that that be absent without a reasonable cause to
 have nothing at ye said obit. Also I will that every year men,
 women, and childen, have at my buriall, 12, and at my month-day
 every of them, 6d. Also I will that such persons as be at the
 offering, either of these 7 days, have a convenient dinner, & it please
 them to come thither, at discretion of my executors. Also I
 will that a wherhouse should be done for me by the holy guests
 7 years after my death. Item I bequeath to the chantry priests,
 after the decease of Agnes Temple, one penny of silver of year.
 Item I bequeath to Agnes temple all my tenement with my garden &
 close beside Henbek. Also I will that my executors be charged
 with no other of my goods but such as by me shall come to their
 hands.

Also I will that my lockes in my lands in Keston, and
 of my copyholds in Southwell, should and be leased to the use of
 my brother Roger and his heirs after my decease; And of my house
 in burgage of Southwell, with the appurtenances to the use of Agnes
 temple, sister of her lyve, and reversion to my said brother.
 And, where I by my death leaving date at Eglington ye xviiith
 day of June in 7th year of ye reign of King Henry ye viiith,

* Thurgarton, Keston, near Southwell, a priory of Augustines or Black Canons.
 Tithes of the church, and under the house, the chantry, & all tithes.
 * Southwell town was divided into the parishes, &c. the site of the 12-
 parishes, and the borough of town proper. Henbek is a house in Southwell
 which lies into the street.

to St. Vincent's
 college church,
 Bishop Awerham,
 1 messuage in Bevelly
 Thurgarton, Whyte
 firs, and Key
 firs, Knyngsmead,
 for the said,

To Thurgarton Priory
 12 silver pence.
 Whole obit to attend
 obit at burial and on
 month-day.
 100 at burial 12.
 each, at month-day
 12.
 100 at burial 12.
 offering to have a
 dinner.

Obit by a whole choir
 5 years after death.
 Gardens of Hen (i.e.
 for carrying a pig).

Reverie of lands to
 brother Roger & house
 in burgage of South-
 well to Agnes Temple
 for life, then to
 brother.

Reverie of lands to
 Agnes temple in
 burgage in South-
 well, &c.

infeoffed Hugh Clifton, William Wymendesolde, with other now deceased, of and in all my lands and tenements with ther appurtenaunce in Egmonton, I wyll my saide feoffees after my decesse shall stand and be infeoffed in the same To the use of the most Reverend Fader in God Christover Baynbryg, Arbisshoppe of York, and his heires Upon condition and to the entent that the said Archbishoppe, his heires or executours, within iiij yers next after my decesse, shall founde a free gramer scole^a in Suthwell, ever to endure, paying yerely to myn executours to the said scole be founded, xl s. And if it fortune ye said Archbishoppe, his heires or executours, not to provide a fre scole, as is aforesayde, then I will that my sayde feoffes shall stand and be infeoffed in the same To the use and behove of the Prior and Convent of Thurgarton and their successors for ye terme of lxxxxix yeres, Upon condicion that the saide Prior and Convent shall yerely gyve to the Prior and Convent of Bevale, oon quarter wheat, and anoder quarter yerly to ye Frers Observaunts of Newerke durying ye terme aforesaide. Item I ordeigne and make my executours William Wymondesolde Agnew Temple and Sir John Hyll.

And I bequeth to ichone of them for their besines xl s.

In witness whereof to thies present I have set my seale. Thies beyng wittnes: Sir Edmund Kyngeston, Sir Thomas Tykkell, Sir John Avotson, and Thomas Selby and other, &c.

. . Probatum fuit præsens testamentum coram Capitulo Ecclesie Suthwell, xxvii^o die mensis Novembris Anno Domini millesimo quingentesimo xii^o, et commissa est administratio omnium bonorum dicti defuncti executoribus supranominatis, in forma juris juratis. Probate 27 Nov. 1512.

^a The school was never founded; at least no trace of it as a separate institution from the Grammar School of the Collegiate church can be found.

indefinite High Chiffon, William Wymondesley, with other now of York, to fund a
 bequest, of and in all my lands and tenements with their appurte-
 nances in Kingston, I will my said bequest after my decease
 shall stand and be intended in the same. To the use of the most
 Reverend Father in God Christopher Bayly, Archbishop of York,
 and his heirs upon condition and to the intent that the said
 Archbishop, his heirs or executors, within six years next after
 my decease shall provide a fine garment made in Southwell, over to
 endure, paying yearly to my executors to the said school be
 founded, xli s. And if it happen ye said Archbishop, his heirs
 or executors, not to provide a fine school, as is aforesaid, then I will
 that my said bequest shall stand and be intended in the same. To
 the use and behoof of the Prior and Convent of Thurgarton and
 their successors for ye term of lxxxix years, Upon condition that
 the said Prior and Convent shall yearly give to the Prior and
 Convent of Beval, one quarter wheat, and another quarter barley
 to ye Prior and Convent of Newark during ye term aforesaid.
 Item I bequeath and make my executors William Wymondesley
 Agnew Temple and Sir John Hyl.

And I bequeath to bequest of them for their bequest xli s.
 In witness whereof to this present I have set my seal. This
 being witness Sir Edmund Kyngston, Sir Thomas Tybbell, Sir
 John Aveson, and Thomas Selby and others, Sec.
 Probatum fuit per nos testamento coram Capitulo Eboracensi
 Southwell, xxviij die mensis Novembris Anno Domini millesimo
 quingentesimo xlii, et commissis ad administranda omnia bona
 dicti bequesti executoribus supradictis, in forma juris factis.

* The school was never founded, at least no trace of it as a separate institution
 from the Grammar School of the Collegiate Church can be found.

Richard Couper.

1 Aug. 1514.
Will of Richard
Couper.

Body to be buried in
S. Peter and S. Paul,
Oxton.

Best beast as
principal.

1 lb. of wax.

To Oxton church
6s. 8d.

House after my wife's
death to R. Childe, he
to give to his brother
Henry 3s. 4d.

To sister a plattér.

To Simon and John
Childe 2 sheep.

To vicar of Oxton for
forgotten tithes 12d.

Residue to wife

Margerie, executrix.

Scothorne and Wilson
supervisors.

Witnesses, R. Tailior,

Vicar of Oxton,

Scothorne, Wilson,

W. Standyn, J.

Waltar, and others.

Probate 26 Jan. 1514.

p. 221. In Dei nomine Amen. Primo die mensis Augusti anno Domini millesimo d^o xiii^o Ego Ricardus Coupar, compos mentis et sanæ memoriæ, condo testamentum meum in hunc modum.

In primis lego animam meam Deo omnipotenti etc. corpusque meum sepeliendum in ecclesia Apostolorum Petri et Pauli de Oxton.

Item lego meum optimum animal nomine principalis mei. Item lego in cera j libram ardendam circa corpus meum in die sepulturæ meæ. Item lego oblationem de meis propriis sumptibus. Item lego ecclesiæ de Oxton vj^s viij^d.

Item lego istam domum cum pertinentiis, post decessum uxoris meæ, Roberto Childe, et volo quod ipse dabit Henrico fratri suo iij^s iij^d. Item lego Aliciæ Childe, sorori meæ, unam patellam. Item lego Simoni Childe ij^{as} oves. Item lego Johanni Childe ij^{as} oves. Item lego Vicario de Oxton xij^d, pro decimis meis oblitis.

Residuum vero omnium bonorum meorum superius non legatorum do et lego Margerie uxori meæ, quam facio et ordino meam veram executricem, ut ipsa ordinet et disponat pro salute animæ meæ ut melius videbitur expedire. Insuper volo ut Willelmus Scothorne et Thomas Wilson sint supervisores hujus testamenti. Hiis testibus: Domino Ricardo Tailior, Vicario ejusdem ecclesiæ, Willelmo Scothorne, Thoma Wilson, Willelmo Standyn, Johanne Waltar cum aliis. Dat^o

Probatum fuit præsens testamentum coram Gardianis capituli xxvj^{to} die mensis Januarii A^o Dⁱ supradicto; commissa que erat administratio bonorum dicti defuncti Margerie supranominatæ.

19 Jan. 1521.

Hoc est testamentum Johannis Arnall nuper de Morton defuncti.

Will of John Arnall,
of Morton.

p. 189.—In the name of God Amen: the xix daie of Januarie in the yeare of our Lord God m^o.cccc^oxxj I John Arnall of Morton, holt of mynde and good of remembraunce, maker^a this my testament and last will of this manner following.

Furst I gyve and bequeath my soule to almighty god, to our Ladye Saynt Marye & to all the hollie companye of heaven: and

Witness Cooper.
 p. 231. In Dei nomine Amen. Primo die mensis Augusti anno
 Domini millesimo de xxijs. Ego Henricus Cooper, comes noster
 et senex magnificus, condito testamentum meum in hunc modum.
 In primis lego animam meam Deo omnipotenti etc. corpus
 meum sepeliri in ecclesia Apostolorum Petri et Pauli de Oxon.
 Item lego meos optima animalia nomine pascuaria mea. Item
 lego in xris & libris arboribus etiam corpus meum in die sepul-
 ture mee. Item lego oblationem de meis propriis sanguinibus.
 Item lego ecclesie de Oxon vi. xij.
 Item lego istam domum cum pertinentiis, post decem annis
 meam Robertus Child, et vasa quod ipse debet Henrico facti sui
 xij. Item lego Almo Child, totum meum, annu pascuaria. Item
 lego Simon Child & uxorem. Item lego Johanni Child & uxorem.
 Item lego Vicario de Oxon xij. post istum meo obitu.
 Residuum vero omnium bonorum meorum superius non legatorum
 do et lego Margarete uxori mee, quam feci et collis meum vasa
 ornamenta, ut ipse ordinet et distribuere pro salute anime mee et
 melius videbitur expedire. Insuper volo ut Willielmus Secutor et
 Thomas Willm alii superiores huius testamenti. Hic testor:
 Dominus Henrico Tallier, Vicario quondam ecclesie Willielmo Sec-
 thone, Thomas Willmo, Willielmo Stanchyn, Johanne Walter cum
 aliis. Dat.
 Testatur sub sig. Johannis 20 Jan. 1541.
 xxijs. die mensis Januarii A. D. supradicti; cumque per istam
 administratio bonorum huius testamenti Margaria supereminente.

Not et testamentum Johannis A. Hall super de Morton defuncti.
 p. 188.—In the name of God Amen: the xix. daie of Januarii
 in the yere of our Lord God m^c.cccc. xxi. I John A. Hall of Mor-
 ton, here of saynde and good renowme, make this my
 testament and last will of this manner followeth.
 First I give and bequeath my soule to almighty God to ser-
 venge. I give & to all the holie company of heaven: and

1 Aug. 1541.
 Will of Richard
 Cooper.
 Body to be buried in
 St. Peter and St. Paul,
 Oxon.
 Best beast as
 principal.
 1 lb. of wax.
 To Oxon church
 de ad.
 House after my wife's
 death to H. Child, as
 given to his brother
 Henry de ad.
 To give a pascuaria
 To Simon and John
 Child & uxorem.
 To vicar of Oxon for
 pascuaria 120.
 Residue to wife
 Margaria, executor
 Robertus and Willm
 superiores
 Willmo, R. Tallier
 Vicar of Oxon.
 Robertus Willm.
 H. Stanchyn &
 Walter, and others.

Will of John A. Hall.
 10 Jan. 1541.
 Will of John A. Hall.
 10 Jan. 1541.

my bodye to be buried in the churche yearde of Saint Dyonys of Morton. Also I gyve and bequeath my best good to be my mortuarie as the use of the cuntrye is.

Body to be buried in S. Dionys', Morton, churchyard.
Best good as mortuary.

Moreover, I give and bequaith to John my eldest sonne an house in Morton named "turner house," with all the land and pertainances longing thereto, within Morton towne and foyeder.^a

Turner House, Morton, to son John,

Also I gyve & bequaith to the same John x sheipe, iij bullocks, one of two yeares old, and the other two be elder. And I gyve to the same John the fole of my brown mare. Also I will that my sheips be sould to the summe of xlvj^s viij^d; and that summe of money I gyve and bequaith to a preiste, to singe for my wyffe and me, as longe as it will last. Also I give & bequaithe two ewes and ij lambs to fynde a lyghte burning afore the sepulchre at Morton, never to be put furthe from good frydaye, that candles be lighted afore the sepulchre, unto the resurrection on Eastre daie in the morning: burning with yt the other daies following. And I will that my wyffe fynde a lighte the next good frydaie following, of the same manner, of her owne coste.

with 10 sheep, 3 bullocks, one to be 2 years old, the other to be older, foal of brown mare.
Sheep to value of 46s. 8d. to be sold to pay chauntry priest as long as it will last.
2 ewes and 2 lambs for light before the sepulchre in Morton church from Good Friday to Easter Day.

Also I owe v strike of barley to the churche of Morton, the which I will that it shal be made a quarter. Moreover I gyve and bequaithe all my goods ungeven and bequaithe, to Richard Arnall & Emmott my wyffe, whom I make my executors, that thaie may dispose theime for the healthe of my soule as thaie thinke best. And I will that my brother Richard shall have for his labor vj^s viij^d, and his costes made, when he makes enye labor. And I will that my father William Arnall be supervisor of the same.

Wytnes thereof Sir Thomas Dunne & Robert Busshe of Morton: given the yeare & daie abovenamed.

Probatum fuit praedictum testamentum xx^o die mensis Februarii, Anno Domini 1521, in domo capitulari, et coram Magistro Roberto Barra, Decretorum Doctore, Canonico Residentiario, et Willelmo Brodheade et Ricardo Stedman, vicariis choralibus, et commissariis

Probate 20 Feb. 1521.
Before R. Barra, Canon Residentiary, and Brodheade and

^a . . . ? and for ever.

my body to be buried in the church-yard of Saint Dunstons of
 London. Also I give and bequeath my best good to be my mortu-
 ary, as the use of the country is.
 Moreover, I give and bequeath to John my eldest son an house
 in London named "tower house," with all the land and par-
 tances adjoining thereto, within London town and beyond.

Also I give & bequeath to the same John x shillings, if he be
 one of two years old, and the other two be older. And I give to
 the same John the job of my brown mare. Also I will that my
 eldest son should to the summe of xlvj' viij' and that summe of
 money I give and bequeath to a priest, to sing for my wife and
 me, as long as it will last. Also I give & bequeath two new
 and y-lambe to make a light burning afore the sepulchre at London,
 never to be put further from good hyge, that candles be lighted
 afore the sepulchre, unto the resurrection on Easter day in the
 morning; burning with yr the other dates following. And I will
 that my wife should a light the next good hyge following, of
 the same manner, of her own cost.

Also I owe x marks of barley to the church of London, the
 which I will that it shal be made a grant. Moreover I give and
 bequeath all my goods hereafter and bequeathed to Richard Arnell
 & Remyt my wife, whom I make my executours, that their may
 dispose the same for the beaultie of my soule as thain think best.
 And I will that my brother Richard shal have for his labor y^e
 vij', and his costes made, when he makes enye labor. And I will
 that my father William Arnell be supervisor of the same.
 Witness thereto Sir Thomas Dunne & Robert Bessale of London;
 Given the yere & date shewenabove.

Protestant full testament xx. the same is Robert's, Thomas's & John's
 Anne Domini 1531, in chancery, at court, Myrte Robert's, Thomas's & John's
 Bessale, Domine Robert's, Canonice Residencie, at London
 Brothards at London, vicars chancelers, of consistory.

Stedman, Vicars
Choral, as commis-
sioners of B. Higdon,
Dean, and the Chapter
of York.

Domini Briani Higdon, Decani Ecclesie Metropolitanæ Ebor et capituli eiusdem, legitime deputatis, etc. Commissa que fuit administratio omnium bonorum etc Ricardo Arnall, et Emmotæ, relictæ prædicti defuncti, coexecutoribus in eodem testamento nominatis, in forma juris juratis, etc. salvo jure unius cuiusque, &c.

Sir John Wyvell.

29 Jan. 1523.
Will of John Wyvell,
vicar of Northlever-
ton.

Body to be buried in
middle of chancel of
S. Martin's,
Northleverton.

36 lb. of wax for
corpse.

To every priest
present at burial and
8th day a silver spoon
or 3s. 4d. the priests
to say David's Psalter.
To college church of
Southwell 13s. 4d.
To Davison, chauntry
priest, for 3 years
£14 and house at
Northleverton, and all
hives of bees for wax
for light in choir of
Morton church.

To nephew house and
land in Clarburch.
Household stuff and
two draught of oxen.

p. 222.—In the name of god Amen. The xxixth day of the moneth of January in the yere of our lorde god 1523, I sir John Wyvell, vicar of Northleverton, of the diocese of Yorke, hoole of mynde, maketh my testament and last will after the maner foloyng.

Furst I gyve and bequethe my soule unto almightie god, oure ladie sainte marie, and to all the saints in heyvyn; and my bodie to be buried in the mydds of the chauncell of Sainte Martyn in Northleverton.

And I will that at the day of my buriall, and the viijth day, be made iij tapers, xij pounds of wax, to be burned aboute my bodie in the honor of god. And i gyfe for my mortuarie my best beast, as the custome doth requyre. Also I wyll & bequethe to every preist that is at my buriall, & at the viijth dey, a sylver spon, or else iij^s iiij^d; and that every preist shall say david psalter for my saule. Also I gyfe unto the colledge church of our blessed ladie of Suthwell xiiij^s iv^d. Also I gyfe and bequethe unto my preist named sir John Davison, for to synge for me and for the saules of my freinds departed, for iij yers, xiiij^{lib}; and the saide sir john to have my house, the which i purchest in Northleverton for the terme of lyve, as itt doth apere in the feoffament thereupon made: also the saide sir John to have all my hyves of beis, for to fynde light in the lampe in the saide quere, as it doth appere in the saide feoffament.

Also I bequeth to John Wivell, the son of Thomas Wivell, my house & my lande in Clareburgh. Also I bequethe to the saide Joân, and to sir John Davison aforesaide, both togeders, my fermes which I have taken of the baylie of Mr. Skevyngton and of Sir John Palmer: and all my household stuffe and twoe draughts. Also

I bequethe to be distribute to poore people dwellyng nigh aboute To poor £8.
me in money viij^{li}.

Also I bequeth to iiij orders of frers next unto me, unto every To 4 friars' houses
ordre iii^s iiij^d. And to iiij lazar houses to every of them xx^d. 3s. 4d. and lazar
houses 20d. each.

Also I will that Thomas Hamerton shall have my house in East House in East
Retford and to his heires, and I will that Richard Gee make Retford.

feoffees for his behove; and that he shall have the money which
the lettre of attourney theruppon made doth specific: also I bequethe
to William Wivell my broder my tuffall^a of paysen the which
standeth over myn oxen, soe that he be good to John Wivell, the
son of Thomas Wivell. Also I bequethe to sir John Wivell my
godson my best sidegowne and to every oon of his brothers and Side gown.

sisters vj^s viij^d. Also I bequethe to my broder Thomas Wivell a
gowne & a bukskyn dublet. Also I bequeth to my sister Jenet Buckskin dublet.

Dykons a spruse countre & a cupboorde: Also I bequethe to Ro- A spruce counter.

bert Wivell a cowe: Also I bequethe to Thomas Davison my
godson liij^s iiij^d, and alle my bookes for to fynde hym att the scole. Books.

Also I bequethe to every of my god children a shepe, and to every To god-children a
of my householde servaunts a ewie. Also I bequethe to the byngg sheep.
of a crosse to North Leverton church xl^s and to the byngg of a Cross for North
grele and a processionarie xl^s. And to the byngg of a coope to the Leverton church.
saide church xxvj^s viij^d. Also I bequethe to William Bowne my Grayl and proces-
bonde tuffall which stands in the myddes of the garth uppon the sional and a coope.

lords grounde. Also I bequethe to the lights of Sainte Kateryn Two cows for lights
and Sainte Margaret twoe kye. Also I make and ordeigne Sir in church.
John Marshall, parson of South Whetley, sir Robert Walton, Residue to J.
chauntre preist of bekyngnam, William Bowne, bailiffe of North Marshall, vicar of
leverton, and sir John Davison, myn executors, to dispose the South Wheatley, R.
residew of my goods above not legate, my debts payed, for the Walton, chauntry
helth of my saule, my freinds' saules and all cristen saules, and will priest of Bekyngnam,
that every oon of my saide executours have for his labours of my W. Bowne, bailiff, of
goods, xx^s. Thies being witnes of this my saide will and testament, North Leverton, J.
William Nightyngale of Northleverton, Thomas Thorneton of the Davison, priest,
same, and William Calton of the same. executors.
Witnesses, W.
Nightyngale, T.
Thorneton, W.
Calton.

^a Query.

same, and William Cotton was the same.

William Nigbysgate of Northampton, Thomas Thornton of the same.

goods, xx. This being witness of this my table will and testament;

that every one of my said executors have for his labours of my

help of my said, and all other debts, and will

residue of my goods above not legated, my debts payed, for the

overton, and sir John Davison, myn executor, to dispose the

charitable priest of Northampton, William Bowne, beadle of North-

John Marshall, parson of South Wharfeday, sir Robert Wharfeday,

and Sir John Margaret two kye. Also I make and assigne Sir

lord's grounds. Also I bequeathe to the lights of Sainte Katherine

books stuff which stands in the myddle of the church upon the

side church xxvj. viij. Also I bequeathe to William Bowne my

griefe and a processionarie xij. And to the pyrg of a coope to the

of a croce to North Overton church xij. and to the pyrg of a

of my householders to remembre a ewer. Also I bequeathe to the pyrg

Also I bequeathe to every of my god children a shap, and to every

godson liij. liij. and alle my books for to god's hymn at the scole. books

best Wivell a cover. Also I bequeathe to Thomas Lavington my

lyfson a spine couered & a capbook. Also I bequeathe to the

godson & a booklyn book. Also I bequeathe to my sister Jane

sister vj. viij. Also I bequeathe to my brother Thomas Wivell a

godson my best redgewone and to every one of his brethren and

son of Thomas Wivell. Also I bequeathe to sir John Wivell my

standish over myn oxen, see that he be good to John Wivell, the

to William Wivell my brother my tush, of payme the which

the letter of attorney tharupon made shall speeche: also I bequeathe

feoffee for his behoove; and that he shall have the money which

Helford and to his heirs, and I will that Richard Gas make

Also I will that Thomas Hanton shall have my house in East

order liij. liij. And to his lawne houses to every of them xx.

Also I bequeathe to his orders of their next heirs unto every

I bequeathe to be distribute to poor people dwelling right aboute Tope

Probate 23 Feb. 1523.
before R. Barra and
W. Dragley,
residentialaries.

Probatum fuit præsens testamentum in domo capitulari Suthwell Magistro Roberto Barra, Decretorum Doctore, et Magistro Wilhelmo Dragley, in legibus baccalario, Canonicis Residentiariis in hac ecclesia, xxiii^o die mensis Februarii, Anno Domini 1523^o; commissa que est administratio omnium bonorum, quæ fuerunt prædicti defuncti, executoribus prænominatis in testamento, in forma juris juratis.

W. Wyvell and his son J. Wyvell, clerk, as to disposal of residue, promise to abide award of Dr. Farror, and Vicar of Gryngley, if made before Michaelmas next; if not, case to be determined by chapter.

Memorandum: quod prædicto 23^o die mensis Februarii Anno Domini prædicto, præfati executores, ex una parte, et Willelmus Wyvell et Dominus Johannes Wyvell filius ejusdem, ex altera parte, compromiserunt coram capitulo, fide media, quod debitis et legatis testatoris prædicti solutis et adimpletis per dictos executores, de residuo bonorum partes prædictæ stabunt laudo et arbitrio Magistri Doctoris Farror et Vicarii de Gryngley, sub pœna forisfacturæ xx^{ti} librarum fabricæ ecclesiæ Suthwell; ita quod dictum laudum sive arbitrium per eosdem arbitratores detur partibus prædictis in scriptis citra festum Sancti Michaelis Archangeli proximum futurum post datum supradictum. Sin autem, causa inter prædictas partes mota ventilabitur et arbitrabitur per capitulum Ecclesiæ Collegiatæ Beatæ Mariæ Virginis Suthwell.

29 Nov. 1524.
(Sir) J. Wyvell
appears and case is
respited to 5th week-
day after S. Lucia
(13 Dec.)

Penultimo die mensis Novembris Anno Domini 1524^o comparuit Dominus Johannes Wyvell coram Capitulo, et respectuatur causa usque ad feriam quintam post festum Sanctæ Lucie Virginis proximum futurum, et prædictus Dominus Johannes monitus est viva voce ad iterum comparendum in domo capitulari Suthwell, et ad respondendum certis articulis sibi adtunc obiciendis; et hoc sub pœna juris.

Further respite to
Saturday after S.
Hilary (13 Jan.)

Prædicta feria quinta comparuit prædictus Johannes Wyvell, et respectuatur causa usque ad diem Sabbati proximum post festum Sancti Hillarii proximum futurum, et dictus Dominus Johannes habet monitionem iterum comparendi dicto die Sabbati.

20 Feb. 1524.
Wyvell pronounced
contumacious for not
appearing; case
continued to next

Dominum Johannem Wyvell presbiterum, legitime citatum erga vicesimum diem mensis Februarii Anno Domini 1524^o, præconizatum, diutius expectatum, et nullo modo comparentem,

Protestant fuit prius testamento in domo capituli Southwell
Magistri Roberti Harris, Doctorum Doctorum, et Magistri Wm.
Istmo Dignitatis in legibus bachelarii, Cancellarii Residentiarum in
hoc ecclesie, xlii^o die mensis Februarii, Anno Domini 1534^o.
continens que est administratio omnium bonorum, que fuerunt
paulatim devincti, executioque personarum in testamento, in forma
iuris iustitie.

Alimentandum: quod pueris 28^o die mensis Februarii Anno
Domini predicti, pascit executorum, ex una parte et Willelmus
Wyvell et Dominus Johannes Wyvell filius ejusdem, ex altera
parte, compromittunt coram capitulo, sibi medii, pasci debitis et
legitis testibus pascit solus et adimplere per dictos executorum,
de residuo bonorum partes predictas stabant iuncto et articulo
Magistri Doctoris Harris et Vicarii de Gyngsey, sub penis foris-
factum x^o. Hic tam fabrice ecclesie Southwell, in quod dictum
lendum esse arbitrium per eodem arbitratores dictos partes pre-
dictas in scriptis dicti testum Sancti Michaelis Archiepiscopi pascitur
lendum post dictum superdictum. Sin autem, eodem inter predictas
partes non venisset et arbitratum per capitulum Ecclesie
Collegiate Beate Marie Virginis Southwell.

Perultimo die mensis Novembris Anno Domini 1534^o comparuit
Dominus Johannes Wyvell coram Capitulo, et respectantur eum
supra dictum quoniam post testum Sancti Lucie Virginis pasci-
mum futurum, et pascit Dominus Johannes mentis est vive
voco ad hoc tam compromittum in domo capituli Southwell, et ad
respondendum eum articulis sibi ad huc obiectis; et hoc sub
pasci iuris.

Pascit facta pasci comparuit pascit Dominus Wyvell, et
respectantur eum supra ad dictum Southwell pascitur post testum
Sancti Hilarii pascitur futurum, et dictum Dominus Johannes
pascit noni^o pascitur hunc comparandi dicto die pascit.

Dominus Johannes Wyvell pascitur, legitime etiam
eum vicegerant dictum mensis Februarii Anno Domini 1534^o,
pascitur, dictum expectant, et nullo modo compromittum,
continens in next

Testament 28 Feb. 1534.
before R. Harris and
W. Wyvell,
residents.

W. Wyvell and his
son J. Wyvell, clerk,
as to disposal of next
due, promise to abide
award of the Rector,
and Vicar of
Gyngsey. It made
before witnesses
next; it not easy to
be determined by
chapter.

28 Nov. 1534.
(28) J. Wyvell
appears and case is
referred to the next
day after St. Lucia
(14 Dec.)

Further refers to
Saturday after St.
Michael (16 Jan.)

20 Feb. 1534.
Wyvell presented
continues for next
appearing; case
continued to next

pronunciamus contumacem, et in pœna contumaciæ continuamus, causam usque in crastinum, et tunc in forma juris ulterius procedendum. Quo die adveniente comparuit dictus Dominus Johannes Wyvell, et causa continuatur usque ad ultimum diem mensis Februarii instantis, et idem dominus Johannes monitus est ad iterum comparendum eodem ultimo die Februarii, et habet etiam in mandatis ad ducendum secum Willelmum Wyvell patrem suum, ad respondendum quare non debet solvere fabricæ Ecclesiæ Collegiatæ Suthwell xx^{li} quia non paruit decreto superius scripto, 23^o die mensis Februarii Anno Domini 1523^o, et similiter quare non debeat puniri in forma juris propter violationem fidei, ut paret in eodem decreto.^a

day, when he appears and case is continued to 28 Feb. next.

Prædicto die ultimo mensis Februarii comparuit dictus Dominus Johannes Wyvell, et continuata est causa, quoad actum die 23 mensis Februarii, Anno Domini 1523, usque ad Sabbatum proximum ante Dominicam in passione Domini proximam futuram Anno Domini 1525.

Case continued to Saturday before Passion Week 1525.

Testamentum Agnetis Barra, nuper de Suthwell, viduæ, defunctæ.

p. 246. In the name of god, amen. The xxviith daye of June In the yere of our Lord God m^ccccc^oxxv: I Agnes Barra, wyddowe, of hole mynde and good memorie, loved be god, makys my wyll and testament in manner followinge.

26 June 1525.
Will of Agnes Barra, of Southwell, widow.

Eyrst I bequaythe my soule to almightie god, our Blessed Ladie, and to all the holly companye of heaven; my bodye to be buried within the churche of our Ladye of Suthwell before our Ladye of grace: And my best quicke good to be my mortuarie as custome requyrithe. Item I bequaithe to our Ladie works ij leads that standes in wherne house.

Best living good as mortuary.
To fabric two leads from mill house.

Item I bequaithe to Robert Barra, my husbande best gowne, and to hys wyffe my best gowne. Item I bequaythe to Johan Palmer wyffe, of Suthwell; my best kirtill and a kirchiffe.

Kirtle and kerchief.

^a This case is rather obscure. Presumably the two Wyvells intermeddled with the estate and claimed part of it beneficially. What was the result does not appear.

House to 16 vicars
choral for 99 years.

Item I wyll that the xvj Vicars have my house that I dwell in for
iiii^{xx} yeares and xix; and thaie to kepe my obity yearely therefore.

Sherbrooke House to
13 chauntry priests.

Item I wyll that the xiii chauntrie prists have my house called
Sherbrooke house, and thaie to be present at my said obytt. Item I
wyll that the house and grounde within the pale, which Agnes
Tollar dwellithe in, be made a beade house, and to be ordered by
my executors.

Residue of lands for
health of soul.

Item I wyll that the residue of my lands, bothe freeholde and
copyehoulde, not bequaythed, be distributed and ordered by thadvyse
and counsell of my executors, for the healthe of my soule. Item I
bequaithe to everie godechilde that I have, a candilsticke, or iij^d.

To god-children a
candlestick or 4d.
each.
Trentals.

Item I bequaithe to the house of Bevalle for a trentall x^s.
Item I bequaithe to the freares of Newarke for a trentall x^s. Item
I bequaithe to Johnne Bannes and Eliza Banes, either of theime, a
basinge and a candelsticke. Item I bequaithe to Margrett Palmer
a basing and a candelsticke.

To 16 vicars choral
7 cushions with harts
worked on them.
To Mr. Dr. Barra a
chafer.

Item I bequaithe to the xvj vicars vij quysshynys with harts
wrought of theime. Item I bequaithe to Mr. Doctor Barra a
chaffer: and yf yt please god that Robert Barra (maryed man) lyve
after hym, then the said Robertt to have the said chaiffer. Item
I bequaithe to the xvj vicars a cressett. Item, to the chauntrie
priests another cressett. Item I bequaithe John Saynton a gowne
of myddle coloure.

To our Lady's works
a girdle and amber
beads with silver
gauds or large beads.
To J. Palmer and R.
Barra buff jerkins
and helmets.
A chauntry for 8
years.

Item I bequaithe to Our Ladye worke a gyrdell, and a payre of
beades of amber, with sylver gaudyes. I bequaithe to John Palmer
a jacke & a sallet. Item I bequaithe to Robert Barra a jacke & a
sallet. Item I wyll that a priest singe for my soule, and my husband
soule, for the space of eight years, hauinge everie yeare in wages
vij markes of good and lawfull moneye of England.

Residue for soul.

The residue of my goods I gev and bequaithe to Sir William
Blanche, Sir James Boxe, Vicars Chorall, and John Palmer,
whome I ordeyne & make my executors for to dispose thies goods
abovesaide, with all other, unto the pleasure of god, and healthe of
my soule. Thies beinge wytnes: William Arnalde, Rychard
Arnalde of Suthwell, and John Palmer of Barnebye, with other mo.

Et probatum fuit hujusmodi testamentum, quarto die mensis Novembris, Anno Domini millesimo quingentesimo vicesimo sexto, virtute commissionis Decano de Suthwell directæ ad probandum illud. Et postea doctis de testamenti approbatione, administratio bonorum ejusdem commissa fuit Dominis Willelmo Blaunche et Jacobo Boxe, vicariis choralibus, ac Johanni Palmer de Suthwell, executoribus, juratis etc.

Probate 4 Nov. 1526.
By virtue of a
commission directed
to the Dean of
Southwell.

Probationes Testamentorum Canonicorum.

p 108. In dei nomine Amen. Quarto die mensis Octobris Anno Domini 1526, Ego Robartus Barra,^a Decretorum Doctor, canonicus et prebendarius in ecclesiis beati petri Eboracensis ac beatæ mariæ virginis Suthwelliensis, compos mentis et sanæ memoriæ, condo et ordino testamentum meum in hunc modum.

4 Oct. 1526.
Will of Robert Barra,
Dec. Dec. Canon of
York and Southwell.

In primis do et lego animam omnipotenti Deo creatori meo et redemptori meo, beatæ mariæ virginis et omnibus cœli civibus, humiliter supplicans redemptori meo ut animam meam dignetur recipere suæ graciossinæ misericordiæ, tempore sibi placabili. Etiam lego corpus meum sepeliendum inter Christianorum corpora infra parochiam in qua anima mea egrediatur de corpore meo: et, si moriar apud Suthwell, tunc volo quod corpus meum sepeliatur ubi rectores chori in matutinarum principio cantant Venite etc. Et volo funeralia mea fieri decenter, sed sine pompa, pro salute animæ meæ. Item lego xxxij^s iiij^d legalis monetæ anglîæ pro centum missis celebrandis, quam citius poterint celebrari, post mortem meam, pro anima mea. Item lego ad ornamenta ecclesiæ meæ Sancti Andreæ de Myddelton xx^s. Item lego ad ornamenta ecclesiæ meæ de Hemilsay xx^s.

Bequest of soul to
Almighty God,
Creator and Re-
deemer, B. V. M. and
all the citizens of
Heaven.

Bequest of body to be
buried amongst the
bodies of Christians
in the parish where
he died; if at South-
well, to be buried
where the choir
rectors at matins
sing "Venite."
33s. 4d. for 100
masses.

To ornaments of his
church of S. Andrew,
Myddelton, 20s.
Of his church at
Hemilsay 20s.
For parents' tombs
20s.
To brothers John and
Edward 20s.

Item lego decenter expendi circa sepulcra parentum meorum xx^s. Item lego Johanni Barra fratri meo xx^s. Item lego Edwardo fratri meo xx^s.

^a Barra was collated to the prebend of Dunham on 25 Aug., admitted 27 Aug. 1499. This will, the only will of a Canon of Southwell in the Register, has I find been already printed by the Surtees Society. *Test. Ebor.* v. p. 220.

To nephew Roberto
40s.

To nephew and
servant Robert
5 marks.

To ornaments of his
Prebendal church of
S. Peter, Dunham
xxs.

Forgives John Banes
20 nobles due.

To 3 sons of Banes
3 cows,

To niece Jane Banes
20s.

To his servant Burne
20s. and a horse and
saddle.

To nephew Robert
horse and saddle.

To his cook 20s.

To Ootch of his
kitchen 10s.

To J. Drynge 3s. 4d.

To brother James,
priest, all utensils in
house at Myddelton.

To niece Margaret,
widow of Pygge,
Philipot, and Meir of
Newark, 20s.

To Southwell fabric
40s.

To wife of Robert
Cade of Newark,
cousin, a silver-gilt
spoon, her gift.

To Nephew Edward
Barra, scholar, if he
will become a priest,
£10, and all gram-
matical, legal, and
canon law books, with
Abbatt on Decretals,
if he will study law
or canon law.

Item lego Roberto Barra de Suthwell nepoti meo xl^s. Item lego Robarto Barra, servienti meo et nepoti meo, quinque marcas legalis monetæ Angliæ. Item lego ad ornamenta ecclesiæ meæ prebendalis Sancti Petri de Dunham xx^s. Item lego Gilberto Byrkhed xx^s. Item lego Johanni Banes viginti nobilia, quæ debet, mihi per obligationem. Item lego tribus filiis Johannis Banes tres vaccas.

Item lego Johannæ Banes nepoti meæ uxori dicti Johannis Banes xx^s. Item lego Willelmo Burne, servienti meo, xx^s et equum cum sella. Item lego Roberto Barra, filio Edwardi Barra, fratris mei equum cum sella. Item lego Ricardo Rolliston, coquo meo, xx^s. Item lego Georgio Ootch de coquina mea x^s. Item lego Johannæ Drynge iij^s iiij^d. Item lego fratri meo, Domino Jacobo Barra, presbitero, omnia utensilia meo in domo mea apud Myddelton in sua custodia. Item lego Margaretæ, nepoti meæ, relictæ Thomæ Pygge, Johannis Philipot,^a et nuperrime Willelmi Meir de Newark xx^s. Item lego fabricæ ecclesiæ collegiatæ Beatæ Mariæ Suthwell xl^s. Item lego uxori Roberti Cade de Newark, consanguineæ meæ, unum coclear argenteum deauratum, quod prius dederat mihi. Item lego Edwardo Barra scolari, nepoti meo, si vult fieri presbiter, decem libras legalis monetæ Angliæ, et omnes libros meos grammaticales, legales, et cursum juris canonici, cum Domino Abbatt super decretalibus,^b si velit leges vel jus canonicum addiscere: aliter non. Item lego Domino Johanni episcopo Elphinensi et Abbati de Welbeck meum optimum coopertorium lecti et sex optima pulvinaria mea.

^a Of Newark, a party and surviving feoffee of Magnus' deed of foundation or augmentation of Newark Grammar School.

^b This book is concealed in the British Museum catalogue, under Tudeschi Nichilans de, Archbishop of Palermo. His "Decretals" are in fact written under the title Abbas. The book bequeathed may be either (i) Domini Abbatis Siculi super Decretalibus. 5 vols. Fol. Printed at Basle 1477. (5063. g.); or (ii) Domini Abbatis Siculi lectura super Decretalibus. 5 vols. Fol. Printed at Venice 1477. (5063. h.)

The books were seemingly written in 1425, when the author was Abbat Mamaensis, or Monocensis, and Auditor of the Papal Chamber.

Residuum vero omnium bonorum meorum non legatorum, debitis meis, capis^a meis, et dilapidationibus solutis, volo quod executores mei disponent pro salute animæ meæ, sicut vellent me pro eis bona sua disponere. Et executores hujus mei testamenti ac meæ voluntatis facio, ordino et constituo Reverendum patrem Dominum Johannem^b Elphinensem Episcopum, Abbatem de Welbecke, et pro labore suo habebit meum optimum ciphum argenteum deauratum stantem et coopertum, ad valorem iij^{or} librarum legalis monetæ Angliæ; Item Dominum Jacobum Barra presbyterum, fratrem meum et Robertum Barra nepotem meum, filium fratris mei Johannis Barra, et etiam Robertum Barra nepotem meum, filium fratris mei Edwardi Barra meos etiam executores facio. Et quilibet dictorum, videlicet, Jacobi, Roberti, et Roberti, pro labore executionis dicti testamenti mei habebit xl^s, ultra necessarias expensas pro causis meis.

In cujus rei testimonium Ego, prædictus Robertus Barra, omnia hæc prædicta, manu propria, conscripsi die et anno supradictis.

Robertus Barra, decretorum doctor ac notarius publicus, manu propria.

To John, Bishop of Elphin and Abbot of Welbeck, best coverlet and 6 best pillows.

Residue, after payment of debts, copes and dilapidations to be disposed for health of his soul. Executors: Bishop of Elphin (to have his best standing covered cup worth £4 for his pains), James Barra, his brother, Robert Barra, John's son, Robert Barra, Edward's son (each to have 40s. for his pains).

Signed Robert Barra, decret. doctor and notary public.

Decimo die mensis Decembris Anno Domini millesimo cccc^{mo} xx^ovij in domo capitulari etc. comparuit personaliter coram Domino Edwardo Basset etc. Reverendus pater Johannes Elphinensis de Welbecke, Robartus^c Barra et Robertus^c Barra, executores Magistri Robarti Barra, quos tunc idem Dominus Edwardus monuit de conficiendo fidele inventarium citra festum Paschæ proximum

10 Dec. 1527. Probate by Bishop of Elphin, and 2 Robert Barras.

Inventory to be made before Easter.

^a Apparently a cope or the price of a cope, fixed at Ripon at 10 marks, had to be paid to the chapters of which he had been a member by the executors of a deceased canon as the best good by way of principal. A canon on leaving the Church in any way had to pay this. Cf. *White Book*, p. 123; letter of Thomas of Corbridge in 1301, to the Chapter directing them to make Master John de Ebroux (*i. e.* Evreux), canon, pay to Ripon Minster, of which he had been lately canon, certain debts, and also "a cope, in which he is bound to that church according to the custom of the same."

^b John Maxe appears to have been a shocking pluralist. He was Bishop of Elphin and Abbot of Welbeck, also canon of Halloughton, at Southwell, being admitted thereto 26 Nov. 1520. He was dead in 1536.

^c *Sic.*

Executors promise to pay a cope of 10 marks value.

Bond to be given.

Assignment of guardians for Edward Barra postponed to Tuesday after Whitsuntide.

futurum etc., et insuper jurari fecit eosdem Robertum et Robertum etc., et insuper tunc ibidem idem executores promiserunt de solvendo capam decem marcarum citra prædictum festum Paschæ proximum futurum; et ulterius obligaverunt se de servando istud capitulum indempnatum pro legatis Edwardi Barra, juxta tenorem testamenti: et recognoverunt tunc et ibidem sub pœna centum marcarum etc., et submiserunt se jurisdictioni hujus capituli etc., et de realiter deliberando scriptum, sive obligationem, in hoc capitulo citra festum Paschæ pro indempnitate hujusmodi etc.; desuper, prestita per Robertum et Robertum fide ad sancta Dei evangelia etc.; et quoad assignationem tutoris præfati Edwardi Barra præfatus Dominus Edwardus Bassett continuavit actum hujusmodi, usque ad et in diem Martis proximum post Dominicam in albis, et monuit eosdem executores ad interessendum ipso die et hoc loco audituros voluntatem suam in hac parte etc.

Testamentum Robarti Nevyll senioris nuper de Ragnall.

9 Ap. 1527.
Will of Robert Nevyll, sen. of Ragnall.

Body to be buried before S. Leonard's image in Ragnall chapel in same place as wife Johan, and the tomb to be made so that Easter sepulchre may stand on it.

p. 119.—In the name of god Amen. In the ixth day of Aprille in the yere of howre^a m^o.cccc^o.xxvii^o, And in the xviiith yere of the reigne of kynge Henrie theght, I Robart nevyll of Ragnall thelder, beyng of hole mynde and sane memorie, do make my testament and last Will in the maner of forme folowyng: First, I bequyeth my soule to god almighty, oure ladie Saynt Marie, and to all the companye off hevyn: And my bodie to be buried afore saynt leonarde in the chauncell and chapell in the same place and stead were^a iohan my wyffe is buried, and the oon tumbre to be made upon a convenient heght that the sepulchre at Easter tyme may stand upon. Also I bequyeth in the name of my principall and mortuarie my best gudds or cattalies after the custome of the cuntreth.

Also to the hie alter of my parisshe church of Dunham for forgotten tithes vj^s viij^d. Also I will that in day of my buriall

^a Sic.

Intuitus etc., et insuper jurei fecit sanctis Robertum et Robertum
etc., et insuper iurei fecit sanctis Robertum et Robertum
capitulum ecclesie manentem extra parochiam ecclesie parochiam
intuitus; et obsequio obsequium se de servando istud capitulum in-
dignum pro locis ecclesie istius fuisse tantum testantur;
et integritatem iurei et libere sub pace constant manentem etc., et
substantiam se iustitiam huius capituli etc., et de testibus de libe-
tando scriptis, sive obsequium, in hoc capitulo extra testem
parochiam pro indignitate huiusmodi etc.; deinde, postquam per
Robertum et Robertum libe ad sancta Evangelia etc.; et quod
adignitatem istius parochie ecclesie istius parochie Robertum
ecclesie istius parochie continetur actum huiusmodi, usque ad et in ecclesie
Alaric parochiam post Dominum in alio, et monachis testem
executionem ad intendendum ipse die et hoc loco audire volun-
tatem suam in hac parte etc.

Robertum parochiam in
parochiam parochiam
parochiam parochiam

Bound to be given.

Assignment of
parochiam for Robert
parochiam parochiam
parochiam parochiam
parochiam parochiam

Testamentum Roberti Northwell super de Regum.

¶ 119.—In the name of God Amen. In the ixth day of Aprilis
in the year of Henry m^{cc}cc^{xxvii}. And in the xviiith year of
the reign of King Edward the first, I Robert Northwell of Regum
the lord paroch of hole mynster and same monach do make my testa-
ment and last Will in the name of our Lord Jesus Christ; First, I
bequeath my soule to God almighty, our Lady Marye, and to
all the company of hevyn: And my bodye to be buried alive
aynt hounds in the churchell and chapel in the same place and
stead w^{ch} John my wyfe is buried, and the con tounes to be made
upon a convenient heght that the sepulchre at Easter tyme may
stand upon. Also I bequeath in the name of my principall and
monach my last goods or catelles after the custom of the
countie.

2 Apr 1527.
Will of Robert
Northwell son of
Regum.

Body to be buried
before St. Andrew's
image in Regum
chapel in same place
as will John, and
the tomb to be made
so that Easter
sepulchre may stand
on it

Also to the abbe of my parochie church of Dunham for
forever after. ¶ 120. Also I will that in day of my buriall

placebo, dirige, and masse, be songe with preists & clerks, and every preist to say masse y^t day of requiem or ells at his convenient leysour, and everychon of theym to have vj^d; Also to every clerke that can synge ij^d; And to all other that cumeth the day of my buriall iche of theym j^d, to pray for my soule. Also I will that vij torches, the price ijs viij^d every torche; and every torche a poore man, with a blakke gowne upon hym with a hode of the same of my coste and charge, redie made to bear and holde theym brennyng abowte my herse^a that day to my bodye be broght to the grounde: Also viij tapers of waxe of ix or x poundes: and iij or iiij poundes of prikketts^b to burne also abowte my herse and body all the tyme of my obett: Also I will that my kynsmen and frynds the day of my buriall shall have meate and drynke conveniently at their dynner as shall be ordeyned be my executours, and accordyng to the rowme of my howse and place at Ragnell. Moreover, I will that the gray frers, oderwais called minorres, of Lincoln, and the blakke freers at the greate fote,^c were I and my wife were in bothe places broder^d and sister, eyther of theym to have vjs viij^d, and the freere Augustines and the wyte freers, were I am not brother, to eyther of theym ijs iiij^d; and every place to pray and say an obett for the soules of me, my wiffe, and for all thoose that I am most bounde to pray fore, and for all cristen soules: Also I wyll that all my detts that I do owe to any man or woman be truly payd and contented.

p. 120.—Also I wille that the chauncell of Ragnell chapell of Saynt leonarde have x mares to thuppholdingyng of it: Also to the

^a The hearse was the raised canopy above the tomb. The framework of one is to be seen still over the tomb of one of the Earls in the Beauchamp chapel at Warwick.

^b Prikkets are candlesticks having a prick or spike.

^c I cannot find out what the "great foot" was. The Rev. C. Wordsworth suggests that it was the "great fonte" or "greet well." There is no mark of abbreviation over "fote," but it might easily be omitted by a scribe ignorant of local Lincoln nomenclature.

^d It was the custom for laymen to be made brothers of the friars, so as to get the benefit of their prayers and the odour of their sanctity. To be buried in a friar's gown was not unusual.

6d. for priests at dirige and mass, 2d. for clerks, 1d. for others.

7 torches at 2s. 8d. a torch.

8 wax tapers of 9 or 10 lbs. 3 or 4 pounds of candles for "pricket" candlesticks.

Gray Friars or Friars Minors at Lincoln. Black Friars at Great Foot, where wife and he, brother and sister, 6s. 8d.

Augustine Friars. White Friars, 3s. 4d.

10 marks to S. Leonard's Chapel chancel, and £20 to the steeple.

grave was not unusual.
 benefit of their property and the object of their generosity. To be buried in a friend's
 "It was the custom for fathers to be made friends of the friend as to put the
 local Lincoln monument.

suggests that it was the "great hole" or "great well." There is no mark in
 "I cannot find out what the "great hole" was. The Rev. C. Woodward
 "I think the cathedral having a hole or pit.

Waverley.
 to be seen still over the tomb of one of the Bards in the Beauchamp chapel at
 * The baron was the raised canopy above the tomb. The framework of one is

Saint Leonards have a master to superintend of it. Also in the
 p. 120.—Also I will that the chancellor of Hagwell chapel of 10 weeks to 20
 that I do owe to any man or woman be truly paid and contented.

to pray for, and for all cristen soules: Also I will that all my heirs
 soules of me, my wife, and for all those that I am most bounde
 of them in iijth; and every place to pray and say an obit for the
 Augustines and the wite there, were I am not brother, to wylher

broder⁶ and sister, either of them to have vijth wyls, and the freere
 freers at the greete hole, were I and my wite were in bothe places
 the Gray freer, otherwise called minorers, of Lincoln, and the blacke
 towne of my house and place at Hagwell. Moreover, I will that

as shall be ordeyned be my executors, and according to the
 my buriall shall have means and dyghe conveniently at their hymne
 of my obit: Also I will that my kynsmen and frends the day of
 of pinkette⁸ to burye also shewe my heirs and body all the tyms
 Also vijth capes of waxe of ix or x poundes; and iijth or iijth poundes

abowe my heirs⁹ that day to my bodye be brought to the groundes;
 my coate and charge, redie made to bear and holde them during
 man, with a blacke gowne upon hym with a hode of the same of
 torches, the price ijth wyls every torch; and every torch a poure

buriall hole of them ijth to pray for my soule. Also I will that vijth
 that can spare ijth; And to all other that cometh the day of my
 leysour, and everychone of them to have vijth; Also to every chiefe
 pount to say mass vijth day of requiem or alle at his convenient

sayd chapell and stepull, buyldyng and reparacions aboute the same, xx^{li}.

Malt, rye, and pease,
and 20 fat sheep to
be dealt to poor.

Heir to support
Chauntry Priest at
Ragnald.

Cows or horses to
servants.

Sons Robert and
George executors.

Witnesses, J. Vuwyn,
priest, Anthony
Stanton, Andrew
Nevyll, Andrew

Also I wille that if I have wronged or inured any man agaynst ryght, and it so proved afore my executores, that yche of theym be satisfied and agreed with be my executors. Also I wille that v quarters malte, iij quarters rye, iij quarters of peases, and xxth fatte shepe be delte to the most poore inhabitaunts and householders in the townes next aboute, were is most nedefull, be thadvyse & discrecion of myne executors: Also I will that my sone Robart and heire, or suche as shall fortune to be my heire hereafter my decesse, shall fynde immediatly parte of the parisshe preist to synge and serve at Ragenhyll, as I have done before tyme, to pray for my soule, my wyfe soule, and all cristen soules, and in especiall wome we were bound to pray fore. Also I bequyeth to bryan my servaunte a horse or a kowe, to be delivryed be me or myne executors after their discrecions: And to thomas bayle a horse or a kowe, like as aboue. To William Wilkens a kowe. To Antonie my servante a kowe. To radulph patye a kowe. To iohn Wite-side a kowe. To Alice Koo my servante xl^s. off lawfull money toward hir marriage. Also I wille that Richard Wilkinson, my childe and younge servante, have xl^s in lawfull money toward his socoure and lyvyng, to pray for my soule.

Finally, this my present testament and last wille, as in legacies abofe and detts, to be perfourmed and finished: I wille that my sone Robart Nevyll, and George his sone, take of my gudds, lands and tenements, if my gudds wille not performe, be thadvyse of my feoffees feoffed in the same to my use, for a performment of the same my wille abofe or any will hereafter to be made, whoes persones and names, Robert and george aboffe, I do make myne executours that they may performe as abofe.

And the residewe of my gudds not bequythed, to ordre and dispose of theym, as they shall thynke best, for thelth of my soule and my wife soule, and to the pleasour of god. Thies beyng witnesses

Sir John Unwyn, preist, Antonye Staunton, Andrew Nevyll, Bekyngham, T. Apjohn, and Thomas Apjohn with other:

p. 121.—This is my laste wille of all my lands^a and tenements with the appurtenances in the shires of Notyngnam and lyncoln. First I will that my feoffees of truste, now or hereafter shalbe, of and in all my maners lands tenements and rents within the said countie of lincoln they to stande and be full seased of and in the same to thuse of me for terme of my lyffe and for a performment of my laste wille. And after that and my decesse to thoes and intent folowyng, that is to say, that the said feoffes shall stande and be seased of and in all my lands and tenements with thapurtenances in Stirton, wiche late were my bröderis George Nevyll, and halfron landes to thuse of Andrew Nevyll and the heirs males of his bodie lawfullye begotten; and for defaulte of issue males, they to remane to the ryght heires of me the sayd Robert forever. And also I will that the said feoffes stande & be seased of & in all the lands & tenements with thapurtenaunces in Darlton within the countie of Notingham. And also of & in all the lands & tenements within Northcarleton, litle carleton, & carleton kyme, within the countie of lincoln, to thuse of iohn nevyll, my yongest sone, and to the heires males of his bodye lawfully begoten, and for defaute of suche issue they to remayne to the ryght heires of me the sayd Robert, as in forme above wryten, for ever.

Will of lands of R. Nevyll, in feoffees in trust to perform his will.

Lands in Stirton and Balfroton to Andrew Nevyll in tail male, remainder to testator in fee.

Lands in Darlton, Notts. Northcarleton, Little Carlton, Carlton Kyme, Lincoln, to J. Nevyll in tail male, remainder to testator in fee.

Also I will that Andrew Bekyngham, my newew, have the house with thapurtenances in braghton before rehersed to hym and his heires males of his bodie lawfullye begoten, wiche I did purchase of Richard bekyngham; and for defaute of such heires as abowe, then the sayd house withe thapurtenance to remayne to the ryght heires of me the said Robert for ever as abowe.

House in Broughton to nephew Andrew Bekyngham on like limitations.

Also I will that my sayd feoffes shall stand and be seased of and in

^a Until Henry VIII.'s Statute of Wills, a man could not at common law make a will of lands; but by the intervention of equity he could do so by vesting the lands in trustees to perform the uses declared in his will.

Lands in Notts to self
for life, with
remainder in fee.

Deeds to be kept at
capital messuage in
Ragnall.

Revocation of
former wills.

all my maners landes, tenements renties reversions and services, with the apurtenance, in Ragenhill, Wympton, Dowham, Drayton, Borton, with all other within the countie of Notyngham, to thuse of me for terme of my lyfe, without pechment of waste, and after my decesse the sayd maners, lands, tenements, rents, reversions, and services with the apurtenance above wryten to thuse of my ryght heires for euer.

Also I will that all such evidences as concernyth all my maners lands rents tenements reversions & services, as abose, within the shires of Notyngham and lyncoln, do remayne & abyde styll in my capitall meas in Ragenhill, there to be putte in suer custodie and keypyng, for every ryght title to be knowen hereafter, and interest, according to the disposion of this my last Will in the same.

Finally I the said Robart do renownce & revoke all testaments afore made by me, and willes & disposions of & in all my possessions and gudds, moveable and unmoveable, And only this my testament and last wille in this codicille above wryten to stand and take full effecte. In Witnesse wereoff, I the sayd Robert Nevyll the elder, hathe subscribed my name with myne owen hande to the firste wrytyng and trew copie of this, the day & yere abose, and sette my scale to the same.

Testamentum Roberti Pepper.

9 May, 1529.
Will of Robert
Pepper of Morton.

p. 207.—In Dei nomine Amen. The yere of oure lorde ihesus 1529 ix day of May I robert Peper of morton, hoole of mynde and good remembrance, make this my testament and my last Will in forme foloyng.

First I bequeth and give my saule to god almyghty, to oure ladie, sainte marie And to all the holie cumpany of heven, and my bodie to be buried in the churche yarde of morton. And my best goode to be my mortuarie as the use of the cuntre is.

all my former lands, tenements, rents, reversions and services, with the apurtenances, in Hagenhill, Wyngton, Howden, Dyston, Bolton, with all other within the county of Nottingham, to those of me for term of my life, without payment of waste, and after my decease the said tenements, lands, tenements, rents, reversions, and services with the apurtenances above written to those of my right heirs for ever.

Also I will that all such evidences as concerneth all my manners lands, rents, tenements, reversions & services, as aforesaid, within the shire of Nottingham and Lincoln, do remaine & abide still in my capital mess in Hagenhill, there to be put in such custody and kepyng, for every right title to be known hereafter, and interest, according to the disposition of this my last Will in the same.

Finally I the said Robert do renounce & revoke all testaments aforesaid made by me, and wills & dispositions of & in all my possessions and goods, moveables and unmoveables, And only this my testament and last will in this codicille above written to stand and take full effect. In Witnesse whereof, I the said Robert Newell the elder, have subscribed my name with myne own hande to this last myn testyng and new copie of this, the day & yere aforesaid, and with my seale to the same.

Testamentum Roberti Pappe.

p. 205.—In Dei nomine Amen. The yere of our lordes londes 1539 ix day of May I Robert Pape of morton, booke of mynde and good remembrance, make this my testament and my last Will in forme folowynge.

First I bequeath and give my soule to God almyghty, to myn ladye kynte name And to all the beate company of heven, and my bodye to be buryed in the churche yate of morton. And my last wylle to be myn testamente as the use of the countre is.

I made in North to sell for life with remainder in fee.

I made to be kept as capital messuage in Hagenhill.

Revocation of former wills.

9 May, 1539.
Will of Robert Pape of Morton.

Also I give and bequethe to the causey^a of morton a quarter of
 rye. Also to sir Thomas Dunne the vicar of morton ^{iiijs. iiij^d.} To causeway of
Morton a quarter of
rye.
 Also to the church of sainte michaell of Horrysham halff a quarter
 of barlye; And to the church of sainte dionise of morton halff a
 quarter of berlye. Item to the church of sainte Petre of burton a
 bussell of weyte; And to the roode off loodame halff a quarter of
 barlie: Item to the mending of the hye gate^b frome Richard
 blackley house unto ij lands of Richard moors, were the most nede
 is, a bussell of Rye. To rood of Loodam
half a quarter of
barley.
To highway a bushell
of rye.

Also I give to William peper a russet jaket and a doublett.
 Moreover I will that John peper, my brother, William peper,
 Thomas peper, my sonns, be my executors and deale for my saule in
 the day of my buriall iiij marks. Also I will the Vicar of Morton
 sir thomas dunne, have x^s. for to say a trentall in morton church
 for my wiffe saule and myne. Russet jacket and
doublett.
4 marks.
10s. for trentall.

And all my other goods, ungyven & unbequeathed, to be distri-
 bute and equally dalte amongs my chyl dren. Residue among
children equally.

Witness John Coton of morton, Thomas busshe and thomas
 Arnall: made the yere and day aforesaid.

p. 205.—*Testamentum Roberti Hall de bekyngham, anno Domini* 28 May, 1529.
millesimo cccc° vicesimo nono, qui erat annus visitationis per capi- Will of Robert Hall,
tulum Suthwell factæ. of Bekyngham.

In Dei nomine Amen, vicesimo viij^o die mensis Maii Anno
 Domini millesimo quingentesimo vicesimo nono Ego Robertus
 Hall de bekyngham, compos mentis et sanæ memoriæ, cendo
 testamentum meum in hunc modum.

In primis do et lego animam meam Deo omnipotenti, Beatæ
 Mariæ, ac omnibus sanctis; corpusque meum ad sepeliendum in
 ecclesia Omnium Sanctorum de Bekyngham prædicta. Item do et
 lego pro principali meo ut mos est. Item do et lego summo
Body to be buried in
Beckingham church.
To high altar for
forgotten tithes, 12^d.

^a Causeway. In Yorkshire the paved streets are still so called.

^b High road.

To fabric of crucifix
of Beckingham, 15^s.

To Carmelite friars
and Gordian friars
at Doncaster.

To Augustinian
Friars of Tickhill,
and Friars Preachers
of Lincoln, a bushel
of barley.

To Friars Observants
of Newark, a bushel
of wheat.

To son Robert and to
unborn son or the
survivor 10 marks:
on death of both to
son William.

To said son a young
mare, "Anglice, a
fele," and best gown.

A white heifer to son
Robert.

Residue to wife
Jane and son
William.

Supervisors.

Probate 4 June, 1429.

altari pro decimis oblitis xij^d. Item do et lego fabricæ crucifixorii
de Bekyngham xv^s.

Item do et lego fratribus Carmaelitis Beatæ Mariæ de Don-
caster unum modium ordii. Item fratribus Gordianis ejusdem
unum modium ordii. Item fratribus ordinis Sancti Augustini
de Tykhill unum modicum ordii. Item fratribus predicatoribus
Lincoln unum modium ordii. Item fratribus observantibus de
Newarke unum modium frumenti.

Item do et lego Roberto, filio meo, et puero^a in ventre uxoris meæ
decem marcas. Et si uterque eorum moriatur, tunc tota prædicta
summa decem marcarum remanebit illi qui supervivet alterum: et
si ambo eorum moriantur, tunc volo quod prædicta summa decem
marcarum remanebit Willelmo filio meo. Item do et lego prædicto
filio meo equam juvenem, anglice a fele, et meam optimam togam.
Item do et lego Rogero, fratri meo, alteram togam. Item lego
prædicto Roberto, filio meo, unam albam juvenecam.

Residuum vero bonorum meorum non legatorum, do et lego
Johannæ uxori meæ et Willelmo filio meo, quos constituo meos
veros et legitimos executores, ut disponant pro salute animæ meæ
ut eis melius videbitur. Et hæc omnia fiant subter visionem
Willelmi Hall, patris mei, et Hugonis Thorneyll, patris uxoris meæ,
et Roberti Thornell, Johannis Hall, et Rogeri Hall, fratrum
meorum, quos vero Willelmum, Hugonem, Robertum, Johannem,
et Rogerum facio meos fideles supervisores hujus testamenti mei.
Hiis testibus: Roberto Henderson, Vicario ecclesiæ Bekyngham,
Thoma Clifton et Thoma Spaffolde cum aliis. Dato die et anno
supra scriptis.

Probatum fuit præsens testamentum iiij^o die mensis Junii Anno
Domini millesimocccc^oxxix^o, et administratio excecutoribus supra
nominatis est commissa.

^a Supposing the posthumous child was not a boy, as the testator seems to have
determined it was to be, there would have been an intestacy, probably, as to these
10 marks.

Inventarium ejusdem Roberti Hall.

Inventory.

In primis xj horses and mars and felees, price .	iiij ^{li}	xiijs	iiij ^d
Item iij oxon, price		xxxij ^s	
„ xj kye, price	iiij ^{li}	xiijs	iiij ^d
„ ix coople sheepe, price		xv ^s	
„ xij swyne, price		xiijs	iiij ^d
„ ij carts, a wayne		xij ^s	
„ ploes and haroes		iijs	iiij ^d
„ ij teymes and yooks		ij ^s	
„ horse harnes and colers		iijs	iiij ^d
„ iiij acres weyt, xv acres barlie, xviiij acres of peese	vj ^{li}		
„ xij paire of shets lynen, vj paire harden ^a		xiijs	iiij ^d
„ v coverletts		vij ^s	iiij ^d
„ vj peloes, on bolster		ij ^s	viiij ^d
„ iiij towelis, ij burde clothes ^b		iijs	iiij ^d
„ iiij matres on twilte		x ^s	
„ a countre, a olde awmbre, ^c ij cheres, ij forms, a hallynge ^d		viijs	
„ ij panns, iiij ketells		xij ^s	
„ v brasse potts		x ^s	
„ xij peese of pueter, iiij sawsers		vj ^s	
„ a leed, ij tubbs, ij bolls		vj ^s	viiij ^d
„ a bason, a laver, a chafyng dishe, iiij candelstycks, ij saltesellers		iijs	iiij ^d
„ a cocke, ix henns			xvj ^d

^a Harden, "a common linen made from tow or the coarsest quality of hemp and flax."—Beck's *Drapers' Dictionary*.

^b Board cloths, *i.e.*, table-cloths.—Catholicon Anglicum, Camden Society.

^c Awmbre, a cupboard.

^d Hallynge, tapestry to hang round a hall.

„ an axe, a hacchet, a wymble,^a a spade, iij
yren forks, ij mucke forks, carte roops ij^s
„ a spitte, cobornes,^b a raken, potte hooks, a
skomer,^c a laten ladle,^d a flaket^e . xx^d

11 March, 1529.
William Clerk of
Woodborough
summoned for not
exhibiting inventory
of father's goods and
for administering
de son tort : sus-
pended.

Submits and is
absolved.

p. 208.—Undecimo die mensis Martii Anno Domini millesimo cccc^oxxix^o, Willelmus Clerk de Wodborough, executor ultimi testamenti Johannis Clerk, patris sui, citatus comparuit coram capitulo de Suthwell, etc. Et quia noluit obedire mandatis nostris legitimis in non exhibendo inventorium verum de bonis dicti Johannis patris sui, sed violenter usurpavit ea, absque administratione seu probatione testamenti, ideo capitulum eum in pœnam contumaciæ suæ declaravit eum fore suspensum: et dictus est dies ei, ut compareat coram capitulo, die sabbati proximo, etc. Quo adveniente die, submitit se correctioni capituli, et a pœna suspensionis absolutus est.

Testamentum Johannis Marshall, Rectoris de Southwhetley.

9 Sept. 1534.
Will of John Mar-
shall, rector of S.
Helen's, South
Wheatley.

p. 231.—In the name of god Amen. the ixth day of the moneth of Septembre the yere of our lorde god a thowsande ffyve hundreth threty & foure, I John Marshall, parson of the parishe church of Saynt Helene of Southwhetley, of hoole mynde & memory, makythe my testament in suche maner as ffolowithe. First I bequethe my soule to allmighti god, our lady saynt mary, and to all the saynts in hevenc; and my bodie to be buryed in the church of Saynt Helen aforsaid. Also I bequethe to the church of saynt Helene aforsaid vj^s viij^d. Item to the upholdyng & mayntenynance thereof. Also I bequethe to the mother church of Suthwell to our ladie is works vj^s viij^d. Also I bequethe to egmanton church iij^s iiij^d. Also to the iiij order of ffreers to every ordre xij^d. Also to every oon of my godechildren iiij^d. Also to dunnot grove a half quarter of

To our Lady's works,
Southwell, 6^s 8^d.

To Egmanton
church, 3^s 4^d.

To 4 orders of
Friars, 12^d.

^a Wymble, an anger.

^b Cobornes, cob-irons, the irons by which the spit was supported.

^c Skomer, a skimmer, a fire shovel.

^d A metal ladle.

^e Flaket, a flask.

an axe, a hatchet, a wymbles, a spade, ij
 yren forkes, ij muske forkes, certis toope
 a spittis, rebrewers, a tabern, pottis bookes, a
 skener, a latten ladle, a latten "

p. 208.—Under the name Marti Anno Domini millesimo
 cccc°xxix°, Willielmus Clerk de Wadhborough, executor ultimus
 testamenti Johannis Clerk, patris sui, citius comparuit coram
 capitulo de Southwell, etc. Et quia noluisset obsequia mortis
 legitime in non exhibendo inventarium verum de bonis dicti
 Johannis patris sui, sed violentius transivit eis, adeoque administratione
 seu probacione testamenti, idco capitulum cum in parvam con-
 munitatem declaravit eam fore suspensam: et dictum est dies ei, ut
 comparcat coram capitulo, die sabbati proximo, etc. Quo adveniente
 die, submisit se correctioni capituli, et a parva suspensione ab-
 solutus est.

11 March, 1529.
 Willielmus Clerk of
 Wadhborough
 appeared for not
 exhibiting inventory
 of father's goods and
 for administering
 the same test: was
 punished.

Submits and is
 absolved.

Testamentum Johannis Marshall, testatoris de Southwelle.

p. 231.—In the name of God Amen the ixth day of the month of
 September the year of our lord God a thousand fyve hundred
 threty & four, I John Marshall, parson of the parische church of
 Saynt Helens of Southwelle, of booke mynde & memory, maketh
 my testament in such manner as followeth. First I bequeathe my
 soule to almighty God, our lady saynt mary, and to all the saynts in
 hevyn; and my bodie to be buryed in the church of Saynt Helens
 aforesaid. Also I bequeathe to the church of saynt Helens aforesaid
 vij. vij^s. Item to the upholding & maintenance thereof. Also
 I bequeathe to the mother church of Southwell to our bodie in wodes
 vij. xij^s. Also I bequeathe to exanston church ij. vij^s. Also to
 the ij. order of Bliues to every order xij^s. Also to every one of
 my godchildren ij^s. Also to deane grove a half pentar of

8 Sept. 1524.
 Will of John Mar-
 shall, parson of S.
 Helens, South-
 welle.

To our Lady's wode,
 Southwell, 6 s.
 To Exanston
 church, 3 s.
 To 1 order of
 Bliues, 12 s.

* W. made an error.
 * Deane and Bliues, the house by which the spire was supported.
 * Deane, a Bliues, a Bliues.

malt and a half quarter barly and a half quarter peese. Also I bequethe to Elizabeth grove a yewe and a lame.

The Residue of my goods, befor not bequethed, I geve & bequethe to Thomas mooke & margaret his wyff, whom I doo make myn executours And they to pay my detts & performe this my last wyll & my testament, for the healthe of my soul.

Also I ordeigne and make Mr. Edwarde bassett, doctour of Lawes, supervisor of this my testament or wyll, & he to see my testament and last wyll truely executed & fulfilled, & he to have for his labour vjs viij^d. In witness of all these premisses, that is my last will, cristopher walker and thomas birks, vicars chorall of the churche of Southwell, also Henry peese, vicar of North leverton, they have subscribed this in their own hands the day and yere abovesaid, and every oon of them to have for their labour xx^d.

To Dr. Bassett,
supervisor, 6s. 8^d.

To Witnesses—C.
Walker, T. Birks,
vicars chorall, H.
Peese, vicar of North
Leverton, xx^d. each.

cristofer walker.

thomas birks.

henry peese.

Probatum fuit præsens testamentum coram nobis capitulo Eccle- Probate, 18 Oct. 1534.
siæ Collegiæ Beatæ Mariæ Virginis Suthwell etc. decimo octavo
die mensis Octobris, anno domini millesimo quingentesimo
trigesimo septimo; administratioque omnium bonorum rectoris
defuncti concessa fuit executori, in eodem testamento nominato,
primitus jurato, &c.

Parker of Suthwell.

p. 232.—In the name of God Amen: the vijth day of Novembre 7 Nov. 1534.
in the yere of our Lorde God a thowsande fyve hundrethe Will of T. Parker, of
xxxiiijth I Thomas Parker, beyng of hooll minde & of hooll memorye, Southwell.
(Loved be God) make and ordayne my testament here in this forme
followyng :

Firste I bequethe my soule to allmighti God & to our Ladye
Saynete Marye, & to all the hoolly cumpeny in hevене, & my bodie
to be buried within the churche yarde of our Ladie of Suthwell.

man and a half quarter party and a half quarter party. Also I
deducted to Elizabeth Grove a grove and a lane.

The Heirs of my goods, being not indebted, I gave a receipt
to Thomas Moore & Margaret his wife, whom I then made my
executors. And they to pay my debts & perform this my last
will & my testament, for the benefit of my soul.

Also I ordeined and made Mr. Edwards pastor, doctor of Law,
supervisor of this my testament or will, & he to see my testament
and that my will truly executed & fulfilled, & he to have for his
labour vj. s. In witness of all these premises, that is my last

will, Christopher Walker and Thomas Hike, vicars chancell of the
church of Southwell, also Henry Pease, vicar of North Weston,
they have subscribed this in their own hands this day and year
showed, and every one of them to have for their labour xvj.

Christopher Walker.
Thomas Hike.
Henry Pease.

Probatum fuit p[re]missis testamentum coram nobis capitulis Eborac[ensibus] 15 Oct. 1551.
in Collegiatis Beatorum Marci & Vincentii etc. deinde in
die mensis Octobris, anno domini millesimo quingentesimo
quingentesimo septimo; administratores canonici h[ab]uerunt
defuncti concessit fuit executi, in eodem testamento nominato,
primis jurato, &c.

Parson of Southwell

p. 232.—In the name of God Amen: the vijth day of November 1551
in the year of our Lord's God a thousand five hundred
xxxijth I Thomas Parson being of health mind & of good memory,
(loved be God) make and ordeine my testament here in this forme
followinge:

Firste I bequeathe my soule to almighty God & to our Lady
Marye & to all the beately company in heauen, & my body
to be buried within the churche yards of our Lady of Southwell.

Item I bequethe to my goostly father for my tythes forgotten xij^d. Item I wyll that my wyff geve to poor men & women the day of my buryall xij^d. Item I bequethe to Baptiste Parker my son xxvj^s viij^d. Item I bequethe to Robert Parker my son xxvj^s viij^d. Item I bequethe to John Parker my son xxvj^s viij^d. Item I wyll that my house in Westgate with the Lands belongyng thereunto be given, at the decease of my wyff, to whiche of my children she thynkithe best, & that she gevithe the said house unto to have noo money for his child's parte, but it be decided betwext the other twoo, soo that cyther of them shall have xl^s for his parte.

The Residue of my goods not bequeathed, my detts payde of the hoole, I gave and bequethe to Helene my wyff, whom I make my sole execcutrix. Thes beyng witnes: Sir Edmunde Kyngeston, Robert Barra, Robert Vavasour, & Arthur Harlynge with other.

Dorathe Kepeas.

8 Dec. 1534.
Will of Dorothy
Kepeas, of Becking-
ham.

p. 224.—In the name of gode Amen. The viijth daie of the monethe of decembre in the yere of our lorde gode a thousande fyve hundreth and xxxiiij I dorathe kepeas of bekyngnam, the daughter of Richarde Kepeas of matergay, hole in mynde and goode in remembraunce, makyth my testament in this maner.

Body to be buried in
All Hallows, Beck-
ingham, before the
altar of B.V.M.
Principal according
to Act of Parliament.

First I bequethe my soule to gode allmighiti, our ladie sancte marie, & to all the sancts in heven, and my bodie to be buried in the church of Hallhalows of bekyngnam afore the alter of our Ladie. Also I gyffe and bequethe unto the vicar for my principall accordynge to the acte^a of parliament.

Also I gyffe & bequethe unto the high alter in bekyngnam church xij^d. Also I gyffe and bequethe unto the vicar of bekyngnam to pray for my soule & all christan soules xx^d.

^a This was the Act of 1529, 21 Henry VIII. c. 4, limiting the value of mortuaries to be taken, to 3^s. 4^d. where the goods were worth between 10 marks and £30; to 6^s. 8^d. on £30—£40: and to £1 on £40 and upwards. None at all were to be taken unless there was a custom to that effect, nor on goods below 10 marks in value, nor from married women, children, or any but householders.

I then I beseeched to my dearly father for my right forgotten
 xij. Item I will that my wife have to poor men & women the
 day of my buriall xij. Item I beseeched to Robert Parker my
 son xxy. Item I beseeched to Robert Parker my son xxy. Item
 vij. Item I beseeched to John Parker my son xxy. Item
 I will that my house in Westgate with the lands belonging there-
 unto be given, at the charge of my wife, to a house of my children
 she shall like best, & that she give the said house unto to have
 non money for his child's house, but it be decided between the
 other two, and that either of them shall have it for his part.
 The husband of my goods not bequeathed, my debts payed of the
 books I gave and bequeathed to Helene my wife, when I made my
 sole executrix. This being witness Sir Edmund Knyghton,
 Robert Barnes, Robert Vassour, & Arthur Hodge with others.

Donelle's Appear.

p. 234.—In the name of gods Amen. The vij. date of the
 month of December in the year of our lords gods a thousand
 fyve hundred and xxij. I donelle bequeathed to bequeathed, the
 daughter of Richard Kears of masey, hole in toyns and
 goods in remembrance, maketh my testament in this manner.
 First I beseeched my soul to gods almighty, our ladye kinste
 motie & to all the saints in heven, and my body to be buried in
 the church of Halleshowe of bekyngton alone the site of our
 laker. Also I gyfte and bequeathed unto the vicar for my pay-
 ment all my goods & bequeathed unto the vicar in bekyngton
 church xij. Also I gyfte and bequeathed unto the vicar of bekyng-
 ton to pay for my soul & all christian soules xij.

* This was the Act of 1532, 21 Henry VIII. c. 1, binding the value of mortuaries
 to be taken to 2s. 6d. where the goods were worth below 10 marks and 2s. 6d. to
 6s. 8d. or 12s. 6d. and so 2s. on 10s. and upwards. Now as all were to be
 taken unless there was a custom to the contrary, not as goods before in custom
 value, nor from married women, widows, or any but householders.

2 Dec 1531.
 Will of Donelle
 Robert of bekyngton
 son.

Body to be buried in
 All Hallows Church
 inham, before the
 altar of St. M.
 Richard according
 to Act of Parliament.

Also I gyffe and bequethe to agnes, dorate & grace, daughters of William Dawson of est Retforde xx^{li}. which is in the hands of the saide William, & whiche the said William shulde have payde, unto me the daye of my mariege.

Also I gyff & bequethe unto every cotage house in bekyngham, matersay, & matersay thorpe, j^d.

The residue of all my goods, in whate place or in whose hands they be, I gyffe & bequethe unto my brother William Spure of bekyngham, John Vessy of matersay, & Agnes Kepeas, my syster, whiche William, John, & Agnes I make my full & lawefulle executors, thes men being witnes: John Grenley of bekyngham, thomas Eleson & John Kirke of the same, with other moo, the daye & yere above wrytten.

Probatum fuit prædictum testamentum in domo capitulari Suthwell die mensis^a anno domini 1535^o; commissa que est administratio omnium bonorum quæ fuerunt virginis defunctæ executoribus prænominatis in testamento, binis eorum viz. Willelmo Spure et Johanni Vessy in forma juris juratis, tertia, viz. agnete, tunc in minoritate constituta, de cujus securitate constat per quoddam scriptum obligatorium. Probate, 1535.

Greve of besthorpe.

p. 229.—In the name of gode Amen: the vijth daye of the monthe of february in the yere of our lord gode a m^lcceccth & xxxv^{ti}, I Richarde greve of besthorpe hooll of mynde & of perfite memory, make this my laste will in maner & forme as folowithe.

Firste I bequethe my soule to gode allmighti, to our Lady sancte Mary and to all the holy cumpeny in heven, & my body to be buried in the parishe church of sancte andrewe of cauntoun. Item I geve to the church of cauntoun oon chiste.

Item I bequethe to Robart my son oon pair of querne stones and

^a Blank in original.

Also I give and bequeath to agree, likewise & grace, thought
of William Dawson of our household xx, which is in the hands of
the said William, & which the said William should have paid,
unto me the day of my marriage.

Also I give & bequeath unto every college house in bekyngham,
mastery & mastery thereof.

The residue of all my goods in what place or in what hands
they be, I give & bequeath unto my brother William Spens of
bekyngham, John Vary of mastery, & Agnes Kewen, my sister,
which William, John, & Agnes I make my full & lawful exors-
tors, then men being witnesses: John Gwynny of bekyngham, Thomas
Elson & John Kynke of the same, with other good, the day & year
above written.

Probatum fuit predictum testamentum in domo capituli Sath-
well die mensis * anno domini 1537; commissum quo est adhibere
testes omnes bonos que fuerunt virgines debite exco-
pionantes in testamento hinc coram viri William Spens of
Johann Vary in domo juris iuratis, testis, vir agens, tunc in
ministrate constitutus, de cuius securitate constat per quendam
scriptum obligatum.

Grave of bekyngham.

p. 22D.—In the name of God Amen: the vijth day of the month of Feb. 1537
of february in the year of our lord gods a m^{ccccc} & xxviith, I
Richard grave of bekyngham, do hereby bequeath & of public memory,
make this my last will in manner & form as following.

First I bequeath my soul to gods almighty, to our lady sainte
Mary and to all the holy company in heaven, & my body to be
buried in the parish church of sainte andrew of cantuar. Item
I bequeath my soul to gods almighty, to our lady sainte

I gave to the church of sainte andrew.

Item I bequeath to Robert my son and heir of my house and

Coverlet and sheets.

a stone trounge. Item I geve to Robert & Christofer my sones the litle howse at besthorpe with fyve lands lyying of Beke furlonge. Item I geve to emmott sudburye oon coverled & a shete. Item I geve to elizabeth greve a cowe & a pair of shetts with oon coverled. Item I give to agnes bacheler my best gowne. Item I geve to the churche of Knesall xij^d. Item I geve to the churche of bykeryng xij^d. Item I geve to the churche of malbeke xij^d. Item I geve to the churche of claypole xij^d. Item I geve to sir James lee vicar of cauntor, for oblivious tithes and other iij^s iij^d.

To Agnes Bacheler
the best pan and the
small vessel.

Item I geve to elizabeth geve oon pot. Item I geve to agnes bacheler the best pane. Item I geve to agnes bacheler the small vessell. Item I geve to emmott palet oon calf.

The Residue of my goods not bequethed I geve to christofer, Robert and agnes, whom I make my executours, that they dispose for the helthe of my soule as they thinke best. Thes beyng witnes: Sir James Lee, vicar, William Kyngeston & William Johnson, with other.

Testamentum Willelmi Ynkersoll, presbyteri cantarialis.

14 Feb. 1535.
Will of William
Ynkersoll, chauntry
priest of S. John
Baptist chauntry,
Southwell.

p. 225.—In Dei nomine Amen. The xiiijth daye of the moneth of February in the yere of our lorde gode a m^lccccth & xxxv^{te} I sir william ynkersoll, chauntre priest of sancte John baptiste chauntre founded in the collegiat churche of our ladye of Suthwell, hooll in mynde & of persfite memory, makithe, ordeignythe & declarythe my testament & and last wyll in maner & forme folowyng.

Soul to Trinity, &c.

Body to churchyard
on east side of our
Lady's chapel.

Firste I bequethe my soule to the holy trinite, the blessed virgyn marie, & all the cumpeny in heven; & my bodie to be buried in the churche yerde of our ladie of Suthwell beforesaide of the est side of our ladie is chapell. Also I bequethe for my mortuarie accordyng to the tenour of the king's acts.

Also I bequethe to the parishe vicar for forgotten tithes xij^d. Also I bequethe to every oon of the xvj vicars present at myn exequies iij^d. Also to every oon of the chauntre priests vj^d, to

every deacon & sub-deacon ij^d, to every clerke, chorister & thuribuler j^d: in wax to be burned about my bodie the tyme of my dirige & masse, that is to wyte, xiiij serges.^a Item iij pealls with v bells. Item to iij poor Folks iij^d.

Also I give & bequethe to John Enkersell, my brother, iij^s iij^d in money, & my best coveredls except iij, & a pair of shetts with a materece & a jakett. Also I bequethe to Henry Enkersell my brother iij^s iij^d and oon silver spone with a squared heed. Also I bequethe to my sister Helen a great pane, a covered of yelow & blake, a sylver spone with a squared heed iij^s iij^d, a plater, ij potagers & a throwen^b cheir.

Fourth best coverlet,
pair of sheets,
mattress, and jacket.

A great pan.

Silver spoon with
squared head.

Also I bequethe to Richard Enkersell, my brother, a standyng cupebord & my best dublet. Also I bequethe to James enkersell my brother a fetherbed, a bolster, my best covered & oon kowe in the keypyng of William Watts. Also I bequethe to William enkersell, my brother John son, my blake gowne. Also I bequethe to Isabell my said brother is doughter, a little pott & a little pane & xij^d. Also I bequethe to every oon of my god children xij^d. Also I bequethe to William trentham & his children xij^s iij^d. Item to Cecily trentham xx^d. Also I bequethe to William bulloke & his children iij^s iij^d. Also I bequeth to Johan ashton my shorte tawnye gowne without lynyng. Also I bequeth to the chapell of Halughton iij^s in Robert Warde's hands.

A little pot and a
little pan.

A tawney gown.

Also I bequethe to John Kechyn my portesses^c & my seconde pair of hoysse. Also I bequethe to Agnes Howden my thirde pair of hoysse. Also I bequethe to Richard of the kechyn a pair shoys. Also I bequethe to Richard Hunt, the son of thomas Hunt, my best candellstik, & to his mother, oon plater. Also I bequeth to every oon of my brother Richard children ij^d, to every oon of my brother, John children ij^d, to every oon of my brother Henry children ij^d, to

A breviary and
second best pair of
hose.

To Agnes Howden
third best hose and
pair of shoes.

^a Serges, *i.e.*, cereos, wax tapers.

^b Throwen chair, *i.e.*, turned.

^c Portesses or portiforia were breviaries, *i.e.* service-books containing the offices of the hours of prayer, for daily recitation by the clergy in choir or at home.

every deacon & all-¹deacon ij, to every clerk, chorister & third-²buler ij: in wax to be burned about my bodie the tyme of my dirige & mass; that is to wylde xij wylde; then ij pealls with y bolle. Item to my poor Folke iij.

Also I give & bequeathe to John Ekewell, my brother, ij lijs in money, & my best cowles except ij, & a pair of shetes with a mantle & a jacobit. Also I bequeathe to Henry Ekewell my brother iij lijs, and one silver spone with a squared head. Also I bequeathe to my sister Helen a great pane, a covered of yellow & black, a silver spone with a squared head ij lijs, a plate, ij potagers & a threoven³ chair.

Also I bequeathe to Richard Ekewell, my brother, a standing cupbord & my best dublet. Also I bequeathe to James Ekewell my brother a fatherbed, a bolster, my best covered & one pane in the keying of William Watts. Also I bequeathe to William Ekewell, my brother John son, my blake gowne. Also I bequeathe to Isabell my said brother's daughter, a little put & a little pane & xij. Also I bequeathe to every son of my god children xij. I bequeathe to William Treathan & his children xij lijs. Item to Cecily Treathan xij. Also I bequeathe to William Bullock & his children ij lijs. Also I bequeathe to John Ashton my squire's tawny gowne without lynyng. Also I bequeathe to the chapel of Blakington iij lijs in Robert Wray's hande.

Also I bequeathe to John Keechyn my portress⁴ & my squire's A new lacy and pair of hose. Also I bequeathe to Agnes Howden my thirde pair of hose. Also I bequeathe to Richard of the Keechyns pair shoyes. Also I bequeathe to Richard Hunt, the son of Thomas Hunt, my best candlestick & to his mother, one pane. Also I bequeathe to every son of my brother Richard children ij, to every son of my brother John children ij, to every son of my brother Henry children ij, to

¹ Deacon, i.e. warden, was before.
² Threoven cloth, i.e. tawny.
³ Portress or portlith was mistress, i.e. warden, in their cell, the office of the house of prayer, for daily recitation of the Mass in their cell & house.

my brother thomas childe ij^d. Also I bequeth to Sir Edwarde brereley^a xx^d.

The Residue of my goods before not geven nor bequethed I give & bequethe to Richarde & James enkersell, my brothers, whom I ordeigne & make my executors of this my last will & testament, that they paye my detts & dispose the rest for the helthe of my soule, my father & my mother is soules; & the supervisor of this my last will & testament I ordeigne & make Sir Thomas dune, to whom I give and bequethe for his labour my best bonett: these beyng witnes Sir edwarde brereley, priest, Sir Christofer sare,^b Sir Roberte Salven, deacon, & John Kechyn.

Sir Robert Blaunche.

11 Feb. 1536.
Will of Robert
Blaunch, vicar
choral.

p. 229.—In the name of Gode Amen: the xi daye of february in the yere of our Lorde a m^lccccth & xxxvi^{te} I Sir Robert Blaunche, beyng of hooll mynd & of hooll memory, loved be gode, make & ordeigne my testament in this forme folowyng:

First I bequeth my soule to allmighiti god, to our lady Sancte Mary, and to all the holy cumpeny in hevене, & my bodie to bee buried in the churchе yerde of our ladye of Suthwell.

Item I bequethe to my uncle Sir William Blaunche all my goods in my chamber & he to dispose them for the helthe of my soule as he thinkithe best. Thes beyng witnes: Sir Edmund Kingeston, Sir Thomas palmer, & Sir Robert baily with other.

Testamentum Edmundi Hunt de Normanton.

17 April, 1537.
Will of Edmund
Hunt, Normanton by
Southwell, lessee of
prebend of Norman-
ton.

p. 230.—In the name of god Amen. Twesday the xvijth day of Aprile in the yere of our Lorde god a mth cccccth & xxxvij^{ti} I edmundе Hunt of Normanton beside Suthwell, beyng of hooll mynde & goode remembraunce, thanked be our lorde god, makith this my testament & last wyll in maner & Forme folowyng.

^a The registrar of the chapter of Southwell and a vicar choral.

^b His name was Sawyer.

my brother Thomas child is. Also I bequeath to Sir Edward
Bridley. xxi.

The Heirs of my goods before not given nor bequeathed I
give & bequeath to Richard & James children, my brothers, whom
I ordain & make my executors of this my last will & testament,
that they pay my debts & dispose the rest for the behoof of my
soul, my father & my mother as aforesaid; & the supervisor of this
my last will & testament I ordain & make Sir Thomas done, to
whom I give and bequeath for his labour my best horse; there
being witness Sir Edward Bridley, John Christopher son, Sir
Robert Selous, baron, & John Bridley.

Sir Robert Blanche.

p. 229.—In the name of God Amen: the xi days of February
in the year of our Lord a m^o cccc^o & xxxvi^o. I Sir Robert
Blanche, being of full mynd & of full memory, loved be God,
make & ordain my testament in this forme following:

First I bequeath my soul to almighty God, to our lady Sancte
Mary, and to all the holy company in heaven, & my body to be
buried in the church yards of our lady of Sancte.

Item I bequeath to my uncle Sir William Blanche all my
goods in my chamber & he to dispose them for the behoof of my
soul as he thinketh best. Thus saying witness Sir Edmund
Kington, Sir Thomas Palmer, & Sir Robert daily with other.

Testament Edmund West of Normanton.

p. 230.—In the name of God Amen. Twesday the xviij^o day of
April in the year of our Lord a m^o cccc^o & xxxvi^o. I
Edmund West of Normanton parish Southwell, being of full
mynd & of good remembrance, shanked be our Lord God, maketh
—this my testament & last will in manner & Form following.

* The names of the witnesses of Edmund and a true church.
* His name was Bridley.

11 Feb. 1536.
Will of Robert
Blanche, vicar
South.

17 April. 1537.
Will of Edmund
West of Normanton
parish Southwell, vicar of
Southwell, vicar of
West of Normanton.

First I bequethe my soule to allmighiti god, my maker, & our blessed lady his mother, & to all the saynts in heven; and my body to be buried in the colleage church of our lady of Suthwell, in saynt petre Ile beside my wyff.

To be buried in
S. Peter's aisle by
wife.

Item I bequethe to the parishe vicar iij^s iiij^d. Item I bequethe to my mother xx^s. Item I bequethe to Edward, my son, when he cummythe to the aege of xxj^{ti} yers, xiiij^{li} vj^s viij^d. Item I bequethe to Henry my son xiiij^{li} vj^s viij^d. Item I bequethe to Johan my doughter xiiij^{li} vj^s viij^d. Item I bequethe to the iiij children of Elizabeth my wyff, the which I have receyved for their partes, xl^{li}.

Wife to administer
but to give security.

Item I wooll that elizabeth my wyff after my departyng doo and wooll tak upon here administration of my goods before the ordinary, that she shall fynd suffeyent sureties by obligation, as my supervisors shall thinke meete, of this my wyll, and suffeyent for the hool and full performaunce of this my last wyll and testament. And if my said wyff this refuse to doo upon the Request of my supervisors, bot therein make delay, then I wooll that my supervisors shall take upon them the hool administracion of my goods accordyng to this my wyll, they fyndyng suffeyent surety to the ordinary for the performance of all and singuler the premisses.

Also I will & bequethe to Mr. Doctor bassett & my cosen John Marshall my lees of my prebend of Normanton in the church of Suthwell to the bryngyng up & custody of my two children edward & John, duryng the noon aege of my son edwarde, and then I woold that he shall have it if he lyve; And if not, I wooll that my son Henry have it. Provided allwayes that Elizabeth my wyff shall have the house belongyng to the said prebend in normanton with all belongyng therto during my terme, yeldyng & paying to the said Mr. Doctor bassett & my cosen Johan Marshall iiij marks yerly, in case she doo not recover my lands in Hokerton to my son and heire; and if she doo recover them then I wooll she have the said house clerly without paying any maner of rent during my terme. Also I wooll, if it fortune that my son edwarde departe from this world, then I wooll that his parte shall remayne to my daughter Johan hoolly.

Bequest of lease of
prebend of Normanton
for bringing up of
children.

Wife to have pre-
bendal house to live
in.

First I beseeche my soule to almightie God, my maker, & out to be blessed in
 blessed lady his mother, & to all the saynts in heven; and my body
 to be buried in the college church of our lady of Northwell, in
 any part beside my wyll.

Item I beseeche to the parishes vnto xij. Item I beseeche
 to my mother xij. Item I beseeche to forward my son, when he
 commeth to the age of xij. years, xij. vj. Item I beseeche
 to Henry my son xij. vj. Item I beseeche to John my
 daughter xij. vj. Item I beseeche to the xij. children of
 Elizabeth my wyll, the which I have receyved for their part, xij.
 Item I woul that church my wyll after my departing doe and
 woul tak upon her administration of my goods before the ordinary,
 that she shall (and sufficient) satisfy by obligation or my repre-
 senters shall think meet, of this my wyll, and sufficient for the
 hool and full performance of this my last wyll and testament. And
 if my said wyll this refuse to doe upon the request of my repre-
 senters, but therein make delay, then I woul that my representatives
 shall take upon them the hool administration of my goods ac-
 cording to this my wyll, they shewing sufficient surety to the
 ordinary for the performance of all and singular the promises.
 Also I will & beseeche to Mr. Doctor, basset & my son John
 Marshall my lesor of my husband of Northwell in the church of
 Northwell to the bringing up & custody of my two children Edward
 & John, during the non-age of my son Edward, and then I
 woul that he shall have it in his lyeve; And if not, I woul that my
 son Henry have it. Provided always that Elizabeth my wyll shall
 have the house belonging to the said husband in Northwell with
 all belonging thereto during my term, yearly & paying to the said
 Mr. Doctor basset & my son John Marshall xij. marks yearly, in
 case she doe not recover my lands in Hockerton to my son and heirs;
 and if she doe recover them then I woul she have the said house
 chiefly without paying any more of rent during my term. Also I
 woul, if it fortune that my son Edward depart from this world, then
 I woul that his parts shall pertaine to my daughter John hoolly.

to be buried in
 & John's wife
 wife to Elizabeth
 wife to John
 Henry of town of
 Northwell
 Northwell house in
 Northwell

The Residue of my goods and catalls not bequethed, certayne heirloomes excepted, as apperith by a bill of my hand which I wooll that my son & heire shall have, my detts and legacies paid, I geve & bequethe to Elizabeth my wyff, whom I make my excecatrix, she to dispose for the helthe of my soule as she thinkyth best, with the oversight of Mr. doctour bassett & my cosen John Marshall, whom I make the supervisours of this my last wyll, & they to have for their labour, either of them, x^s. Thes beyng witnes: sir Symeon brynckley,^a sir Fraunces Hall, John Gilbie with other moo.

Probate 6 Oct. 1537.

Probatum fuit præsens testamentum coram nobis capitulo ecclesiæ collegiatæ beatæ mariæ virginis Suthwell, etc. vj^{to} die mensis Octobris, Anno Domini millesimo quingentesimo tricesimo septimo; administratioque omnium bonorum defuncti concessa fuit Elizabeth uxori suæ excecatrici in eodem testamento nominatæ primitus juratæ.

Testamentum Willelmi Arnall^b nuper de Suthwell defuncti.

6 March, 1541.
Will of William
Arnall of Southwell.

p. 248.—In the name of God amen. The vith Daie of march In the yeare of our Lorde god m^ccccc^xli I william Arnall, of Suthwell, being of hole mynde, & of hole memorie, loved be god, make and ordeine my testament, in this manner & forme following.

First I bequaith my soule to almightie god, to our Lady Saint Mariæ & to all the hollie companye of heaven; and my bodie to be buried in the churche yeard of our Ladie of Suthwell.

Item I bequaihe to my sonne Richard Arnall vj oxen & vj horses, with all the geares that longeth to theime. Item I bequaihe to Agness Arnall, Robert Arnall daughter, a cowe. Item I

^a Brinckley was chauntry priest at Normanton chapel. Hall was a chauntry priest also.

^b This is about the worst written document in the whole book, having been written in the reign of Elizabeth, as appears by the note at the end. It is interesting as being the earliest will after the suppression of monasteries, and it is remarkable to see how the elaborate and expensive provisions for torches, tapers, and trentals, dols, et hoc genus omne, have shrunk to a beggarly mark for the highways, and a shilling apiece for the parish vicar and the high altar.

The members of my goods and estate not bequeathed, carrying
 bequeathed as before, as appears by a bill of my hand which I have
 that my son & heirs shall have, my estate and legacies paid, I have
 & bequeathed to Elizabeth my wife, when I make my executor, she
 to dispose for the benefit of my soul as she thinks best, with the
 oversight of Mr. Justice of my own John Marshall, whom
 I make the supervisor of this my will & they to have for
 their labour, either of them, &c. Thus being witness: Sir Thomas
 Dymoke, Sir Thomas Hall, John Gilbie with other men.

I Robertus in presence testamento coram nobis capitulis ecclesie
 collegiatis beatis maris virginis Southwell, etc. v. the means
 October, Anna Domini millesimo quingentesimo testamento
 administratione omnium bonorum debetis consensu dei Elizabeth
 uxori sue executori in coram testamento nominata p^{re}sentis
 jurata.

Testamentum Elizabetha uxoris Roberti de Southwell defuncti.

p. 248.—In the name of God amen. The 15th Day of March. In
 the year of our Lords God in Christ: all I Elizabeth a lady of Southwell,
 being of full age, & of full memory, have by God, made and
 ordered my testament, in this manner & to the effect following.

First I bequeath my soul to almighty God, to our Lady Saint
 Mary & to all the holie company of heaven; and my bodie to
 be buried in the church-yard at our Lady of Southwell.

Item I bequeathe to my sonne Robert a lady of Southwell & v.
 honor, with all the goods that longeth to the same. Item I bequeathe
 to Agnes a lady, Robert a lady daughter, a cowe. Item I

bequeath my chertye priest at Northwell chapel. Hall was a chertye

priest. This is about the year sixteen hundred in the which book, bearing date within
 in the year of Elizabeth, is written by the name of the said. It is interesting as
 being the earliest will after the suppression of monasteries, and it is interesting
 to see how the will and extensive provisions for charity, school, and hospital,
 which of her goods, were made in a happy mood for the highway and
 a willing offer for the good of the high way.

2 March, 1537.
 Will of William
 Avel of Southwell.

bequaith to John Lyttelton twoo quarters of Barley, and one quarter of pease.

Item I bequaith to the high ways of Easthorpe vj^s viij^d.

Item I bequaith to John Arnall of Morton a quarter of barleye, and a busshell of pease.

Item I bequaith to my gostlye father xii^d. Item I bequaith to our Ladye att the highe alter xii^d.

The Residue of my goods before not geven nor bequaithed I gyve and bequaith to my son Richard Arnall, whome I ordeyne and make the executor of this my last will & testament; and John Palmer to be supervisor of this my will, and he to have for his labor vi^s viii^d. Thies being witnes Sir Edmunde Kingstone, John Palmer, Richard Banes, John Lescow with other moo.

Probatum fuit hujusmodi testamentum xxvi^o. die mensis Maii anno Domini 1542^o; coram magistro Edwardo Bassett, Legum doctore, commissario Reverendissimi in Christo patris et domini Domini Edwardi, permissione divina, Eboracensis archiepiscopi, et legitime deputato etc.

Probate 26 May, 1542.
Before E. Bassett, LL.D., special commissioner of Archbishop Edward [Lee]

Commissaque fuit administratio omnium et singulorum bonorum etc. executori in dicto testamento nominato, in forma juris jurato : et salvo jure cujuscunque.

Nota : quod repertum et registratum fuit prædictum testamentum per me Johannem Lee, notarium publicum, Registrarium Capituli Ecclesiæ collegiatæ de Southwell; anno domini 1567^o.

NOTE.—This was found and registered by John Lee, Notary Public and Chapter Registrar, A.D. 1567.

ADMISSIONS OF CANONS.^a

p. 1. xv^{to}. die mensis Novembris, anno Domini millesimo cccc^{mo}. 15 Nov., 1470.

^a The list of admissions given below, under date of admission, taken from the Southwell Register, is curiously incomplete. Master John Bower, S.T.P., admitted to 2nd prebend of

The form of admission of canons was pretty much the same in all cases, though there is a curious variety of expression in detail. It is the exception when the canon is admitted in person. The first few forms are given as specimens. Oxtan and Crophill, on resignation of Randolph Bird.

is admitted in person. The list for forms are given as specimens

there is a column for the date of admission in each. It is the number of the name of the person who is admitted in each. The list of admissions is given below under date of admission, taken from the B.T.T. column in the list. The list of admissions is given below under date of admission, taken from the B.T.T. column in the list. The list of admissions is given below under date of admission, taken from the B.T.T. column in the list.

ADMISSIONS OF CANONS.

Ecclesie collegiata de Southwell; anno domini 1567.

per me Johannem Lee, notarium publicum, Registrarium Capituli

Notis: quod repertum et registratum hinc parochiale testamentum

salvo jure ejusdemque.

etc. executor in dicto testamento nominatus, in huncjactis jurato: et

Commissarius hinc administratio omnium et singulorum bonorum

legitime deputato etc.

Domini Edwardi, permissio divina, Eboracensis archiepiscopi, et
doctores, commissarius Reverendissimi in Christo patris et domini
anno Domini 1567; coram magistro Edwardo Haver, Legum
Probatum hinc testamentum xxvi. die mensis Julii
Palmer, Richard Bance, John Lascos with other men.

John Palmer to be supervisor of this my will, and he to have for his

and make the executor of this my last will & testament; and

gyve and bequeathe to my son Richard Arnall, whom I ordeyne

The Heirnes of my goods before not given nor bequeathed I

our Lady at the highten xlv.

I am I bequeath to my goodly father xlv. I am I bequeath to

and a bushell of peas.

Item I bequeath to John Arnall of Morton a quarter of barley,

Item I bequeath to the high way of Easthothe vj viij.

quarter of peas.

bequeath to John Lascos two quarters of barley, and one

His proctor, Thomas White, is admitted, installed, and inducted.

30 June, 1471.

Master John Barnby, M.A., admitted to prebend and canonry of Northleverton, vacant by death of Alexander Pyrwett, in person of his proxy, Robert Day. W. Schyrburn, chaplain, constituted deputy proxy.

8 Jan. 1471.

Sir Richard Fletcher admitted to Norwell, 3rd part, on authority of letter from King Edward IV. under his signet on death of John Averel.

16 Jan. 1474

Sir Edmund Chater-ton collated by George Neville, Abp. of York, inducted personally into canonry and prebend of Southmuskham, on death of J. Wraby; and stall in choir and place in chapter assigned to him.

septuagesimo Magister Johannes Bower, sacrae Theologiae professor, admissus erat ad alteram prebendam de Oxton et Crophyll per liberam resignationem Domini Ranulphi Bryd,^a ultimi canonici ejusdem; et Thomas Whyte procurator ejusdem, cum sufficienti mandato, nomine suo, erat admissus, installatus, et inductus.

Penultimo die mensis Junii, Anno Domini, m^o cccc^{mo} lxxi^o, Magister Johannes Barnby, artium Magister, admissus erat per capitulum ad prebendam et canonicatum de Northleverton, in persona Magistri Roberti Dey, procuratoris sui legitime constituti, per mortem Magistri Alexandri Pyrwett vacantem.

Eodem die Magister Robertus Dey, cum sufficienti auctoritate, auctoritate substituti, de et tanquam nomine procuratoris ejusdem, substituit^b Willelmum Schyrburn, capellanum, sibi dans, nomine Domini sui, potestatem specialem et generalem.

viii^o die mensis Januarii Dominus Ricardus Fletcher admissus erat ad tertiam prebendam de Norwell, auctoritate literarum Domini Regis Edwardi, capitulo directarum sub ipsius Domini Regis signeto, per mortem Domini Johannis Averel ultimi possessoris ejusdem vacantem, in ipsius propria persona, juxta dictae ecclesiae laudabilem consuetudinem etc.

p. 2. xvi^o die mensis Januarii Anno Domini m^o cccc^{mo} lxxiii^o Dominus Edmundus Chaterton,^c cui Reverendissimus pater, Dominus

^a Randolph Bird, of Ripon, who is the first canon we come across (see p. 1), was also a canon and prebendary of York, Ripon, and S. Pancras, London. He had been appointed canon of Northwell in Southwell, 26 Oct. 1457, and canon of Oxton and Crophyll, 2nd part, 14 April, 1462. He appears to have become a residentiary at York on resigning this prebend. His will, proved at York, is given in *Surtees Society*, No. 45, *Testament. Ebor.*, vol. iii. cxiii. It is dated 25 March, 1483.

^b This proceeding seems to ignore the legal maxim "delegatus non potest delegare."

^c Chaterton or Chaderton was a typical secular canon. He was a great adherent of Edward IV., and afterwards of Henry VII., in whose reign he was a master in Chancery, and to whose Yorkist Queen he was chancellor. He had held the sacrist prebend since 29 Oct. 1472, when he became a residentiary; he held the prebend of Southmuskham only for a year, when he exchanged it for Northwell III., and this again 16 Nov. 1476 for Oxton and Crophill, and this again for Dunham

Georgius^a Eboraci Archiepiscopus contulit canonicatum et prebendam de Suthmuskham, per mortem Domini Johannis Wraby ultimi possessoris ejusdem vacantem, inductus erat in realem possessionem dicti Canonicatus et prebendæ; stallum in Choro et locus in capitulo ejusdem Canonicatus et prebendæ per capitulum fuerunt assignata &c.

	Date.	Canon.	Proctor.	Prebend.	Last holder.
p. 1	25 Nov. 1470	John Bower S.T.P.	T. Whyte	Oxton & Crophyll	Randolph Bryd res.
	30 June 1471	John Barnby M.A.	R. Dey Magister	North Leverton	Alex. Pyrwett al. Prowet d.
	8 Jan. 1471	Richard Fletcher Dominus	In person	Norwell III.	John Averel d.
p. 2	16 June 1474	Edmund Chaterton Dominus	do.	Southmuskham	John Wraby d.
	"	Edmund Lichfield Magister	R. Hardyng	Rampton	J. Rawald ^b d.
	10 Mar. 1474	John Doget Dec. D.	R. Deyne Chaplain	do.	E. Lichfield res.
p. 3	19 Mar. 1474	John Warkworth M.A.	T. Orston	Sacristaria	J. Barrow res.

8 April, 1485. He was also a canon and prebendary of Beverley, Ripon, Lincoln, S. Paul's, S. Stephen's, Westminster, and Salisbury; Warden of Sibthorpe College; Rector of Calverton, Bucks; Dean of Barking; and Archdeacon at the same time of Chester, Salisbury, and Totness. This last piece of pluralism is rather astonishing, as an archdeacon, unlike a canon, had cure of souls; laxity though there was as to plurality in benefices without cure, the line was generally drawn at archdeaconries. Chaterton's will, 6 April, 1499, is at Somerset House. He died before 27 Aug., 1499.

^a George Neville, Bishop of Exeter, brother of Warwick the kingmaker, Chancellor of England, made archbishop by Edward IV. in 1465. He died 8 June, 1476.

^b *Sic*, but the name was Rainalds, i.e., Reynolds, as appears from Archbishop Booth's Register where his collation was entered in 1459.

Georgius. Eodem Archiepiscopus contra consensum et pro-
 bationem de Raimundscham per mortem Domini Johannis Wray
 ultimi possessoris ejusdem vacantem, inducit et in totum
 possessionem dñi Cancellarius et proinde; stallum in Choro
 et locum in capitulo ejusdem Cancellarius et proinde per
 capitulum laetum assignata de.

Year.	Canon.	Incumbent.	Patron.	End of year.
p. 1	25 Nov. 1410 John Bower R.T.M.	J. Wray	Oxon & Eborac	Beauchamp's Day
	30 June 1411 John Bury M.A.	R. Day Magister	North Caversham	Abbot, Eborac
	8 Jan. 1411 Richard Eborac Thomas	In person	Northwell Hill	John Aveland
p. 2	16 June 1414 Edmund Caversham Thomas	do.	Raimundscham	John Wray
	"	R. Harding	London	J. Hawley
	10 Mar. 1414 John Hight Dec. 14	R. Dwyer Chaplain	do.	R. Hilditch
p. 3	19 Mar. 1414 John Walsworth M.A.	T. Oulton	Southwark	J. Baxton

8 April 1412. He was also a canon and proctor of Beverley, Eborac, Lincoln,
 E. Eborac, E. Wetherby, and Salisbury; Warden of St. Mary's College;
 Rector of Calverton, Eborac; Dean of Eborac; and Archbishop of the same from 1412
 Chester, Eborac, and Tinsley. This last piece of pluralism is rather surprising,
 as an archbishop, under a canon, had not at that time as yet
 pluralism in benefices without it. The line was generally drawn at archbishoprics.
 Chetwode's will 8 April 1414 is at Somerset House. He died before 22 Aug.
 1412.

* George North, Bishop of Eborac, brother of Warden of the Hospital of
 St. John, made archbishop of Eborac IV. in 1412. He died 8 June
 1412.

* 1412, but the name was Hilditch, do. Hilditch as appears from the
 Bishop's Register where his election was entered in 1412.

	Date.	Canon.	Proctor.	Prebend.	Last holder.
p. 4	19 Mar. 1474	William Clayton Dec. Bac.	T. Orston	Norwell III.	J. Averel ^a d.
	17 Feb. 1475	Edmund Chaderton Dom.	G. Radcliff Esq.	do.	W. Clayton res.
	20 Feb. 1475	Thomas Chaundeler ^b S.T.P.	G. Radcliff Esq.	Southmuskham	Exchange with Chaderton for canonry and prebend in Royal Free Chapel beneath Westminster Palace
p. 5	6 May 1477	Gervase Clifton Clerk	J. Mere Chaplain	Dunham	John Bate res.
	20 Nov. 1480	Oliver King ^c King's Secretary	G. Clifton sq	Bekyngham	J. Suthwell d.
	5 Dec. 1480	Robert Frank Dec. D.	R. Elot Chaplain	Eton	Exchange ^d for Southhykham in Lincoln Cathedral.
p. 6	24 April 1485	William Talbot Dec. D.	R. Roper Dom.	Oxton	E. Chaderton ^e
	„	Edmund Chaderton confrater noster et concanicens	T. Urkyll Dom.	Donham	James Staneley res.

^a This is rather odd. Fletcher had been admitted three years before on death of Averel or Averyll. Probably it is a mistake of the clerk.

^b Chawndler (see p. 48, where, in A.D. 1434, he is accused of not keeping up the hedge between the vicars' garden and his prebendal mansion at Southwell) was a great person. He was admitted a Scholar of Winchester, A.D. 1430; was Fellow of New College; Warden of Winchester, A.D. 1450; Warden of New College, A.D. 1453 (Kirby's *Winchester Scholars*). He was Chancellor of Wells and York, Dean of Chapel Royal, and Secretary of State; d. 2 Nov. 1490. He was Chancellor of the University of Oxford at least from 5 July, 1457 to 3 June, 1467. (Anstey. *Mun. Acad.* ii., p. 667, &c.)

^c Canon of York and Windsor; Bishop of Bath and of Exeter, under Henry VII.

^d The collation is accordingly said to be made by John, Bishop of Lincoln, by the authority of Thomas (Rotherham) Abp. of York.

^e This is said to be "per dimissionem" of Chaderton, in the sense of surrender, as he can hardly have leased it.

	Date.	Canon.	Proctor.	Prebend.	Last holder.
p. 7	26 July 1485	John Stoke M.A.	In person	Southmuskham	T. Chaundeler res.
	25 Feb. 1485	William Byrley Clerk	R. Roper Dom.	Northmuskham	J. Hardyng d.
	29 April 1486	Robert Grymston Chaplain	In person	Eton	R. Franks res.
p. 8	„	William Skelton S.T.B.	do.	Southmuskham	T. Stok ^a res.
	15 Feb. 1488	William Fitzherbert Dec. D.	do.	Rampton	Master J. Doket res.
p. 9	5 Feb. 1492	J. Raynald LL.B.	J. Wygemore Dom.	Bekyngham	O. King res.
	15 Feb. 1492	Richard Nykks ^b LL.D.	R. Dyson Dom.	Wadburghe	J. Lasey res.
	25 Feb. 1492	Edmund Carter ^c Dom.	R. Synthe Dom.	Polyshall	Hugh Fuller S.T.D. res.
p. 10	9 Dec 1494	William Carpenter ^d LL.D.	R. Dyson Dom.	Bekyngham	J. Raynald res.
	1 March 1495	Henry Horneby ^e S.T.B.	W. Wyght M.A.	Normanton	J. Danvers ^e res.
p. 12	29 Nov. 1496	Nicholas Halswelle ^f Med. Doc.	T. Orston.	Bekyngham	E. Carpenter ^d res.
p. 11	22 Mar. 1497	Brian Sanford Dom.	In person.	Halughton	Walter Waretyr res.

^a He was called J. Stoke on admission the year before.

^b Nykks or Nikke was also a Canon of York, and became Bishop of Norwich, A.D. 1500-15. His visitations of Norfolk religious houses fill the greater part of Dr. Jessopp's Camden publication in 1888.

^c Canon also of Ripon and York. See *Surtees Society, Mem. of Ripon*, ii., p. 198.

^d Canon of Lincoln and Ripon. See *S. S. Ripon*, II. p. 197. Edmund Carpenter, p. 12, must be a mistake.

^e J. Danvers, who was several times Chawndeler's vice chancellor or "commissarius generalis" at Oxford (Aunty, *Mun. Acad.*, p. 680, &c.), and was also Canon of York, had been collated to Normanton, 13 March, 1463. He retired on a pension of £14 a year, the agreement for payment of which by his successor is set out. It was to be paid at the High Altar of S. Magnus the Martyr, near the Bridge, London.

^f Probably proctor at Oxford for All Souls' College in 1480; admitted Fellow there, 1468.

	Date.	Canon.	Proctor.	Prebend.	Last holder.
p. 12	15 Jan. 1497	Mark Husse Mag.	In person	Wodeburghe	R. Nykks res.
	12 June 1498	Richard Burton S.T.B.	do.	Sacristaria	J. Warkeworth res.
	20 Jan. 1498	William Fitzherbert Mag.	In person.	Oxton & Crophyll	W. Talbot d.
	1 Feb. 1498	Ven. Richard Rat- cliffe Clerk	do.	Rampton	W. Fitzherbert res.
	16 June 1499	John Wygmore Mag.	do.	Wodeburgh	M. Husse d.
	3 July 1499	William Symonds Mag.	do.	North Leverton	J. Wygmore res.
	17 July 1499	William Symonds Mag.	E. Massburgh	Bekyngham	N. Halswell res.
	"	Thomas Gree Mag.	In person	N. Leverton	W. Symonds res.
14	22 Aug. 1499	Henry Cranebole ^a Mag.	R Batemanson	Norwell Overhall	W. Worsley d.
	27 Aug. 1499	Robert Barra ^b Mag.	In person	Dunham	E. Chaderton d.
	2 Sept. 1499	John Fytzherbert Clerk	R. Fytzherbert	Oxton II.	J. Bower S.T.P. res.
	11 Feb. 1499	William Carpenter ^c Dec. B.	R. Norman	Wodburgh	Mark Husse res.
p. 15	30 Sept. 1500	Edward Basset ^d	In person	Southmuskham	W. Skelton res.

^a Cranebole, otherwise Carnbull, was Canon of York, Beverley, Lincoln, and Fellow of Archbishop Rotherham's magnificent College of Jesus, at Rotherham, in Yorkshire, an imitation of Winchester College, a poor remnant of which still constitutes the Grammar School foundation there. Carnbull's will is given in *S.S. Test. Ebor.* v., 28.

^b Barra, or Barry, was also a Canon of York. His will is given *supra*, p. 125.

^c Carpenter, also Canon of Lincoln and Ripon. See *S.S. Ripon*, ii., 197.

^d In the entry of his admission it is stated that he was collated by Henry VII., sede vacante.

	Date.	Canon.	Proctor.	Prebend.	Last holder.
	15 May 1501	William Atkynson S.T.P.	Christ. Johnson	Norwell III.	W. Watson d.
	17 Nov. 1501	Thomas Fitzherbert Mag.	In person	Eton	R. Grymston res.
	25 Oct. 1505	G. Savage Dom.	do.	Bekyngham	W. Symonds d.
p. 16	16 Nov. 1505	Thomas Dalbie Mag.	Ed. Verdon	North Leverton	T. Gree d.
	10 Dec. 1505	Martin Colyns ^a Mag.	R. Rothwell	Palishall in Northwell	E. Carter res.
	15 Feb. 1506	John Hatton ^b Bishop of Negro- pont	T. Westbie	Sacristaria	R. Burton in suc.
	3 Sept. 1507	Richard Wiott ^c Mag.	T. Kendall	Northwell Overhall	H. Carnebull res.
	12 Feb. 1507	George Dudley	T. Westbie	Wodburgh	W. Carpenter d.
	6 April 1509	Christopher Urs- wikke ^a Mag.	T. Ingelarde Literate	Northwell Palishall	M. Colyns in suc.
	17 Aug. 1509	Walter Blounte Mag.	R. Hardie	Northwell III.	W. Atkynson in suc.
p. 17	4 June 1510	Richard Paice ^c Mag.	do.	Northmuskham	W. Byrley in suc.
	10 May 1514	William Dragley Priest	do.	Oxton and Crophyll	W. Fitzherbert d.

^a Canon and Treasurer of York.

^b He was Canon of York, Archdeacon of Nottingham.

^c Proctor at Cambridge 1501; Canon of York, d. 1522. T. Kendall is probably a mistake for J.

^d He was probably a son of the Recorder of London, afterwards Lord Chief Baron, who secretly admitted Edward IV. to London on his final return to power. He is the Sir Christopher Urswick in Shakespeare's *Richard III.*, Act IV., Scene 5, who is sent by the Earl of Derby to Richmond with the message of his intended treachery. Urswick had his reward in becoming the King's almoner and Dean of Windsor. He was also a Canon of York, having been Dean there and Archdeacon of Richmond, Wilts, and Surrey.

^e He was Secretary of State during Wolsey's tenure of power, and Canon of York, Dean of Exeter and S. Paul's; see his life in Milman's "Annals of S. Paul's."

	Date.	Canon.	Proctor.	Prebend.	Last holder.
	13 July. 1514	Robert Langton LL.D.	W. Greene	Northmuskham	R. Paice res.
	18 Jan. 1516	Thomas Nicholls Dec. B.	In person	do.	R. Langton res.
	6 May 1517	Richard Pygott Clerk	J. Bull for W. Brodhed	Norwell III. or of R. Banfeld	W. Blounte d.
p. 18	20 June 1517	Thomas Edwards Priest	R. Wiott S.T.P.	Sacrist.	J. Hatton d.
	15 Sept. 1518	Francis de Dottis ^a M.A., M.D.	R. Browne	Normanton	H. Horneby d.
	26 Nov. 1520	John Maxe ^b Abbot of Welbeck	In person	Halughton	Brian Sanforde res.
	2 June 1522	Thomas Wynter ^c Clerk	J. Bull	Palishall	Ursewikke, d.
	2 Aug. 1522	Thomas Wynter ^c Clerk	J. Lunde	Overhall	R. Wiott d.
	31 Aug. 1522	Richard Bishop of Negropont	J. Bull	Palishall	T. Wynter cession.
p. 19	17 Sept. 1523	John Watson Chaplain	In person	Northwell	R. Pigott res.
	17 April 1526	John Wilkynson Priest	In person	Sacrist.	T. Edwards res.
	18 June 1526	John Alen LL.D.	N. Browbee Notary Public	Normanton	J. Frauncis de Dottis
	6 July 1526	Robert Nooke S.T.B.	W. Booke Literate	North Leverton	T. Dalby d.
	4 Oct. 1526	William Benet LL.D.	R. Hardy Dean of Chris- tianity and Chauntry Priest	Northmuskham	T. Nicols d.

^a Canon of York.^b See note on p. 127.^c This was Wolsey's son, whose list of clerical preferments was remarkable. He was, amongst other things, Canon of York and Archdeacon of West Riding and Richmond. He was Dean of Wells when, on the very eve of his fall, 6 Oct. 1528, Wolsey calmly wrote to Henry VIII. to suggest that his "pore scoler" should be made Bishop of Durham "when I shulde fortune to leve the same."

Date	Place	Person	Place	Person
13 July 1514	Robert Langton M.D.	W. Grosse	Northampton	H. Paine res.
18 Jan. 1516	Thomas Nibbelle Dor. R.	In person	do.	H. Langton res.
6 May 1517	Richard Tynde Clerk	J. Hall for W. Brouncker	Northampton or R. Brouncker	W. Brouncker res.
20 June 1517	Thomas Nibbelle Dor. R.	H. Widd S.T.M.	Buckley	J. Brouncker res.
18 Sept. 1518	Francis de Brouncker M.A., M.D.	H. Brouncker	Northampton	H. Brouncker res.
22 Nov. 1520	John Mize Dorchester	In person	Northampton	John Mize res.
2 June 1522	Thomas Wynter Clerk	A. Hall	Northampton	Thomas Wynter res.
2 Aug. 1522	Thomas Wynter Clerk	J. Lamb	Northampton	H. Wynter res.
31 Aug. 1522	Richard Bishop of Exeter	J. Hall	Northampton	T. Wynter res.
17 Sept. 1523	John Wynter Clerk	In person	Northampton	H. Wynter res.
17 April 1528	John Wynter Clerk	In person	Buckley	T. Wynter res.
18 June 1528	John Alan L.L.D.	N. Brouncker Northampton	Northampton	J. Brouncker res.
6 July 1528	Robert Nibbelle S.T.M.	W. Nibbelle Northampton	Northampton	T. Nibbelle res.
1 Oct. 1528	William Nibbelle L.L.D.	H. Nibbelle Northampton	Northampton	T. Nibbelle res.

* Canon of York.

* See note on p. 151.

* This was Wynter's son, whose list of clerical appointments was not at all. The son, however, after things, Canon of York and Northampton or Westminster and Bishopric. He was born of Northampton, the very day of his father's death. Wynter's name is Henry VIII. to suggest that the "son" should be made Bishop of Exeter. When Henry VIII. became king, he was the son.

	Date.	Canon.	Proctor.	Prebend.	Last holder.
p. 20	10 July 1527	William Claburgh ^a LL.D.	R. Hardy	Rampton	R. Ratcliffe d.
	20 Aug. 1527	William Claburgh	do.	Dunham	R. Barray d.
	31 Oct. 1527	Thomas Westbie LL.B.	T. Westbie Literate	Rampton	W. Claburgh res.
	19 May 1528	William Langforde S.T.P.	R. Jacson	Eyton "near Retford in le Clay"	T. Fitzherbert res.
	20 Sept. 1528	Thomas Donyngton Dec. B.	In person	Palishall	Ric. Mediensis Epis. res.
	12 Oct. 1528	John Bell Dec. D.	do.	Normanton	J. Alen res.
p. 21	6 July 1529	Nicholas Lentall Clerk	W. Booke Literatus	North Leverton	R. Nooke d.
	12 Dec. 1529	J. Olyver LL.D.	In person	Norwell Overhall	T. Wynter res.
	4 Mar. 1529	Thomas Marcer ^b LL.B.	W. Booke	North Leverton	N. Lentall res.
	12 May 1530	Richard Tomyew Literatus		Norwell III.	J. Watson d.
	22 April 1532	Thomas Byrton S.T.B.	In person	Palyshall	T. Donington d.
	9 May 1533	John Keale Dec. B.	do.	Sacrist	J. Wylkynson res.
p. 22	21 Aug. 1533	Matthew Witton S.T.B.	do.	Eyton	W. Langforthe res.
	18 Dec. 1533	Henry Wilyams S.T.P.	do.	Northmuskham	W. Bennet d.
	30 April 1534	John Brandysby S.T.P.	do.	Dunham	W. Claburghe d.

^a Canon also of York, Lincoln, Howden, and Hemingborough. His will is in *S. S. Test. Ebor.*, V. 241.

^b A chauntry priest of York Cathedral, Canon of Ripon. *S. S. Ripon*, II. p. 243.

Date	Cause	Person	Person	Last Visitor
30 April 1551	John Humphrey S.T.C.	do	London	W. Christophers d.
16 Dec. 1551	Henry Wynter S.T.C.	do	Northampton	W. Howard d.
21 Aug. 1552	Matthew Winton S.T.C.	do	do	W. Langlands res.
9 May 1553	John Kake Dec. B.	do	Swale	J. Wylliams res.
22 April 1553	Thomas Hyton S.T.C.	In person	Leighton	T. Leighton d.
12 May 1553	Richard Trower Licentiate	do	Northwell Hill	J. Watson d.
4 Mar. 1553	Thomas Mares J.L.B.	W. Bosche	Northwell	N. Lantel res.
12 Dec. 1553	J. Oliver J.L.B.	In person	Northwell Overhall	T. Wynter res.
6 July 1553	Nicholas Exton Clerk	W. Hosche Licentiate	Northwell	H. Hosche d.
12 Oct. 1553	John Bell Dec. B.	do	Northampton	J. Ains res.
20 Sept. 1553	Thomas Doughton Dec. B.	In person	Leighton	Rich. Molle Episc. res.
19 May 1553	William Langlands S.T.C.	H. Jackson	Leighton "near Bell's" in the City	T. Fitcham res.
21 Oct. 1557	Thomas Westley J.L.B.	T. Westley Licentiate	London	W. Christophers res.
20 Aug. 1557	William Christophers J.L.B.	do	London	H. Lantel d.
10 July 1557	William Christophers J.L.B.	H. Hardy	London	H. Hardy d.

* Cause also of York, Lincoln, Hereford, and Gloucestershire. He will be in the year 1551.
 * A country list of York, Lincoln, Hereford, and Gloucestershire. He will be in the year 1551.

	Date.	Canon.	Proctor.	Prebend.	Last holder.
p. 23	1 Nov. 1535	Geoffrey Downes S.T.P.	In person	Palyshall	T. Byrton d.
	15 Sept. 1536	Richard Dean Priest	do.	Halughton	J. Elphin Episc. d.
	6 April 1537	John Adams Priest	do.	Sacristia	J. Keale res.
	4 June 1537	Thomas Horsley Clerk	do.	Norwell III.	R. Thomyow res.

Southwell Prebendaries.^a

Beckingham, founded by Thurstan, Abp. 1119-35.

(W. B., p. 13, 21, 237.)

(North Leverton taken out of it in 1291).

Endowment,^b chiefly tithe: 1291, £23 6s. 8d.; 1547, £19 5s. 0d.

A.D.	1446. John Suthwell,	admitted	6 July; died.
	1480. Oliver Kyng,	,,	20 Nov.; resigned.
	149 $\frac{2}{3}$. John Raynald, LL.B.,	,,	5 Feb.; ,,
	1494. William Carpenter,	,,	9 Dec.; ,,
	1496. Nicholas Halswell M.D.,	,,	8 Nov.; ,,
	1499. William Symonds,	,,	17 July; ,,
	1505. George Savage,	,,	25 Oct.

Still Prebendary in 1535, 1540.

1547. William Saxey

1553. do. pensioner, £6 13s. 4d.

^a This list is mainly from Le Neve, iii., p. 415, drawn up by Mr. J. F. Dimock, late a vicar choral of Southwell. The reference (W. B.) is to the Southwell White Book, in which the foundation deeds of those prebends whose foundation is known are given. A.D. 1535 was the date of the *Valor Ecclesiasticus*; 1540 of the surrender to Henry VIII., *Rymer's Fœdera*, vi., p. 30, ed. 1741; 1547 of the *Certificates of Colleges and Chauntries*, Record Office, No. 37.

^b The nature of the endowment is from the *Valor Ecclesiasticus*, 1535. 1291 is the date of Pope Nicholas's taxation; 1547 of the last (Edward VI.) *Certificates of Chauntries*. It is to be noted that while the ancient prebends, whose endowment was mainly land, had gone up in value; the rest, whose endowment was largely tithe, had gone down. As the net income is taken in both cases, one explanation is that the outgoings are larger. The fines on renewals of leases do not appear in the value.

Dunham, founded by Thurstan, Abp. 1119-35.

(W. B., p. 13.)

Endowment, chiefly tithe: 1291, £36 13s. 4d.; 1547, £23 17s. 9d.

1442. John Bate, collated 18 June.
 1478. Gervas Clifton, admitted 6 May; resigned.
 1479. James Stanley, collated 1 Nov.; „
 1485. Edmund Chaterton, admitted 24 May; died.
 1499. Robert Barra, „ 27 Aug.; „
 1527. William Clairburgh, LL.D., „ 20 Aug.; „
 1531. John Brandisby, S.T.P., „ 30 April; „

Still Prebendary 1535, 1540, 1547.

Eton, founded by Abp. John le Romaine, 3 Feb., 1290.

(W. B., p. 28, Dugdale, p. 13.)

Endowment, chiefly tithe: 1291, £16 13s. 4d.; 1547, £2.

1458. Thomas Wymbish or Wymbussch, Dec. Bac.,
 collated 28 March; resigned.
 1477. John Tram, collated 12 Nov., 1477; „
 1480. Robert Frank, Dec. D., admitted 5 Dec.; „
 1486. Robert Grimston, „ 29 April; „
 1501. Thomas Fitzherbert, LL.D., „ 17 Nov.; „
 1528. William Langforde, S.T.P., „ 19 May; „
 1533. Matthew Witton, S.T.B., „ 21 Aug.

Still Prebendary in 1535, 1540, 1547.

Halloughton, founded by Roger of Bishopsbridge, Abp. 1154-81,
 about 1160. (W. B., 26-8.)

Endowment, land: 1291, £6 13s. 4d.; 1547, £5 15s. 3½d.

1450. Edmund Warter,^a collated 13 Oct.; resigned.
 1497. Brian Sandford, admitted 22 Mar.; „
 1520. John Maxe, Abbot of Welbeck, „ 26 Nov.; died.

Bp. of Elphin,

^a It is not certain, but probable, that he is the same person as Walter Waretyr who resigned in 1497. Edmund Warter was still prebendary in 1475, as Stephen Clerk, his vicar choral, complains (p. 24 *supra*) that his wages are in arrear.

It is not possible to determine the date of the death of William Henry who resigned in 1835. Edmund Watson was still performing in 1835, as appears from the vestry records, containing the 14 years) that his resignation is stated.

Bp. of Ely.

1830. John James, Abbot of Welbeck, " 20 Nov.; died.

1807. Brian Southwell, " admitted 23 Mar.; "

1800. Edmund Wesley, " collated 19 Oct.; resigned.

Endowment lands: 1291, 60 13s 4d; 1547, 63 15s 3d.

about 1160 (W. B., 28-8).

Hallowston, founded by Roger of Bishopbridge, Abp. 1154-81.

Still proprietary in 1235, 1340, 1347.

1533. Matthew Wilson, S.T.P., " 21 Apr.

1538. William Langdale, S.T.P., " 10 May.

1501. Thomas Fetherston, L.D., " 17 Nov.

1486. Robert Gimson, " 20 April.

1480. Robert Frank, Bsc.D., admitted 5 Dec.; "

1477. John Town, " collated 12 Nov., 1477; "

collated 22 March; resigned.

1458. Thomas Wyndham or Wyndham, Dec. Bsc.

Endowment, chiefly tithes: 1291, 210 13s 4d; 1547, 42.

(W. B., p. 28, Haggdale, p. 13.)

Eton, founded by Abp. John de Beaufort, 2 Feb. 1200.

Still proprietary 1235, 1340, 1347.

1531. John Bramshole, S.T.P., " 30 April; "

1527. William Chirbury, L.D., " 20 Apr.; "

1490. Robert Bury, " 27 Apr.; "

1485. Edmund Chirbury, " admitted 24 May; died.

1479. James Bunsley, " collated 1 Nov.; "

1478. Gervase (Giles), " admitted 6 May; resigned.

1443. John Bosc, " collated 18 Jan.

Endowment, chiefly tithes: 1291, 436 13s 4d; 1547, 423 17s 6d.

(W. B., p. 12.)

Barham, founded by Thomas, Abp. 1119-33.

1536. Richard Dean, admitted 15 Sept.
Still Prebendary 1540-1558.^a Pensioner, £4, 1553.^b

North Leverton, founded by Abp. John le Romaine, 19 Oct., 1291,
out of the prebend of Beckingham.
(W. B., p. 24. Dugdale, p. 12.)

Endowment, tithe: 1291, £13 6s. 8d.; 1547, £5.

1448. Alexander Prowet, Dec. B., collated 7 June; died.
1471. John Barnby, M.A., admitted 29 June; „
1492. John Wygmore, collated 19 April, 1492; resigned.
1499. William Symonds, admitted 2 July; „
1499. Thomas Gree, „ 17 July; „
1505. Thomas Dalby, „ 16 Nov.; died.
1526. Robert Nooke, S.T.B., „ 6 July; „
1529. Nicholas Lentall, „ 6 July; resigned.
1529. Thomas Mercer, LL.B., „ 4 Mar.

Still Prebendary 1535, 1540.

1547. William Rede.

North Muskham, founded probably by Abp. Thomas II.,

A.D. 1109-1114.

Endowment, land and tithe chiefly in North Muskham and Caunton:
1291, £40 0s. 0d.; 1547, £31 9s. 5½d.

1454. Robert Clyfton, 13 May; resigned.
1470. John Hardyng, died.
1485. William Byrley, admitted 25 Feb.; resigned.
1510. Richard Paice, „ 4 June; „
1514. Robert Langton, „ 13 July; „
1516. Thomas Nicholls, „ 18 Jan.; died.
1526. William Benet, „ 4 Oct.; „
1533. Henry Williams, „ 15 Dec.

Still Prebendary 1540-1547. Pensioner, £13 6s. 8d. 1553.^a

^a Dean was precentor and residentiary at Ripon. He, with Downes of Norwell Palishall, and Marshall of Rampton, procured a charter of inspeximus and confirmation for the minster from Elizabeth in this year.

^b According to a list given by Browne Willis, *Mitred Abbies*, vol. 2, p. 169.

South Muskham, founded probably by Abp. Thomas II.,

A.D. 1109-1114.

Endowment, chiefly tithe: 1291, £13 6s. 8d.; 1547, £13 4s. 5½d.

1449. John Wraby, collated 22 July; died.

1474. Edmund Chaterton, admitted 16 Jan.; resigned.

1475. Thomas Chaundeler, S.T.P., „ 20 Feb.; „

1489. Thomas Stoke, „ 26 July; „

1488. William Skelton, S.T.B., „ 2 June; „

1500. Edward Basset, „ 29 Sept; „

1535. Richard Langreth,^a collated 31 Oct.; died.

Still Prebendary 1540.^b

1547. Stephen Tenaunte.

Normanton, one of the three^c original Prebends.

Endowment, land at Southwell and Normanton, and at half Whitsuntide oblations: 1291, £26 13s. 4d.; 1547, 20.

1463. John Danvers, Dec. D., collated 13 Mar.; resigned.

1495. Henry Horneby, S.T.B., admitted 1 Mar.; died.

1518. John Frauncis de Dottis, M.A.; M.D., „ 15 Sept.; resigned.

1520. John Allen, LL.D., „ 18 June; „

1528. John Bell, Dec. D., „ 12 Oct.

1535. Thomas Whyte.^d

Still Prebendary 1540-1547. Pensioner, £13 6s. 8d., 1553.

^a Archdeacon of Cleveland. He is called Langrysche in the surrender to Henry VIII. in 1540.

^b In 1558 our old friend Edward Brerely, the chapter clerk, was made prebendary.

^c This is Mr. Dimock's statement in *Le Neve*, apparently founded on Dickinson's *History of Southwell*. There hardly seems sufficient reason for the statement that there were only three prebends at first. It is probably founded on the Domesday entry: "In Sudwelle tres clerici habent iv carucatas terræ et dimidium," and an agreement dated St. Oswald's day, 1266 (*White Book*, p. 20) between the prebendaries of Normanton and the two Northwells for the division of the tithes of Southwell parish between them. But Domesday Book really suggests that there were more, as it specifies lands of the canons also in Crophill and Woodburgh. It is probable there were originally seven canons, as at York and Beverley, afterwards represented by the prebends of Normanton, three of Norwell, Oxtun, Northmuskham, and Woodburgh, as there are no known foundation deeds of these. The Sacrist prebend, of which also there are no foundation deeds was rather an office than a prebend.

^d White's name is not given in *Le Neve*, Mr. Dimock not having, apparently, consulted Rymer or *Chauntry Certificates*.

South Muskham, founded probably by Abp. Thomas II.

A.D. 1108-1114.

Endowment chiefly later: 1291, £13 6s 8d.; 1317, £13 4s 5d.

1448. John Walsby, collated 22 July; died.

1474. Edmund Chatterton, admitted 18 Jan.; resigned.

1475. Thomas Chendeler, S.T.P., " 20 Feb.; "

1482. Thomas Stok, " 22 July; "

1488. William Shelton, S.T.B., " 2 Jan.; "

1500. Edward Bant, " 22 Sep.; "

1535. Richard Langworthy, collated 31 Oct.; died.

Still Preliminary 1540.

1547. Stephen Tynmunt.

Nottingham, one of the three original benefices.

Endowment, land at Southwell and Nottingham, and at East White.

Similar donations: 1291, £28 12s 4d.; 1317, 20.

1423. John Danvers, Dec. D., collated 13 Mar.; resigned.

1465. Henry Hornsey, S.T.B., admitted 1 Mar.; died.

1518. John Francis de Dole, M.A.; M.D., 15 Sep.; resigned.

1520. John Allen, L.L.D., " 18 June; "

1528. John Bell, Dec. D., " 12 Oct. "

1535. Thomas Whyte.

Still Preliminary 1540-1547. Pensioner, £15 6s 8d., 1553.

* Archbishop of Yorkland. He is called Langworthy in the answer to

Henry VIII. in 1516.

* In 1558 one of the old Edward Henry, the chapter clerk, was made prebendary.

* This is Mr. Dimock's statement in the 1558, apparently founded on Dimock's

library of Southwell. There hardly seems sufficient reason for the statement that

there were only three prebends at first. It is probably founded on the homology

entry: "In 1518 the new church began to be erected, there at hand, and an

agreement dated 20 January 1518, 1518 (White Book, p. 30) between the prebendaries

of Nottingham and the two rectors for the division of the tithes of Southwell

parish between them. But Dimock's book really suggests that there were more, as

it speaks of the church and in 1518 and 1519. It is probable that

some originally seven houses, as at York and Hereby, afterwards represented by

the prebends of Nottingham, those of Southwell, Gt. St. Martin, and 1500.

though, as there are no known foundation deeds of them. The former prebend, at

which also there are no foundation deeds was a later one than a prebend.

* White's name is not given in the 1558, Mr. Dimock not having apparently con-

Norwell Overhall.

Endowment, land and tithe in Norwell and Southwell:

1291, £30 13s. 4d.; 1547, £50.

1453. William Worseley, collated 30 Mar.

1499. Henry Cranebull, „ 18 Aug., adm^d 22 Aug.; resigned.

1507. Richard Wyat, S.T.P., „ 1 Sept., „ 3 Sept.; died.

1522. Thomas Wynter, „ 2 Aug.; resigned.

1529. John Oliver, LL.D., „ 12 Dec.

Still Prebendary 1535-1547.

Norwell Palishall.

Endowment, land and tithe in Norwell and Southwell:

1291, £26 13s. 4d.; 1547, £29 8s. 6½d.

1451. John Porter, collated 26 Nov.,

1479. William Clifton, „ 3 July, died.

1491. Hugh Trotter, „ resigned.

1492. Edmund Carter, „ admitted 28 Feb.; „

1505. Martin Colyns, LL.D., „ 10 Dec.; „

1509. Christopher Urswyck, LL.D., „ 6 Apr.; died.

1522. Thomas Wynter, „ 2 June; resigned.

1522. Richard, Bp. of Negropont, „ 31 Aug.; „

1525. Thomas Donyngton, Dec. Bac. „ 20 Sept.; died.

1532. Thomas Byrton, S.T.B. „ 22 Apr.; „

1535. Geoffrey Downes, S.T.P., „ 1 Nov.

Still Prebendary 1540, 1547, 1559.

Pensioner, £13 6s. 8d., 1553.

Norwell Tertia Pars.

Endowment, tithe: 1291, £10; 1547, £5 0s. 0½d.

1462. John Averell, collated 26 Oct. died.

1472. R. Fletcher „ 19 Feb.

1474. William Clayton, B.A., „ admitted 2 Apr.; „

1476. William Watson, „

1501. William Atkinson, S.T.P., „ 15 May; „

1509. Walter Blount, „ 17 Aug.; „

Norwell Overseas.

Endowment, land and tithes in Norwell and Southwell:

1423. William Worsley, collated 30 Mar.
 1426. Henry Cusack, " 18 Aug., who 22 Aug.; resigned.
 1427. Richard Wynt, S.T.P., " 1 Sept., " 3 Sept.; died.
 1428. Thomas Wynt, " 2 Aug.; resigned.
 1429. John Oliver, B.L.D., " 12 Dec.
 Still Prebendary 1433-1447.

Norwell Parish.

Endowment, land and tithes in Norwell and Southwell:

1424. John Forster, collated 20 Nov.
 1425. William Chibon, " 2 July.
 1426. Hugh Tenney,
 1427. Edmund Curten,
 1428. Martin Gyles, B.L.D.,
 1429. Christopher Grysbeck, B.L.D.,
 1430. Thomas Wynt,
 1431. Richard, Bp. of Hereford,
 1432. Thomas Doughton, Dec. Rec.
 1433. Thomas Byrton, S.T.P.,
 1434. Geoffrey Downe, S.T.P.,
 Still Prebendary 1440, 1447, 1458.
 Penioner, £13 6s. 8d., 1455.

Norwell Towns Par.

Endowment, tithes: 1291, £10; 1447, £5 0s. 0d.

1423. John Aysell, collated 20 Oct.
 1424. R. Flesher, " 19 Feb.
 1425. William Gyles, B.L.D.,
 1426. William Wynt,
 1427. William Wynt, S.T.P.,
 1428. Walter Wynt,
 1429. " 17 Aug.

1517. Richard Pygott, admitted 6 May; resigned.
 1523. John Watson, „ 17 Sept.; died.
 1530. Richard Tomyew, „ 12 May; resigned.
 1537. Thomas Horseley, „ 5 June.
 1547. Thomas Hewett.
 1553. Thomas Hewett, pensioner, £4.

Oxton and Cropwell.—I.

Endowment, land, and half the tithes of Oxton, Cropwell, Hickling:

1291, £20; 1547, £23 4s. 4d.

1461. Richard Andrew, LL.D., collated 25 July; resigned.
 Preb & D. of York.

1476. Edmund Chaterton collated 16 Nov.; resigned.
 1485. William Talbot, Dec. D. admitted 24 Apr.; died.
 1498. William Fitzherbert „ 20 Jan.; died.
 1514. William Dragley, „ 10 May.
 1538. Edward Basset, „ 31 Oct.

Still Prebendary 1540-1547.

Oxton & Cropwell.—II.

Endowment, land and half the tithes of Oxton, Cropwell, Hickling:

1291, £20; 1547, £24 19s. 7½d.

1462. Ralph Bird, or Brid collated 14 Apr.; resigned.
 1470. John Bower, S.T.P., admitted 15 Nov.; resigned.
 1499. John Fitzherbert, „ 2 Sept.

Still Prebendary, 1535-1547.

Rampton, founded circ. 1200 by Pavia, daughter of Nigel de

Rampton, and Robertt Malluvel.

Endowment, some land, chiefly tithes: 1291, £20; 1547, £16 7s. 9½d.

1459. John Ranalds, Dec. B. collated 7 Aug.; died.
 1474. Edmund Litchfield, M.A., admitted 16 Jan.; resigned.
 1474. John Doget, Dec. B. „ 16 Mar.; „
 1488. William Fitzherbert, Dec. B., „ 15 Feb.; „
 1498. Richard Ratcliffe, „ 1 Feb.; died.
 1527. William Clayburgh, LL.D. „ 10 July; resigned.
 1527. Thomas Westby, LL.B., „ 30 Oct.

1517. Richard L'pout,	admitted 6 May; resigned.
1523. John Watson,	" 17 Sept; died.
1530. Richard Tansy,	" 12 May; resigned.
1537. Thomas Hensley,	" 2 June.
1547. Thomas Hewitt,	
1553. Thomas Hewitt, pensioner, &c.	

Oxon and Cropwell.—I.

Endowment, land, and half the tithes of Oxon, Cropwell, Hichling; 1291, 1290, 1547, 1548 &c.

1481. Richard Andrew, I.L.D.,	collated 23 July; resigned.
1476. Edmund Chynston,	collated 16 Nov; resigned.
1485. William Tisham, Dec. R.	admitted 24 Apr.; died.
1492. William Tisham,	" 20 Jan.; died.
1514. William Dugby,	" 2 May.
1528. Edward Hensley,	" 21 Oct.
Still Prebendary 1540-1547.	

Oxon & Cropwell.—II.

Endowment, land and half the tithes of Oxon, Cropwell, Hichling; 1291, 1290, 1547, 1548 &c.

1482. Ralph Bird, or Bird,	collated 14 Apr.; resigned.
1470. John Hensley, S.T.R.	admitted 12 Nov.; resigned.
1499. John Tisham,	" 2 Sept.
Still Prebendary, 1533-1547.	

Hampson, founded circ. 1200 by Favia, daughter of Nigel de Hampson, and Robert Malfrey.

Endowment, some land, chiefly tithes: 1291, 1290, 1547, 1548 &c.

1459. John Hensley, Dec. R.	collated 7 Apr.; died.
1474. Edmund Hensley, M.A.,	admitted 16 Jan.; resigned.
1474. John Dugby, Dec. R.	" 18 Mar.
1488. William Tisham, Dec. R.	" 15 Feb.
1492. Richard Hensley,	" 1 Feb.; died.
1527. William Clayburgh, I.L.D.	" 10 July; resigned.
1527. Thomas Weston, I.L.D.	" 20 Oct.

1540. Thomas Wynter.^a1547. Thomas Marshall.^b

Sacrista or Segeston or Sexton.

Endowments, land at Southwell; mainly oblations in church:

1291, £5; 1547, £4 15s. 10d.^c

1458. John Toralde, LL.B., collated 3 Jan.

1472. Edmund Chaterton held it.

1474. John Barrow, resigned.

1474. John Warkworth, M.A., admitted 19 Mar.; resigned.

1498. Richard Burton, S.T.B., „ 12 June; died.

1509. John Hatton, Nig. Epis. „ 15 Feb.; „

1517. Thomas Edwards, „ 20 June; resigned.

1526. John Williamson, „ 12 April; „

1532. John Keale, Dec. D., „ 9 Mar.; „

1537. John Adams, „ 6 April; „

Still Prebendary 1540-1547. On abolition of the College made

Parish Vicar, 1548.

Woodburgh.

Endowment, land in Southwell, tithe at Woodburgh:

1291, £6 13s. 4d.; 1547, 14s. 3s. 5d.

1452. John Sutton, M.A., collated 28 Aug.; resigned.

1452. John Lasey, resigned.

1492. Richard Nikks, LL D., admitted 15 Feb.; resigned.

1497. Mark Husse, „ 15 Jan.; died.

1499. John Wygmöre, „ 10 June; resigned.

1499. William Carpenter, Dec. D. „ 11 Feb.; „

1507. George Dudley.

Still Prebendary 1535-1547.

^a But it is probable that the name has been misread by Rymer, as Wynter resigned the prebend of Norwell Overhall in 1529 on Wolsey's fall, when he was made to resign nearly all his preferments.

^b Archdeacon of Lincoln, 1554-9; joined in procuring a new charter from Elizabeth in 1558.

^c In 1535 the net endowment was only £1 2s. 6½d. There is some mistake in the arithmetic in 1547, as the figures show a *minus* quantity to go to the prebendary but the total as in the text. No doubt the offerings had declined.

1540. Thomas Wynter.

1547. Thomas Marshall.

Sacristan or Sexton at Swanton.

Endowment, land at Southwell; mainly situated in church;

1591, 1597, 1598, 1599, 1600.

1458. John Towle, L.L.B., collated 2 Jan.

1472. Edmund Chawton held it.

1474. John Barrow, resigned.

1474. John Barrow, M.A., admitted 19 Mar.; resigned.

1488. Richard Barton, S.T.B., 12 June; died.

1500. John Barton, N.E. Episc., 12 Feb.; resigned.

1517. Thomas Edwards, 20 June; resigned.

1528. John Williamson, 15 April; resigned.

1532. John Keble, Dec. D., 8 Mar.; resigned.

1537. John Adams, 6 April; resigned.

Still incumbent 1540-1547. On abolition of the College made

Parish Vicar, 1548.

Woodbury.

Endowment, land in Southwell, title at Woodbury.

1501, 1502, 1503, 1504, 1505, 1506.

1452. John Barton, M.A., collated 28 Aug.; resigned.

1452. John Barry, resigned.

1492. Richard Nicks, L.L.D., admitted 15 Feb.; resigned.

1497. Mark Huse, 14 Jan.; died.

1498. John Wynter, 19 June; resigned.

1499. William Carpenter, Dec. D., 11 Feb.; resigned.

1507. George Dunsby.

Still incumbent 1538-1547.

* It is probable that the name has been misread by Hume, as Wynter resigned the prebend of Southwell in 1529 on Wynter's fall, when he was made to resign nearly all his prebendary.

* Archbishop of Lincoln, 1547-50, joined in presenting a new charter from Henry VIII in 1550.

* In 1552 the rectory was only £1 10 0. There is some mistake in the original in 1557, as the figure shows a value greater than the prebendary but the text reads the rectory. The rectory was only £1 10 0.

*Admission of Residentiary Canons.*PROTESTATIONES CANONICORUM.^a

Penultimo die mensis Septembris ultimo die ejusdem, ac primo die mensis Octobris, A.D. millesimo cccc^{mo}lxxii^{do}; coram venerabilibus viris Magistro Willelmo Worsley,^b Legum Doctore, et Domino Johanne Wraby, Canonicis Residentiariis, capitulariter congregatis, aliis que dictæ ecclesiæ ministris, comparuit Dominus Johannes Warsopp, procurator sufficienter et legitime constitutus Magistri Johannis Bate, Canonici ejusdem ecclesiæ, ac prebendarii de Dunham in eadem, vice et nomine dicti magistri, protestabatur publice, et dicebat quod Dominus suus Johannes Bate antedictus, ratione dictorum suorum canonicatus et præbendæ in eadem ecclesia, vult et intendit residentiam suam personalem et canonicalem in eadem ecclesia, juxta et secundum statuta et consuetudines ejusdem ecclesiæ, et prout alii Canonici Residentiarii perantea inchoare, continuare, et perimplere consueverunt, in persona sua inchoare, facere, et perimplere, prout ejusdem ecclesiæ artant consuetudines et statuta, infra terminum in dictis statutis limitatum.

29 and 30 Sept.,
1 Oct. 1472.
Before Worsley and
Wraby, residentiaries
in chapter assembled,
Warsopp, as proctor
of J. Bate, canon and
prebendary of Dun-
ham, publicly protests
the canon's intention
to make his personal
and canonical resi-
dence for the term
limited in the Statute
of the Church.

Prædictis tribus diebus mensis Septembris et Octobris, simul cum dicto Domino Johanne Warsopp, Dominus Johannes Bull, vicarius choralis ejusdem ecclesiæ, procurator Domini Johannis Averhyll, ejusdem ecclesiæ Canonici et prebendarii tertię prebendæ de Norwell, sufficienter et legitime constitutus, vice et nomine Domini sui, palam et publice coram venerabilibus viris Magistro Willelmo Worsley et Domino Johanne Wraby, canonicis antedictis, protestabatur quod dominus suus antedictus vult et intendit, ratione

Same three days.
John Bull, proctor
of John Averill,
canon and prebendary
of Norwell 3rd pt.
does the same.

^a Any canon might, it seems, become a residentiary after a year from his collation, if at Michaelmas he publicly "protested" or declared his intention to reside. Residence only meant three months or twelve weeks during the year. *See Statutes, post.*]

^b Worsley was afterwards Dean of St. Paul's. In *Surtess Society Testaments Ebor.* IV. No. 77, a tremendous list of his preferments, including the Archdeaconry of Nottingham, is given.

Address of the Society.

PROTESTATIONS CANONICAL.

Protestatione die mensis Septembris ultimo die quibus, ex primo
die mensis Octobris, A.D. millesimo octo-centesimo, et nono, et
Abbas vici Magister Wilhelmus Worsley, legum Doctor, et
Dominus Johannes Worsley, Canonici Ecclesie Cathedralis
congregatis, cum diebus ecclesie canonicis comparatis Dominus
Johannes Worsley, procurator sufficienter et legitime constitutus
Magister Johannes Worsley, Canonici ejusdem ecclesie, ex presentibus
de Busan in eadem vice et nomine dicti magistris, protestatur
publico, et dicat quod Dominus Johannes Worsley, legum Doctor,
ratione dictorum canonum constitutus et presentibus in eadem
ecclesia, vult et intendit resistere eam personam et canonice
in eadem ecclesia, juxta et secundum statuta et constitutiones
ejusdem ecclesie, et prout illi Canonici Ecclesie presentibus
in eadem, continere, et persequi conseruent, in personam
in eadem, licet, et persequi, prout ejusdem ecclesie statuta
constituta et statuta, infra terminum in diebus statutis limitatur.

Protestatio tribus diebus mensis Septembris et Octobris, anno
eius dicto Dominus Johannes Worsley, Dominus Johannes Worsley,
vicarius ejusdem ecclesie, Canonici et presentibus legibus
Avrilly, ejusdem ecclesie Canonici et presentibus legibus
de Norwell, sufficienter et legitime constitutus, vice et nomine
Dominus sui, palam et publice coram venerabilibus viris Magistro
Wilhelmo Worsley et Dominus Johannes Worsley, canonicis antichie,
protestatur quod Dominus sui antichie vult et intendit, ratione

* Any canon might, it seems, become a resident after a year from his election.
It is Michaelmas the parish "protestant" or declared his intention to reside. This
shows only means three months or twelve weeks during the year. The latter part
of Worsley was apparently done at St. Paul's. In 1600 Henry Worsley
Canon IV. 20. It is a translation of his parchment, including the Archbishop
of Nottingham, is given.

suorum canonicatus et prebendæ, personalem et canonicalem suum residentiam juxta et secunda statuta et consuetudines ejusdem ecclesiæ, et prout alii Canonici Residentiarii ejusdem ecclesiæ perantea inchoare, continuare, et perimplere, consueverunt, in persona sua inchoare, continuare, et perimplere, infra terminum in dictis statutis limitatum.

The same three days. John Gregory appears for Edmund Chatterton, canon and prebendary of the Sacristy, with a procuration under seal of the prior and convent of Thurgarton.

p. 25.—Dictis diebus tribus mensis Septembris et Octobris, comparuit coram dictis venerabilibus viris Magistro Willelmo Worsley et Domino Johanne Wraby, Canonicis Residentiariis prædictis Dominus Johannes Gregore, procurator constitutus, vice et nomine Domini sui Domini Edmundi Chatterton, canonici ejusdem ecclesiæ et prebendarii Sacristariæ in eadem, cum procuratorio sigillato sub sigillo Prioris et conventus de Thurgarton, protestabatur publice quod dominus suus antedictus vult et intendit, ratione dictorum suorum canonicatus et prebendæ, suam personalem et canonicalem residentiam, juxta et secundum statuta et consuetudines ejusdem ecclesiæ, et prout alii Canonici Residentiarii inchoare, continuare, et perimplere consueverunt, in persona sua inchoare, continuare, et perimplere, infra terminum in dictis statutis limitatum.

Protestation admitted subject to the procuration being shown to be legal, and the requisition to Thurgarton [to seal it] have been true.

Qua protestatione, ut præmittitur, facta, dictus Venerabilis Magister Willelmus Worsley, dicti capituli commissarius legitime deputatus, admisit dictam protestationem, sub hac protestatione, quod dictum procuratorium a Domini Edmundi Chatterton de cetero reperiatur legitimum, et requisitio facta Priori et conventui de Thurgarton sit legitima et omnino veritati consona.

13 Oct. Protestation admitted absolutely.

xiii^{to}. die dicti mensis Octobris, dictus venerabilis Magister W. Worsley reperit requisitionem legitime factam, et admisit simpliciter protestationem Domini Edmundi Chatterton.

* This is somewhat mysterious. Apparently the "power of attorney" to Gregory, which ought to have been sealed with Chatterton's own seal, was sealed with the seal of Thurgarton Priory on his request, perhaps because he, as a simple and newly promoted prebendary, had not a seal or had not one sufficiently well known, so he got the convent to authenticate the document by their seal.

secundum capitulum et prebendam, personam et canoniam eorum residentiam juxta et secundum statuta et consuetudines ejusdem ecclesie, et prout illi Canonici Rescriptis ejusdem ecclesie prebendam inchoant, continuant, et peremptorie conservant, in personis suis inchoant, continuant, et peremptorie conservant, in statu statu limitant.

p. 25.—Hic diebus talibus mensis Septembris et Octobris, com-
paruit coram dictis venerabilibus viris Magistro Willielmo Worsley
et Dominis Johanne Worsley, Canonico Rescriptis prebendam
Dominus Johannes Worsley, procurator ecclesie, sicut et
nomine Domini et Domini Edmundi Chatterton, canonici ejusdem
ecclesie et perbendam Rescriptis in eadem, cum personis
sigillis sub sigillo Prioris et conventus de Thurgarton, pro-
curator publicus quod dominus cum canonicis suis et conventu
ratione dictorum canoniarum et prebendarum, sunt personam
et canoniam residentiam, juxta et secundum statuta et consue-
tudines ejusdem ecclesie, et prout illi Canonici Rescriptis
inchoant, continuant, et peremptorie conservant, in personis
inchoant, continuant, et peremptorie conservant, in statu
limitant.

Quia protestatione, ut premissis, facta, dictus Venerabilis
Magister Willielmus Worsley, dicti capituli commissarius legitimus
deputatus, admittit dictam protestationem, sub hac protestatione,
quod dictum protestationem Dominus Edmundus Chatterton de certo
repositus legitimum, et repositus facta Prior et conventus de
Thurgarton sit legitime et omnino veritate canonice.
XIII. die dicti mensis Octobris, dictus venerabilis Magister W.
Worsley repositus repositum legitimum factum, et admittit sim-
plicitate protestationem Domini Edmundi Chatterton.

The same three days
John Gregory
appears for Edmund
Chatterton, canon
and procuracy of
the Rectory, with a
procurator under
seal of the prior and
convent of Thur-
garton.

Protestation admitted
subject to the pro-
cession being taken
to be legal, and the
protestation to Thur-
garton (to rest it)
have been made.

13 Oct. Protestation
admitted absolutely.

* This is somewhat surprising. Apparently the "power of attorney" is Gregory,
which ought to have been sealed with a signature, and not with the seal
of Thurgarton. I rely on the report, perhaps because he is a clerk and surely
financially respectable, but not a seal or seal not so readily given, as in the
context to substantiate the document by itself.

p. 13.—ix die mensis Septembris, anno Domini millesimo cccc^{mo} lxxiii^{to}, Reverendus vir Magister Willelmus Worsley, Canonicus Residentiarius ecclesiæ collegiatæ Beatae Mariæ Suthwell, in domo capitulari ejusdem capitulum publice faciens, in præsentia omnium ministrorum ejusdem ecclesiæ tam vicariorum choralium quam aliorum cantaristarum, ex eorum consensu pariter et assensu, tractatu prius habito per eundem Reverendum virum cum fratribus suis Dominus Johanne Wraby et Edmundo Chatterton, Canonicis Residentiariis ejusdem ecclesiæ; pro eo quod Reverendissimus in Christo pater et dominus, Dominus Georgius, Ebor archiepiscopus, in præsentia non gaudet suam libertatem^a sed extra regni confinia existit, dispensaverunt^b cum præfato Edmundo Chatterton pro Residentia sua in dicta ecclesia, anno Domini instanti, pro xii septimanis; sub hac forma, quod exponet labores suos in adjuvando, succurrendo, præfato Reverendissimo patri quantum in se erit, quoad in sua gaudebit libertate, et tantum extunc percipiet de communia sua adeo si personalem residentiam in dicta ecclesia fecisset, prout ex solito fieri solet.

Summa hujus anni^d: quadraginta septem libræ, quinque solidi, sex denarii et unus obulus; quæ quidem unt divisa inter tres canonicos; videlicet, Magistrum Robertum Barra, Magistrum Edwardum Basset, Magistrum Willelmum Dragley, ultra pecunias

Circa 1525.
Residentiaries' common fund, £47 5s. 6d. besides matins' money and profits of a vacant prebend divisible among three residentiaries, Barra, Bassett, and Dragley, each £15 15s. 2d.

^a The archbishop, like his brother the kingmaker, had changed sides so often that on Edward's readmission to London in 1471 and restoration he was arrested, and eventually sent prisoner to Calais and Guisnes. He was released in 1475, but died the next year.

^b This dispensation was in accordance with a statute of Archbishop Walter Grey in 1225, "Si quis autem fratrum infra tempus residentie necesse habuit exire pro negotio urgenti, de licentia fratrum tunc residentium ad certum tempus exire poterit, et pro residenti nichilo minus habeatur."

^c This is written on the front fly-leaf of the register. It shows that a residentiary canonry was not very valuable.

^d It must be between 1522—as Dragley's protestation of residence took place in 1521—and 1526, when Barra made his will and almost immediately after died. In the *Valor Ecclesiasticus*, 1535, the common fund is stated at £49 14d. 8s.

matutinales,^a et præter vacationem^b prebendæ de Northmuscham in manibus Thomæ Robynson et Randulphi Higdon remanentis; et sic, quilibet pro parte sua recipit, quindecim libras, quindecim solidos, et duos denarios.

Jesus.^c

10 Sept., 1527.

Bassett and Dragley, residentiaries, canons of Southmuskham and Oxtun respectively, make this agreement, drawn up by Richard Bradshaw, chapter clerk.

p. 166.—Decimo^d die mensis Septembris, anno Domini millesimo quingentesimo vicesimo septimo, Venerabiles viri Magister Edwardus Basset, Decretorum Doctor, et Magister Willelmus Dragley, in legibus Bacalarius, Canonici Residentiarii hujus ecclesiæ collegiatæ Suthwell, ac prebendarii prebendarum de Southemuscham et Oxtun, capitulariter congregati et capitulum facientes, una cum Gardianis et actorum scriba; habito prius diligenti tractatu super certis negotiis utilitatem ecclesiæ et capituli concernentibus, acta et inactitata sequentia a me, Ricardo Bradshay, notario publico et scriba actorum capitularium antedictæ ecclesiæ Suthwell, scribi et inactitari petierunt sub ea, quæ sequitur, forma verborum:

1. Dragley surrenders the farm of Upton Rectory, which he holds as senior residentiary, having been longest in residence, and duly provided meat and drink for the ministers of the church.

In Dei nomine Amen. Die, mense, anno, et loco supradictis, ego, Willelmus Dragley, in legibus Baccalarius, Canonicus Residentiarius et prebendarius prebendæ de Oxtun in hac alma ecclesia Suthwell, non coactus nec compulsus, sed mea spontanea voluntate et meo libero arbitrio motus, firmam rectoriæ de Upton in manus Magistri Edwardi Bassett, concanonici residentiarii, pure et libere resigno; quæ quidem firma, per statuta et antiquam consuetudinem hujus ecclesiæ, mihi de jure contingeret, quia personalem residentiam

^a These were the moneys payable under statute of Abp. Walter Gray, 20 Ap., 1225 (W. B., p. 44) for attending matins, 3d. on ordinary feasts, 6d. on the greater feasts.

^b The profits of vacant prebends belonged to the residentiaries, after the year of the Canon's death, during which the profits were applicable for his soul or the payment of his debts, according to Bull of Alexander III., A.D. 1171. (W. B., p. 1.)

^c This is written at the top of the page, not apparently specially apropos to the subject.

^d This shows some of the profits which the residentiaries enjoyed beyond the division of the common fund, in rents, fines, and patronage.

matrimonialis, et postea vacationem, postmodum de Northwelleham in
manibus Thomas Hobyson et Henrici filii sui remansit; et
sic, quilibet pro parte sua recipit, quidem illarum, quidem
scribitur, et hinc deinceps.

Item.

p. 166.—Item, die mensis Septembris, anno Domini millesimo
quingentesimo vicesimo septimo, Venerabilis viri Magister Edwardus
Baker, Doctorum Doctor, et Magister Wilhelmus Paschey, in
legibus Bachelarius, Canonici Rescutorum, hunc ecclesie col-
legium Southwell, ac prebendam prebendam de Southwelleham et
Oxon, capitulariter congregati et capitulum habentes, una cum
Gardanis et actorum ecclesie; habito prius diligenti tractatu super
certis negotiis nulliusmodi ratione et capitali convenientibus, sed et
invenientes sequentis a me, Ricardo Hobyson, magistro publico ecclesie
actorum capitularium antedictam ecclesie Southwell, ecclesie et inveniatis
perferens sub ea, quam sequitur, forma verborum:

In Dei nomine Amen. Nos, nos, anno, et loco supradictis,
ego, Wilhelmus Paschey, in legibus Bachelarius, Canonici Res-
cutorum et prebendam prebendam de Oxon in hac alia ecclesie
Southwell, non coactus nec compellens, sed mea spontanea voluntate
et meo libere arbitrio magis, hunc actorum de Oxon in manu
Magistri Edwardi Baker, canonice Rescutorum, prius et hinc
recepit; cum quibus firmis, per statuta et antiquam consuetudinem
hunc ecclesie, nihil de jure contingeret, cum personarum residentium

* These were the money payable under statute of 1474. Walter Gray, 26 Apr.
1523 (W. D. p. 41) for attending another, 26, on ordinary days, 21, on the greater
feasts.

* The profits of several prebends belonged to the residentiales, after the year
of the Canon's death, during which the profits were applicable for his soul or the
payment of his debts, according to Ball of Abchurch LII. 412 (1771) (W. D. p. 17).

* This is written at the top of the page, but appears to equally appear in the
subject.
* This shows some of the profits which the residentiales enjoyed by and the profits
of the canon's flock, in such, fees, and payments.

10 Sept. 1527.
Baker and Paschey,
residentiales, canons
of Southwelleham
and Oxon agree-
ment, make this
agreement, drawn up
by Richard Hoby-
son, chaplain there.

1. Paschey, residentiales
the form of 1474
Henry, which he
holds as rector and
chaplain, having been
longest in residence,
and help provided
meat and drink for
the minister of the
church.

per plures annos et maiora tempora quam ipse Magister Edwardus Bassett,^a confrater meus et concanicus, feci, exhibendo ministris ecclesiæ, secundum antiquam consuetudinem, per tempus etiam consuetum, cibaria et pocula sufficienter et competenter: Qua quidem facta resignatione, prædictus Magister Edwardus modo supradictus, omne jus et titulum Magistro Willelmo Dragley, in et de firma rectoriæ de Rolston, jure sibi contingente, resignavit et concessit; ulteriusque promisit ut in causis capituli, quum tempus exigerit, locum judiciale teneat, et pro tribunali sedeat, ratione senioritatis sibi resignatæ.

Bassett surrenders to Dragley the farm of the rectory of Rolston rightly belonging to him, and promises to do the judicial business in consideration of the seniority resigned to him.

Præterea inter prædictos venerabiles viros, eodem die et loco, decretum et determinatum est, quod Magister Willelmus Dragley nominationem et præsentationem habebit proximi cantariæ ad quaecumque cantariam in ecclesia Suthwell fundatam, quando eam vacare contigerit, et etiam primam et proximam nominationem et præsentationem ad officium et stallum subdiaconatus quando citius vacaverit. Insuper prædictus Magister Edwardus bis nominabit et præsentabit ad duas cantarias, (post quam iterum Magister Willelmus nominaverit aut præsentaverit), duos capellanos idoneos, et etiam jus habebit præsentandi aliquos literatos idoneos bis ad loca et stalla diaconatus et subdiaconatus; et tum omnia beneficia, cantariæ, stalla diaconorum et subdiaconorum, alternis vicibus ab utroque sunt conferenda, ita ut prioritatem, primam nominationem, et præsentationem in omnibus suo cursu obtineat et consequatur, ratione senioritatis sibi concessæ et resignatæ, antedictus Magister Edwardus. In quorum fidem et testimonium nomina et cognomina inferius scripserunt.

Decreed also that Dragley shall have next presentation of next chauntry and of next sub-deacon's stall.

Bassett shall have presentation to two chauntries and two deaconries or sub-deaconries after that; afterwards each shall present in turn to all benefices, Bassett having priority as senior.

per me Edwardum Bassett.

per me Willelmum Dragley.

^a The incompleteness of the entries of protestation of residence given in the register (see the next two pages), is shown by there being no entry of Bassett's protestation, who in 1535 is returned as "Residentiary the soole," nor of the other two Residentiaries of 1516 and 1547.

per plures annos et majores temporis quam ipse Magister Edwardus
 Haverst, constanter in eadem et constantem, facti, exhibendo minime
 ecclesie, secundum antiquam consuetudinem, per tempus etiam con-
 suetum, cibaria et pecunia exhibent et componunt. Quia quidem
 facta refectione, prebendis Magister Edwardus Dasyky, in et de terra
 omne ius et titulum Magister Wilhelmus Dasyky, in et de terra
 rectoris de Heston, iure sibi contingente, refectionis et concessit;
 aliterque prohibuit ut in eadem capitulo, quum tempus exigeret,
 locum iudicium tenent, et pro tribunali redat, ratione refectionis
 sibi refectionis.

Præter inter prebendas venerabiles viros, eorum die et loco,
 decretum et determinationem est, quod Magister Wilhelmus Dasyky
 nominationem et presentationem habeat prebendam cantuariam ad
 parsonatibus cantuariam in ecclesia Southwelli iuxta, quando eam
 vacare contigerit, et aliam prebendam nominationem et
 presentationem ad eandem et stallum subalternam quando eam
 vacaverit. Inter prebendas Magister Edwardus his nominationem et
 presentationem ad duas cantuarias, (postquam hanc Magister Wilhelmus
 nominaverit aut presentationem), duas capellanos idoneos, et etiam ius
 habeat presentandi aliquos literatos idoneos his ad locum et stallum
 hinc inde et subalternas; et tam omnia prebendis, cantuariis,
 stallis dissonantibus et subalternis, aliis vicibus et aliis
 sunt concedenda, in et subalternis, prebendam nominationem, et pre-
 sentationem in omnia sua iura oblect et consequatur, ratione
 senioritatis sibi concessæ et refectionis, antedictis Magister Edwardus
 In quorum fidem et testimonium nomina et cognomina inferis
 subscripsit.

per me Edwardum Bassett.

per me Wilhelmum Dasyky.

* The incomplete record of the course of presentation of rectors given in this register (see the next two pages) is given by these facts: no entry of Haverst's presentation who in 1522 is referred to as "Haverst's rectory the rectory", nor of the other two rectors of 1512 and 1513.

Canons' Protestations of Residence.

	Date.	Canon.	Prebend.	Proctor. ^a	Chapter.
p. 24	1472	John Bate	Dunham	J. Warsopp	W. Worsley } John Wraby }
	"	John Averhyll	Norwell III.	J. Bull	"
p. 25	"	Edmund Chatterton	Sacristaria	J. Gregory	"
p. 26	1476	John Barnby	North Leverton	In person	W. Worsley T. Urkyll } R. Roper } custodes
	1486	Edmund Chatterton ^b	Dunham	R. Roper	J. Barnby T. Urkyll } R. Roper } custodes
p. 27	1486	William Talbot	Oxton	In person	do.
p. 28	1490	Edmund Chaderton ^c	Dunham	"	W. Talbot T. Urkyll } R. Dyson } custodes R. Skayff, registrar
p. 29	1498	Edmund Carter	(Norwell) Palishall	"	W. Talbot R. Dyson } R. Smyth } custodes R. Norman, registrar
	1501	Thomas Fitzherbert ^d	Eton	"	R. Dyson } R. Smyth } custodes
p. 30	1511	Richard Wyott	(Norwell) Overhall	"	T. Kyrkbye } J. Bull } custodes W. Brodhed, registrar

^a The proctor was generally and properly the vicar choral of the prebend, who appeared for his "lord" (dominus), or "master" (magister).

^b Chatterton had changed his prebend in Jan. 1474, to South Muskham, again, in 1475, to Norwell III., and in 1485 to Dunham, which appears to have been in request as the richest prebend.

^c Chatterton had probably broken his residence and had to start fresh.

^d There is an entry just above this in which William Fitzherbert licenses Thomas to begin his residence at Michaelmas, though he had not held his prebend for a year as the law required, and allowed him to take rank as second senior residentiary.

	Date.	Canon.	Prebend.	Proctor.	Chapter.
	1514	Robert Barra	Dunham	In person	T. Kyrkby } custodes ^a J. Bull W. Brodhed, registrar
	1521	William Dragley	Oxton & Crophyll	"	Rob. Barra T. Kyrkeby } custodes J. Bull W. Brodhed, registrar
p. 31	1529	John Wilkynson	Sacristaria	"	Edward Bassett J. Bull Chr. Walker } gardiani R. Bradshaw, registrar
p. 32	1532	William Clarburgh ^b	Dunham	J. Bull	E. Bassett J. Bull Chr. Walker } gardiani R. Bradshaw, registrar
p. 33	1534	Thomas Byrton	Dunham	In person	W. Dragley J. Bull Chr. Walker } custodes
	1535	Thomas Westbe	Rampton	Edw. Brereley registrar	Guardiani.

^a This is a useful passage, as it describes the custodes as "custodibus commune canonicorum, sive gardianis hujus ecclesiæ," offices which might otherwise have been thought distinct.

^b There are two entries of dispensation to Clarburgh on pp. 31 and 34 of the Register for non-residence. The first is dated 6 Sept. 1522, in which Clarburgh brought, by way of excuse, letters from the king, Henry VIII., by virtue of which he would have to be "in oppido de Calice," or on the way there at Michaelmas, and so could not protest in person, and therefore is allowed to appear by proxy. The other is 21 Feb. 1532, in which, ex post facto, his proctor appears and says Clarburgh had kept 10 weeks' residence all but one day and had been absent on pressing business of the king's. He is accordingly allowed to reckon his residence as complete.

Date	Canon	Visitant	Provost	Canon
1511	Robert Barn	Danham	In person	T. Rychy J. Hall W. Huchard, regent
1521	William Dargy	Oxon & Croydon	"	Rob. Barn T. Rychy J. Hall W. Huchard, regent
p. 81 1523	John Wyngton	Southwark	"	Rob. Barn J. Hall Rob. Wyngton W. Huchard, regent
p. 22 1525	William Clough*	Danham	J. Hall	R. Barn J. Hall Geo. Wyngton W. Huchard, regent
p. 22 1531	Thomas Hyton	Danham	In person	W. Dargy J. Hall Geo. Wyngton
1535	Thomas Weston	Danham	Edw. Hyton regent	Geordy

* This is a useful passage, as it identifies the canon as "catholice confessione commendatus, et geordianus inquis catholice," offices which might otherwise have been thought distinct.

There are two entries of dispensation to Clough on pp. 22 and 24 of the Register for non-residence. The first is dated 2 Sept. 1523 in which Clough brought, by way of excuse, letters from the king, Henry VIII., by virtue of which he would have to be "in episcopo de Cantua," where the king then resided, and so could not be present in person, and therefore is allowed to appear by proxy. The other is 21 Feb. 1525, in which, as just noted, his proxy appears and says Clough had left in haste, residence all but one day, and had been absent on pressing business of the king's. He is accordingly allowed to render his residence as complete.

Admissions and Resignations of Vicars Choral.^a

8 May, 1476.

J. Hyll, chauntry chaplain of T. Haxey's chauntry, admitted by chapter to vicar's stall of Rampton on presentation of Doget canon and prebendary thereof, his character and knowledge having been first approved by all and each of the vicars choral.

7 July, 1473.

John Blomeley resigns vicar choralship of Northmuskham to the chapter; W. Worsley and E. Chaderton being residentiaries.

p. 36.—viii die mensis Maii, anno Domini Millesimo cccc^{mo} lxx^{mo} sexto, Dominus Johannes Hyll, capellanus cantarialis cantariæ Domini Thomæ Haxey in ecclesia ista, per capitulum^b admissus erat ad vicariam pertinentem stallo prebendæ de Rampton ad præsentationem Magistri Johannis Doget, canonici et prebendarii ejusdem, moribus et scientia ejusdem Domini Johannis Hyll per vicarios chorales^c omnes et singulos primitus laudabiliter approbatis.

p. 96.—vii^o die Julii, Anno Domini m^occcc^{mo}lxxiii^o, Dominus Johannes Blomeley, Vicarius Choralis in Ecclesia Collegiata Beatæ Mariæ Suthwell ac stalli prebendalis de Northmuskham, non coactus nec compulsus, sed pure sponte et simpliciter, vicariam prædictam in manus capituli ecclesiæ prædictæ resignavit, et in præsentia discretorum virorum Dominorum Willelmi Worsley et Edmundi Chaderton, in dicta ecclesia Canonorum Residentiariorum, capitulariter congregatorum et capitulum facientium: hiis testibus, Dominis Thoma Erkhyl et Ricardo Roper, Vicariis Choralibus ecclesiæ antedictæ: quam ejusdem resignationem prædictum capitulum admisit, die, anno et loco prædictis: et decreverunt dictam vicariam fore vacantem.

8 May, 1476.

W. Bekbank, rector of Barnalby in Lincoln diocese, resigns vicar choralship of Rampton.

p. 96.—viii die mensis Maii Anno Domini millesimo cccc^{mo} lxxvi^{to} Dominus Willelmus Bekbank, Vicarius Choralis in hac ecclesia collegiata Beatæ Mariæ Suthwell stalli prebendalis de Rampton in eadem, ac Rector ecclesiæ parochialis de Barnalby, Lincoln dioceseos, ex causis prædictis^d dictam suam vicariam cum

^a The forms of entry of admissions of vicars choral are as a rule very short and of great variety. A full form is given in the text.

^b It will be noticed that the prebendary presents, as was natural, since he paid, his own vicar choral or choir-deputy, and the chapter admits him. If, however, the prebendary did not present within a month of a vacancy occurring, the presentation lapsed to the chapter. A large proportion of the presentations are made by the chapter "by lapse."

^c The vicars choral were supposed to examine proposed vicars choral to see that they knew their business of singing the services and had good characters. Whether they ever rejected candidates does not appear.

^d It does not appear where stated.

suis juribus et pertinentiis universis, in manus capituli resignavit pure, sponte, simpliciter et absolute, ac omnibus juri et titulo sibi in dicta vicaria competentibus, ex causis prædictis renunciavit; eandem que vicariam re et verbo totaliter vacuam dimisit eisdem, cessit, et ab eadem recessit palam, publice, et in scriptis: hiis testibus, Magistro Roberto Skayff, notario publico, Registrario et actorum scriba dicti capituli, et Dominis Johanne Mery et Ricardo Sledmeyr vicariis dictæ ecclesiæ: Quam resignationem, ut præmittitur, factam Domini Thomas Urkyll et Ricardus Rooper, Gardiani dicti capituli, capitulum publice facientes, auctoritate dicti capituli admiserunt, et decreverunt dictam vicariam fore vacantem.

Witness Skayff, registrar, Mery and Sledmeyr, vicars choral.
Chapter held by Urkyll and Rooper guardians of the chapter.

List of Vicars Choral.^a

Beckingham.

2 Aug., 1505, p. 41.	John Bagell, dead.
" " "	John Bull, admitted.
16 Sept., 1505, p. 43.	John Bull, admitted.
20 June, 1537, p. 43.	John Bull, dead.
" " "	Nicholas Adamson, admitted.
12 Aug., 1540-1547	" " still Vicar.
1 Aug., 1547, ^b	" " " "
" 1553	" " pensioner, £6.

^a This is mainly compiled from the "Admissiones Vicariorum Choralicum," pp. 36-43 of the register, and the "Resignationes Vicariorum," pp. 96-100, which are in fact very much mixed up, and from other references picked out of the register. The reference to 1535 is to the Valor Ecclesiasticus. The reference to 1540 is to the surrender to Henry VIII., 12 Aug. Rymer's *Fœdera*, vi., p. 30., ed. 1741, where the names of the vicars and their stalls are given. The list of 1547 (*Chantry Certificates* No. 37) only gives the vicars' names. The list of 1553 is of pensioners in that year. Browne Willis, ii., p. 162. The pensions were £6 each. The value of each Vicar Choralship was returned in 1535 at £7 4s. 8½d.: viz., £4 paid by the canon of the stall, and £3 4s. 8½d. from certain common lands, tithes, &c., after deducting all outgoing. The common lands were returned in 1546 as worth £127 7s. 4d., and in 1547 at £124 19s. 10d.

^b Adamson is described as "of thage of lxvi years, unlearned, having none other promotion."

Dunham.

- 11 Feb., 1485, p. 98. John Gregory, resigned.
 " " p. 38. Richard Smyth,^a admitted.
 14 July, 1505, p. 41. " " dead.
 " " " William Brodhed, admitted.
 (Notary Public.)
 " 1528, p. 100. Nicholas Walton, admitted.
 12 Aug., 1540, " " " still Vicar.

Eton.

- 25 June, 1476, p. 37. John Bull, resigned.
 " " Thomas Cartwright, admitted.
 (Chaplain.)
 19 Nov., 1490, p. 39. Richard Goldyng, resigned.
 do. do. p. 149. " readmitted.
 19 May, 1528, p. 57. Christopher Walker, admitted.
 Still vicar, 1540, 1547 ; pensioner, 1553.

Halloughton or Halton.

- 2 Oct. 1475, p. 253. Stephen Clerk.^b
 16 March, 1476, p. 37. Stephen Clerk, dead.
 " John Kendall, admitted.
 17 Nov., 1502, p. 40. William Keele, dead.
 William Blaunche, admitted.

1535

1540, 1547. Robert Salwyne.^c

1553

" pensioner.

^a On 25 Sept. 1501, p. 41, Smyth, who was also churchwarden, having been presented to the rectory of Waltham, was called on either to get within six months a dispensation to hold it or to resign his vicar choralship. As he stayed he presumably got the dispensation for plurality.

^b Complaint at visitation of his stipend being in arrear.

^c 1547, "of thage of xxxvi yeres, sober and honest, having none other promocioun." He was made "assistant to the cure," or curate, of John Adams when the college was dissolved in 1548.

North Leverton.

21 May, 1476, p. 37. William Shyrburn, dead.

" " John Bull, admitted.

1540-1547. Thomas Davison,^a

1553; pensioner.

North Muskham.

7 July, 1473, p. 96. John Blomeley, resigned.

Feast of S. Anne, 1474, p. 36. Richard Smyth, admitted.

11 No., 1485, p. 37. " resigned.

John Bull, admitted.

11 Aug., 1505, p. 41. William Brodhed, cession.

John Bekyrke, admitted.^b

24 May, 1507, p. 42. John Bekyrke, dead.

Ralph Dykson, admitted.

5 Jan., 1530, p. 104. Thomas Wilson, resigned.

25 Apr., 1534, p. 106. John Baxter, admitted.

31 Aug., 1534, p. 107. John Baxter, resigned.

3 Nov., 1534, p. 107. John Scott,^c admitted.

Still vicar, 1540, 1547; pensioner, 1553.

South Muskham.

9 Oct., 1476, p. 38. T. Lednam, dead.

John Huddersall, admitted.

16 Aug., 1486, p. 39. John Kendall, resigned.

Henry Frankysh, admitted.

^a 1547, "Of thage of xxxiiii yeres, unlerned, being Vicar of North Leverton, having none other promocion."

^b He was also chauntry priest in the free chapel of Normanton by Southwell on presentation of Thomas Hunt, gent. 1 Oct. 1505.

^c 1547, "of the age of xxxi yeres, having none other promocion."

North Laverham.

21 May, 1476, p. 37. William Spycher, dead.
John Bull, admitted.
Thomas Davison,
1558; pensioner.

North Mulkham.

7 July, 1473, p. 86. John Blomeley, resigned.
Feast of St. Anne, 1474, p. 86. Richard Smyth, admitted.
11 Nov., 1483, p. 37. " " resigned.
John Bull, admitted.
11 Aug., 1505, p. 41. William Bredford, common.
John Bekyke, admitted.*
24 May, 1507, p. 42. John Bekyke, dead.
Ralph Dyson, admitted.
5 Jan., 1530, p. 104. Thomas Wilson, resigned.
25 Apr., 1534, p. 104. John Haxton, admitted.
31 Aug., 1534, p. 105. John Haxton, resigned.
3 Nov., 1534, p. 105. John Scott, admitted.
Still vicar, 1510, 1547; pensioner, 1558.

South Mulkham.

9 Oct., 1476, p. 38. T. Echam, dead.
John Huddesall, admitted.
16 Aug., 1485, p. 39. John Kendall, resigned.
Henry Frankyell, admitted.

* 1547, "Of the age of xxiiij years, admitted, being Vicar of North Laverham, having none other presentation."
* He was also vicar of the free chapel of Mulkham by Southwell on presentation of Thomas Hunt, year 1 Oct. 1505.
* 1547, "of the age of xxiiij years, having none other presentation."

12 Nov., 1505, p. 42. Henry Frankysh, cession.
Thomas Wodhouse, admitted.

21 July, 1511, R. Boswell, dead.
Thomas Byrks, admitted.

6 Feb., 1533, p. 105. „ resigned.

10 July, 1534, p. 107. Nicholas Walker, admitted.

Still vicar, 1540, 1547 ; pensioner, 1553.

Normanton.

9 Nov., 1469, p. 194.^a Thomas Gurnell.

23 Aug., 1470, p. 131. Thomas Gurnell.

1496, p. 60. Robert Stokeley.

1535. John Trapps.

Still Vicar, 1540.

Norwell, Overhall.

20 June, 1519, p. 335. John Newbolde, admitted.

20 Mar., 1525, p. 43. George Vyncent, admitted.

1535. „ still vicar.

1540. Thomas Banes.^b

Still vicar, 1547 ; pensioner, 1553.

Norwell, Palishall.

27 April, 1534, p. 106. T. Kyrkby, dead.

27 April, 1534, p. 106. James Box, admitted.

Still vicar, 1540, 1547.

Norwell III. (Tertia pars.).

19 Feb., 1472, p. 141. William Shirburn.^c

23 July, 1487, p. 99. Richard Roper,^d resigned.

^a From what took place about the farm of the prebend of Normanton, see text, p. 6 *supra*, it would appear that Gurnell was vicar choral of Normanton.

^b Described, 1547, as "of the age of xxxii yerres, unlearned, having the parsonage of Barnalby in Lincoln diocese."

^c He was proctor of the prebendary of this prebend at this time, see p. 13 *supra*.

^d He became parish vicar of Southwell, and died such in 1499.

12 Nov. 1505, p. 42. Henry Tynkesh, cession.
Thomas Wythe, admitted.
21 July, 1511. K. Borewell, dead.
Thomas Hythe, admitted.
6 Feb. 1508, p. 105. " resigned.
10 July, 1504, p. 107. Nicholas Walton, admitted.
Still vicar, 1540, 1547; pensioner, 1558.

Normanton.

9 Nov. 1468, p. 194. Thomas Gurnell.
23 Aug. 1470, p. 131. Thomas Gurnell.
1496, p. 60. Robert Stokely.
John Trophe.
1585.
Still vicar, 1540.

Norwell, G. G. G.

20 June, 1510, p. 355. John Newbald, admitted.
20 Mar. 1525, p. 42. George V. present, admitted.
1535.
Still vicar.
Thomas Hythe,
1540.
Still vicar, 1547; pensioner, 1558.

Norwell, P. G. G.

27 April, 1534, p. 106. T. Kyrry, dead.
27 April, 1534, p. 106. James Box, admitted.
Still vicar, 1540, 1547.

Norwell III. (T. G. G.)

19 Feb. 1473, p. 141. William Shidburn.
23 July, 1487, p. 99. Richard Hoper, resigned.

* From what took place about the time of the death of Norman, we may
p. 5. It is not clear that Gurnell was then vicar of Norman.
" Dated, 1517, as " of the age of xxii years, unless the person
of Norman is the same."
* He was pastor of the parsonage of this church at this time, and p. 12. It is
the person who was of Norwell, and died in 1558.

- 27 July, 1487, p. 39. Richard Norman, Dec. Bac., admitted.
 1535. Edmund Farror.
 1540. Edmund Ferrers.

Oxton & Cropwell, I.

- 17 Aug., 1502, p. 40. Laurence Pypis, resigned.
 John Yngham, admitted.
 5 Jan., 1533, p. 104. Thomas Wylson, admitted.
 6 Feb., 1533, p. 105. Thomas Byrkks, or Birks,^a admitted.
 Still vicar 1540, 1547.

Oxton & Cropwell, II.

- 24 April, 1474, p. 36. Richard Penkyth, admitted.
 7 Nov., 1488, p. 39. Thomas Gree, resigned.
 William Schaw, admitted.
 8 June, 1498, p. 62. } William Buller.^b
 20 Oct., 1495, p. 153. }
 2 July, 1505, p. 41. William Buller, dead.
 George Vincent, admitted.
 Nicholas Walton, resigned.
 20 July, 1519, p. 335. Richard Levers, admitted.
 17 Dec., 1526, p. 43. Robert Colyn,^c admitted.
 Still vicar, 1540, 1547; pensioner, 1552.

Rampton.

- 8 May, 1476, p. 96. William Bekbank,
 Rector of Barnalby,^d resigned.

^a His name is spelt both ways in the same entry.

^b He is punished and resigns, to be readmitted on promise of good behaviour, p. 65 *supra*.

^c In 1547 he is put first of the vicars, and described as "of thage of lx yeris, ympotent, unlermed, having none other lyving." In 1546 he is called Robert Goland.

^d His presentation to the rectory was no doubt the reason why he resigned. The living was part of the possessions of the alien Priory of Ravendale given for the benefit of the vicars by Henry VI.

27 July, 1487, p. 22. Richard Norman, Dec. Rec., admitted.
1535. Edmund Ferris.
1540. Edmund Ferris.

Oxton & Cropwell, I.

17 Aug., 1502, p. 40. Lawrence Pypis, resigned.
John Yapham, admitted.
6 Jan., 1533, p. 104. Thomas Wydon, admitted.
6 Feb., 1533, p. 103. Thomas Byrke, or Byke, admitted.
Still vacant 1540, 1547.

Oxton & Cropwell, II.

24 April, 1474, p. 20. Richard Tonbyth, admitted.
7 Nov., 1488, p. 29. Thomas Grece, resigned.
William Schaw, admitted.
8 June, 1498, p. 62. William Buller.
20 Oct., 1495, p. 133.
2 July, 1505, p. 41. William Buller, dead.
George Vincent, admitted.
Nicholas Walton, resigned.
20 July, 1512, p. 276. Richard Ivers, admitted.
17 Dec., 1526, p. 43. Robert Copan, admitted.
Still vacant 1540, 1547; pensioner, 1552.

Rampton.

8 May, 1476, p. 96. William Bekham.
Rector of Barnstaple, resigned.

* His name is again both ways in the same entry.
* He is punished and ordered to be reformed on grounds of good behaviour, p. 65.
* In 1547 he is put first of the vicars, and described as "of the age of 42 years."
* His presentation to the rectory was to doubt the reason why he resigned. The living was part of the possession of the advowson of the vicar of Barnstaple given for the benefit of the vicars by Henry VI.

- 8 May, 1476, p. 37. John Hyll, admitted.
 10 March, 1530, p. 105. James Boxe, resigned conditionally.^a
 27 April, 1534, p. 106. „ „ resigned.
 5 June, 1534, p. 106. Edward Brereley^b admitted.
 (otherwise Loksmyth.)

Still vicar, 1540, 1547.

Sacristaria.

- 1 Jan., 1469, p. 36. John Gregory, admitted.
 do. resigned.
 21 May, 1476, p. 37. William Keyle, admitted.
 1481, p. 281. John Bull,^c
 5 March, 1485, John Bull, resigned.
 5 March, 1485, p. 38. Henry Frankysh, admitted.
 chaplain.
 16 Aug., 1486, p. 99. do resigned.
 19 July, 1499, p. 320. John Bekyrke.
 16 Sept., 1505, p. 42. John Bekyrke, cession.
 16 Sept., 1505, p. 42. Richard Boswell, admitted.
 Richard Topcliffe, resigned.
 27 July, 1519, p. 42. John Umfrey admitted.^d
 10 July, 1531, p. 43. John Humfray resigned.
 10 July, 1531, p. 43. Edward Brereley alias Locksmith,
 admitted.
 16 Jan., 1533, p. 106. „ „ resigned.

^a His resignation was to take effect if he did not within 12 days resign the presentation to the rectory of Hatcliff to the chapter, as apparently the chapter did not tolerate pluralities except in themselves. As he retained the vicar choralship he probably resigned the rectory.

^b Described in 1547 as "of thage of xl. yeres, lerned, having a parsonage of viii li by yere."

^c Bull was sacristan at the visitation of 1481, as he is complained of for not sleeping in the church, as Keyle had been at the former visitation in 1478.

^d With a solemn warning to behave himself peacefully among his brethren.

8 May, 1475, p. 87. John Hyl, admitted.
 10 March, 1530, p. 105. James Rose, resigned conditionally.
 27 April, 1534, p. 106. " " resigned.
 5 June, 1534, p. 106. Edward Bromley, admitted.
 (otherwise Lockmanth.)
 Still vacant, 1540, 1547.

Sacristans.

1 Jan., 1400, p. 36. John Gregory, admitted.
 do. do. resigned.
 21 May, 1470, p. 37. William Kyles, admitted.
 1481, p. 261. John Hall.
 5 March, 1485. John Hall, resigned.
 5 March, 1486, p. 38. Henry Franklyn, admitted.
 do. do. chaplain.
 10 Aug., 1486, p. 39. do. resigned.
 10 July, 1490, p. 390. John Bekyke.
 10 Sept., 1505, p. 42. John Bekyke, vacation.
 10 Sept., 1505, p. 42. Richard Howell, admitted.
 Richard Towhill, resigned.
 27 July, 1519, p. 42. John Udney, admitted.
 10 July, 1521, p. 43. John Humby, resigned.
 10 July, 1521, p. 43. Edward Bromley alias Lockmanth, admitted.
 10 Jan., 1535, p. 106. " " resigned.

* His resignation was taken effect if he did not within 12 days resign the presentation to the rectory of Hatfield to the chapter, as apparently the chapter did not tolerate pluralities except in themselves. As he resigned the first chapel he probably resigned the rectory.
 * Discharged in 1521 as "of riper age, having a reasonable skill in his years."
 * Hall was sacristan at the visitation of 1485, as he is mentioned in the notice therein in the church, as he is not named in the former visitation in 1475.
 * With a solemn warning to follow himself presently among his brethren.

- 1 Oct., 1534, p. 107. John Baxter, admitted.
1540. Matthew Torte;^a still vicar 1547.

Woodburgh.

- 1470 probably Robert Dyson.
2 Oct., 1475, p. 24. Robert Dyson.^b
1535, 1540, Henry Gybbonson.

Admissions and Resignations of Chantry Priests.

p. 51.—Undecimo die mensis Septembris, Anno Domini 11 Sept., 1490.
m°cccc^{mo}lxxxx°, Dominus Laurencius Brukschaw, Capellanus into hands of chapter
Cantarialis Cantariæ Beatæ Mariæ Virginis, resignavit dictam suam B. V. M.'s chantry;
cantariam in manus capituli, cum suis juribus et pertinentiis uni- admitted to S. John
versis: Quam resignationem capitulum admisit, et incontinen- Evangelist's chantry.
ter admisit dictum Dominum Laurencium Brukschaw ad cantariam
Sancti Johannis Evangelistæ, vacantem per mortem Domini
Nicholai Knolles.

p. 52.—Postquam Dominus Robertus Layne resignaverat in Layne resigns S.
manus Capituli cantariam Sancti Stephani, Capitulum admisit Stephen's chantry;
eundem Dominum Robertum ad cantariam fundatam ad altare admitted to that
Beatæ Mariæ Virginis, cum suis juribus et pertinentiis universis. founded at altar of
B. V. M., with all its
rights and appurte-
nances.

Dominus Thomas Tykhyll, postquam resignaverat Cantariam in Tykhyll having
manus capituli fundatam ad altare Sancti Petri, admissus erat resigned S. Peter's,
cantariam fundatam ad altare Sancti Stephani, cum suis juribus et admitted to S.
pertinentiis universis. Stephen's chantry.

Eodem die Dominus Johannes Litton, alias Elys, admissus erat Litton, alias Elys,
admitted to chantry
founded at S. Peter's
altar, vacant by free
resignation of
Tykhyll.

^a Matthew Torte, described 1547 as "of the age of xl yeres, sober and honest, having a small benefice." He was made "assistant to the cure" of his prebendary Adams in 1548, when the church was turned into a simple parish church. In a deed of 22 April 1568 (Register of Leases) he appears as prebendary (of Woodborough) and (probably) a residentiary.

^b He complains at the visitation of 1475 that his salary is in arrear in default of Mr. Lacy, the prebendary of Woodborough, his master (p. 24, *supra*). He probably held it later than 1502, as he is continually mentioned as one of the gardiani or custodes fabricæ from 1498 up to that date.

ad Cantariam fundatam ad altare Sancti Petri, per liberam resignationem Domini Thomæ Tykhyll vacantem, cum suis juribus et pertinentiis universis.

NOTE.—This admission of all these chauntry priests in succession on one day not to be drawn into a precedent, but chapter to have a free rein on future vacancies to present whom they please.

Nota bene.

Notandum est quod licet capitulum gracie contulerit dictas Cantarias prædictas presbyteris cantarialibus successive, uno et eodem die, tamen vult id, quod dictæ collationes non trahantur in exemplum aliorum, sed licebit deinceps capitulo gaudere liberis habenis, quibuscumque voluerit cantarias futuras vacantes conferre.^a

Dominus Johannes Abotson.

28 June, 1499.

John Avotson, chauntry chaplain of Newton chauntry, resigns it to chapter, and swears to surrender lands in Southwell, Easthorpe, Westhorpe, and Wellont, formerly of Henry Eton and Cecilia his wife, according to their will in the Archbishop's Court whenever called on.

xxviii die mensis Junii anno Domini m^occcc^olxxxix^o Dominus Johannes Avotson,^b capellanus Cantarialis, cantariæ vocatæ Newton^c fundatæ ad altare Sancti Thomæ Martyris, resignavit dictam suam cantariam in manus Capituli, cum suis juribus et pertinentiis universis. Quam quidem resignationem idem capitulum admisit. Et idem Dominus Johannes præstitit in fide sua juramentum corporale, quod omnia ædificia domus terras prata pascua et pasturas, quondam pertinentia Henrico Eton et Cecilie uxori ejus, secundum ultimam voluntatem ab eisdem factam, sursum redderet in curia Domini Archiepiscopi Ebor, quando ad hoc vocatus fuerat, ad sustentationem et augmentationem cantariæ prædictæ, vocatæ Newton; quæ quidem ædificia domus terræ prata pascua et pasturæ jacent in villis et campis de Southwell, Esthorpe, Westhorpe, et Wellont, ut patet in evidentiis etc.

NOTE.—Avotson swore, but by no means fulfilled his oath.

^a Hic nota bene, quod Avotson in fide sua juravit ad sursum

^a In point of fact there was commonly a sort of "general post" among the chauntry priests when a promotion of one to a richer chantry took place.

^b Avotson had just been appointed by Horneby, as canon of Normanton, parochial Vicar of Southwell on Roper's death (same day, p. 66).

^c This is the third chantry of St. Thomas the Martyr, called Newton, because its property was largely in that place.

^d This is a side note in a later hand.

ad Cantuariam iudicatus ad aliam Sancti Petri, per liberam resigna-
tionem Domini Thomae Tykhyll vacantem, cum suis iudicibus et
pertinentiis suis tunc.

Nota bene.
Nominatus est quod licet capitulum quicquid nominaret illas
Cantuarie parochias presbyteris cantuariis successore, non et
eodem die, tamen valeat id, quod dicta collationes non trahantur in
exemplum aliorum, sed sicut dictaque capitula gaudent libere
habere, quibusvisque voluerit cantuarie laicis vacantibus con-
ferre.

Domini Johannes Abbot.

xxviii die mensis Junii anno Domini mcccxxxix. Henricus
Johannes Avaton, capellanus Cantuariensis, cantuarii vocatus Newton,
iudicatus ad aliam Sancti Thomae Marescalci, resignavit illam cum
cantuariam in manibus Capituli, cum suis iudicibus et pertinentiis sui-
vetis. Quam quidem resignationem idem capitulum admittit.
Et idem Dominus Johannes paravit in illis suis iudiciis
corporalis, quod omnia ecclesiastica domus terre parva et parva,
quondam pertinentia Henrico Eton et Capellani uxori ejus, successores
ultimus voluntatem ab eisdem dictam, apertum relictum in curia
Domini Archiepiscopi Eboracensis, parva ad hoc vocatus fuerat, ad
restorationem et augmentationem cantuariam parochias, vocatus
Newton; quod quidem ecclesiastica domus terre parva parva et parva
jacent in villa et campis de Southwell, Eboracensis, Westhorpe, et
Weston, et parva in vicinis etc.

¶ His nota bene, quod Avaton in illis suis iudiciis ad curiam
¶ In point of fact there was commonly a sort of "general part" among the
clergy, given when a resignation of one to a sister clergy took place.
¶ Avaton had just been appointed by Henry, as canon of Rochester, parochial
Vicar of Southwell on Henry's death (some days later).
¶ This is the first clergy of the Thomas the Martyr, called Newton, because the
property was bought in that place.
¶ This is a note put in a later hand.

NOTE.—This admis-
sion of all these
changes, takes in
succession on one day
not to be drawn into
a precedent, but
evident to have a far
more as future
reference to present
when they please.

23 June, 1439.
John Avaton,
chantry chaplain of
Newton chantry,
resigned it to chapter
and canon to suc-
ceed in his death.
well, Easthorpe,
Weston, and
Weston, vicar of
Henry Eton and
Canon his wife
according to their
will in the Arch-
bishop's Court when
ever called on.

NOTE.—Avaton
means, but by no
means implied his
death.

reddere omnia terras etc. ad usum cantariæ Sancti Thomæ Martyris, quod minime adimplevit.

p. 54.--Tertio die mensis Dec. A.D. 1504, capitulariter congregatis, Venerabilibus viris Magistro Willelmo Fitzherbert et Magistro Thoma Fitzherbert, Decretorum Doctoribus ac Canonicis Residentiariis in Ecclesia ista collegiata, una cum gardianis et Registrario, et ceteris vicariis choralibus in eadem ecclesia ibidem ad tunc in domo capitulari presentibus, ut in negociis tangentibus vel concernentibus alteram cantariam duarum cantariarum fundatarum in capellâ S. Johannis Baptistæ ad altare S. Cuthberti infra hanc ecclesiam, jam vacantem per mortem naturalem Willelmi Barthorp, ultimi possessoris ejusdem; Primo, dicti Magistri Willelmus et Thomas proposuerunt jus et titulum, quod ipsi habuerunt, ad præsentationem et collationem ejusdem; et tunc immediate eodem tempore dominus Henricus Frankyshe, unus de sexdecim vicariis, desideravit ab eisdem dictis canonicis promoveri ad eandem cantariam secundum ordinationem et fundacionem dictarum cantariarum; Qui sibi responderunt quod justum petebat, attamen eidem canonici residentiarii desideraverunt ab eo ut cesset a suo proposito hac vice, ut, pro utilitate communi et ipsius, præsentarent unum ydoneum capellanum qui aptus erit ad docendum scholam grammaticalem; Qua de causa dictus Dominus H. Frankyshe petitioni eorum concessit. Et sic dicti domini Canonici Residentiarii eodem die instituerunt, et investiverunt, ac installaverunt quemdam capellanum dictum Dominum Willelmum Babyngton, juratum in omnibus secundum ordinationem et fundationem dictarum cantariarum. Insuper, idem dictus Dominus Willelmus Babyngton, post suam institutionem et installationem, eodem die in domo capitulari, sponte et non coactus juravit, tactis sacrosanctis evangeliis, quod perpetue onus docendi scholam grammaticalem, toto tempore quo teneret dictam cantariam, subiret.^a

^a See pp. 52 and 77, *supra*. A very large proportion of the chauntries in the country were either by their founder, or by custom, or by their governing bodies appropriated to support Grammar School Masters.

3 Dec., 1504.

William and Thomas Fitzherbert, residentaries.

On vacancy of one of S. Cuthbert's chauntries in chapel of S. John Baptist Frankyshe, vicar choral, claims it but gives it up at chapter's request, that they may appoint to it a chaplain to teach the Grammar School.

W. Babyngton, so appointed, swears to teach the Grammar School so long as he holds the chauntry.

to support German School Method.
 were effect of their founder, or if reason, with their knowledge better appreciated
 * See pp. 53 and 77, volume 4, 1875, for a proposition of the chairman to the society

dictum caritatem, nobilitat.

onus docendi scholas christianissimas, tota tempore quo tenent
 et non coactus fuerit, tacite inuenerit evangelii, quod perpetuo
 institutionem et institutionem, eodem die in domo capituli, sponte
 insuper, idem dictus Dominus Wilhelmus Taborygoz, post eam
 secundum ordinationem et foundationem dictorum caritativum
 dictum Dominum Wilhelmum Taborygoz, iuxta in omnia
 tuerent, et investirent, ac installarent quatuor capitulum
 coele. Et sic dicti Coenobii Reichleinsfeldi eodem die insti-
 tuta de causis dicti Dominus H. Fruchysche perhibuit verum con-
 capitulum qui apud est ad hoc eundem eodem grammaticalem;
 ut pro utilitate eorum et fidei, presentarent eam ydolum
 residentium desiderarent ab eo ut eadem a suo propolis hoc vice
 Qui sibi responderent quod iuxta petebat etiam eodem canonici
 rem secundum ordinationem et foundationem dictorum caritativum;
 desideravit ab eisdem dictis canonis promoveri ad eandem cari-
 tate hominis Henricus Fruchysche, nam de ecclesiam vicarij
 vestitionem et collationem ejusdem; et tunc nunciatum eodem tem-
 Thomas propositum ius et duntaxat, quod ipse habuerunt, ad pre-
 ultimi possessionis ejusdem; Eximio, dicti Magister Wilhelmus et
 coelestem, jam vacantem per mortem naturalem Wilhelmus Thiering,
 capituli S. Johannis Baptiste ad altare S. Cathari infra hanc
 eorumque repositi, caput repositi, caput repositi, caput repositi,
 quod ipse apud
 duntaxat, eodem die
 domo capituli presentibus, ut in negotiis presentibus vel con-
 et eorum vicariis eorumque in eadem ecclesia ibidem ad tunc in
 stalis in ecclesia iste collegialis, nam cum cardine et negotiis,
 Thomas Fruchysche, Theodericus Doctoribus ac Canonis Reichleins-
 gatis, Venerabilibus viris Magistro Wilhelmus Fruchysche et Magistro
 p. 54.—Tertia die mensis Dec. A.D. 1504, capitulum inter congre-

quod minime adimpleret.

redore omnia tenet etc. ad hanc caritativam Sancti Thomae Martyris.

Admissions^a & Resignations of Chantry Priests.

1-3. In the chapel of S. Thomas the martyr,^b three chantries founded by Robert de Lexington or Laxton, Canon of Southwell, and one of the King's Justices, A.D. 9 Oct., 1241.^c

Endowment, 1372, £8 6s. 5d.; 1546, £8 6s. 5d., and part of common lands, divided between two priests.

1. 1472, p. 50. Richard Tykhyll, admitted.
- 15 May, 1501, p. 53. John Martyn, resigned.
- 25 June, 1501, p. 53. John Bull, admitted.
- 8 July, 1523, p. 56. Sylvester Banks, dead.
- 5 July, 1523, p. 56. Robert Bayly, admitted.
1540. Robert Bayly.
- 1546-7. William Alyn or Allan.

^a I have collected under the headings of the separate chantries the admissions and resignations scattered in two separate parts of the book in chronological order. There are a few parochial chantries to which the chapter presented, which I have not included. The list of chantries is compiled from (i.) a deed in the White Book (p. 413), dated 1 Sept. 1413, stated to have been made by the chapter at the request of the chantry priests as a convenient evidence of title, being by way of Inspecimus or recital of an Inquisition into the titles of the separate chantries, taken 24 March, 1372, by the Prior of Thurgarton and Master John Crophill, Canon of Southwell, with a mixed jury of clerks and laymen. It gives shortly the foundation and endowment of each of the nine chantries then existing. (ii.) the certificates of chantries taken under the Chantries and Colleges Suppression Acts of Henry VIII. A.D. 1546 (Certificate 13), and Edward VI. A.D. 1547 (Certificate 37), which are peculiarly full for the Southwell chantries. They give the founder's name, the then holder, and the gross and net income. The later certificate also gives the age of the holder, whether learned or not, and if he holds any other preferment or "promotion." The two certificates differ in almost every instance as to the value of the chantry, both gross and net, sometimes only by a few pence, sometimes one or two pounds. The Edwardian certificate is the lowest, showing divers deductions. I have given that of Henry. (iii.) the foundation deeds in the White Book of the nine earlier chantries, scattered notices in the Register, and in Surtees Society *Test. Ebor.* of later ones.

^b In Henry's certificates of chantries S. Thomas the Martyr is called Thomas Bekett, and one of the three chantries is said to be dedicated to S. Thomas the Apostle, and the other two are treated as one chantry with two priests; but in Edward's certificate the three are all called as of T. Beckett at one altar, and the third chantry is put first.

^c This is the date of an ordination by Archbishop Walter (Gray) (White Book, p. 330) concerning the church of Barneburgh, near Doncaster, the presentation to which Robert Lexington had given to the chapter, though it seems to refer to the

Abbas, & Monks of the Monastery of Southwell Priory.

1-8. In the chapel of St. Thomas the martyr, three chantries founded by Robert de Lexington or Eborac, Canon of Southwell, and one of the King's Justice, A.D. 9 Oct. 1241.
 Bedowment, 1872, £8 6s 6d; 1887, £8 6s 6d, and part of common lands divided between two priors.

1	4472, p. 50.	Richard Tyle, admitted.
15 May, 1501, p. 58.	John Mayne, resigned.	
25 June, 1501, p. 58.	John Hall, admitted.	
8 July, 1523, p. 50.	Sylvester Hark, dead.	
5 July, 1523, p. 50.	Robert Bayly, admitted.	
1540.	Robert Bayly.	
1546-7.	William Alyn or Allan.	

I have collected under the heading of the separate chantries the abbots and monks mentioned in two separate parts of the 12th and 13th centuries. These are the parishes of chantries which have been mentioned in the White Book. The list of chantries is compiled from (i.) a list in the White Book (p. 117), dated 1872, which has been made by the chapter at the request of the chantry priests as a convenient reference to the books by way of inspection or record of an investigation into the title of the separate chantries taken 21 March, 1512, to the Prior of Thurgarton and Robert John Eborac, Canon of Southwell, with a mixed party of monks and laymen. It gives clearly the foundation and endowment of each of the nine chantries then existing. (ii.) the confirmation of chantries taken under the Chancery and College Surveyors A.D. 1512, 1513, 1514, 1515, 1516, 1517, 1518, 1519, 1520, 1521, 1522, 1523, 1524, 1525, 1526, 1527, 1528, 1529, 1530, 1531, 1532, 1533, 1534, 1535, 1536, 1537, 1538, 1539, 1540, 1541, 1542, 1543, 1544, 1545, 1546, 1547, 1548, 1549, 1550, 1551, 1552, 1553, 1554, 1555, 1556, 1557, 1558, 1559, 1560, 1561, 1562, 1563, 1564, 1565, 1566, 1567, 1568, 1569, 1570, 1571, 1572, 1573, 1574, 1575, 1576, 1577, 1578, 1579, 1580, 1581, 1582, 1583, 1584, 1585, 1586, 1587, 1588, 1589, 1590, 1591, 1592, 1593, 1594, 1595, 1596, 1597, 1598, 1599, 1600, 1601, 1602, 1603, 1604, 1605, 1606, 1607, 1608, 1609, 1610, 1611, 1612, 1613, 1614, 1615, 1616, 1617, 1618, 1619, 1620, 1621, 1622, 1623, 1624, 1625, 1626, 1627, 1628, 1629, 1630, 1631, 1632, 1633, 1634, 1635, 1636, 1637, 1638, 1639, 1640, 1641, 1642, 1643, 1644, 1645, 1646, 1647, 1648, 1649, 1650, 1651, 1652, 1653, 1654, 1655, 1656, 1657, 1658, 1659, 1660, 1661, 1662, 1663, 1664, 1665, 1666, 1667, 1668, 1669, 1670, 1671, 1672, 1673, 1674, 1675, 1676, 1677, 1678, 1679, 1680, 1681, 1682, 1683, 1684, 1685, 1686, 1687, 1688, 1689, 1690, 1691, 1692, 1693, 1694, 1695, 1696, 1697, 1698, 1699, 1700, 1701, 1702, 1703, 1704, 1705, 1706, 1707, 1708, 1709, 1710, 1711, 1712, 1713, 1714, 1715, 1716, 1717, 1718, 1719, 1720, 1721, 1722, 1723, 1724, 1725, 1726, 1727, 1728, 1729, 1730, 1731, 1732, 1733, 1734, 1735, 1736, 1737, 1738, 1739, 1740, 1741, 1742, 1743, 1744, 1745, 1746, 1747, 1748, 1749, 1750, 1751, 1752, 1753, 1754, 1755, 1756, 1757, 1758, 1759, 1760, 1761, 1762, 1763, 1764, 1765, 1766, 1767, 1768, 1769, 1770, 1771, 1772, 1773, 1774, 1775, 1776, 1777, 1778, 1779, 1780, 1781, 1782, 1783, 1784, 1785, 1786, 1787, 1788, 1789, 1790, 1791, 1792, 1793, 1794, 1795, 1796, 1797, 1798, 1799, 1800, 1801, 1802, 1803, 1804, 1805, 1806, 1807, 1808, 1809, 1810, 1811, 1812, 1813, 1814, 1815, 1816, 1817, 1818, 1819, 1820, 1821, 1822, 1823, 1824, 1825, 1826, 1827, 1828, 1829, 1830, 1831, 1832, 1833, 1834, 1835, 1836, 1837, 1838, 1839, 1840, 1841, 1842, 1843, 1844, 1845, 1846, 1847, 1848, 1849, 1850, 1851, 1852, 1853, 1854, 1855, 1856, 1857, 1858, 1859, 1860, 1861, 1862, 1863, 1864, 1865, 1866, 1867, 1868, 1869, 1870, 1871, 1872, 1873, 1874, 1875, 1876, 1877, 1878, 1879, 1880, 1881, 1882, 1883, 1884, 1885, 1886, 1887, 1888, 1889, 1890, 1891, 1892, 1893, 1894, 1895, 1896, 1897, 1898, 1899, 1900, 1901, 1902, 1903, 1904, 1905, 1906, 1907, 1908, 1909, 1910, 1911, 1912, 1913, 1914, 1915, 1916, 1917, 1918, 1919, 1920, 1921, 1922, 1923, 1924, 1925, 1926, 1927, 1928, 1929, 1930, 1931, 1932, 1933, 1934, 1935, 1936, 1937, 1938, 1939, 1940, 1941, 1942, 1943, 1944, 1945, 1946, 1947, 1948, 1949, 1950, 1951, 1952, 1953, 1954, 1955, 1956, 1957, 1958, 1959, 1960, 1961, 1962, 1963, 1964, 1965, 1966, 1967, 1968, 1969, 1970, 1971, 1972, 1973, 1974, 1975, 1976, 1977, 1978, 1979, 1980, 1981, 1982, 1983, 1984, 1985, 1986, 1987, 1988, 1989, 1990, 1991, 1992, 1993, 1994, 1995, 1996, 1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 2680, 2681, 2682, 2683, 2684, 2685, 2686, 2687, 2688, 2689, 2690, 2691, 2692, 2693, 2694, 2695, 2696, 2697, 2698, 2699, 2700, 2701, 2702, 2703, 2704, 2705, 2706, 2707, 2708, 2709, 2710, 2711, 2712, 2713, 2714, 2715, 2716, 2717, 2718, 2719, 2720, 2721, 2722, 2723, 2724, 2725, 2726, 2727, 2728, 2729, 2730, 2731, 2732, 2733, 2734, 2735, 2736, 2737, 2738, 2739, 2740, 2741, 2742, 2743, 2744, 2745, 2746, 2747, 2748, 2749, 2750, 2751, 2752, 2753, 2754, 2755, 2756, 2757, 2758, 2759, 2760, 2761, 2762, 2763, 2764, 2765, 2766, 2767, 2768, 2769, 2770, 2771, 2772, 2773, 2774, 2775, 2776, 2777, 2778, 2779, 2780, 2781, 2782, 2783, 2784, 2785, 2786, 2787, 2788, 2789, 2790, 2791, 2792, 2793, 2794, 2795, 2796, 2797, 2798, 2799, 2800, 2801, 2802, 2803, 2804, 2805, 2806, 2807, 2808, 2809, 2810, 2811, 2812, 2813, 2814, 2815, 2816, 2817, 2818, 2819, 2820, 2821, 2822, 2823, 2824, 2825, 2826, 2827, 2828, 2829, 2830, 2831, 2832, 2833, 2834, 2835, 2836, 2837, 2838, 2839, 2840, 2841, 2842, 2843, 2844, 2845, 2846, 2847, 2848, 2849, 2850, 2851, 2852, 2853, 2854, 2855, 2856, 2857, 2858, 2859, 2860, 2861, 2862, 2863, 2864, 2865, 2866, 2867, 2868, 2869, 2870, 2871, 2872, 2873, 2874, 2875, 2876, 2877, 2878, 2879, 2880, 2881, 2882, 2883, 2884, 2885, 2886, 2887, 2888, 2889, 2890, 2891, 2892, 2893, 2894, 2895, 2896, 2897, 2898, 2899, 2900, 2901, 2902, 2903, 2904, 2905, 2906, 2907, 2908, 2909, 2910, 2911, 2912, 2913, 2914, 2915, 2916, 2917, 2918, 2919, 2920, 2921, 2922, 2923, 2924, 2925, 2926, 2927, 2928, 2929, 2930, 2931, 2932, 2933, 2934, 2935, 2936, 2937, 2938, 2939, 2940, 2941, 2942, 2943, 2944, 2945, 2946, 2947, 2948, 2949, 2950, 2951, 2952, 2953, 2954, 2955, 2956, 2957, 2958, 2959, 2960, 2961, 2962, 2963, 2964, 2965, 2966, 2967, 2968, 2969, 2970, 2971, 2972, 2973, 2974, 2975, 2976, 2977, 2978, 2979, 2980, 2981, 2982, 2983, 2984, 2985, 2986, 2987, 2988, 2989, 2990, 2991, 2992, 2993, 2994, 2995, 2996, 2997, 2998, 2999, 3000, 3001, 3002, 3003, 3004, 3005, 3006, 3007, 3008, 3009, 3010, 3011, 3012, 3013, 3014, 3015, 3016, 3017, 3018, 3019, 3020, 3021, 3022, 3023, 3024, 3025, 3026, 3027, 3028, 3029, 3030, 3031, 3032, 3033, 3034, 3035, 3036, 3037, 3038, 3039, 3040, 3041, 3042, 3043, 3044, 3045, 3046, 3047, 3048, 3049, 3050, 3051, 3052, 3053, 3054, 3055, 3056, 3057, 3058, 3059, 3060, 3061, 3062, 3063, 3064, 3065, 3066, 3067, 3068, 3069, 3070, 3071, 3072, 3073, 3074, 3075, 3076, 3077, 3078, 3079, 3080, 3081, 3082, 3083, 3084, 3085, 3086, 3087, 3088, 3089, 3090, 3091, 3092, 3093, 3094, 3095, 3096, 3097, 3098, 3099, 3100, 3101, 3102, 3103, 3104, 3105, 3106, 3107, 3108, 3109, 3110, 3111, 3112, 3113, 3114, 3115, 3116, 3117, 3118, 3119, 3120, 3121, 3122, 3123, 3124, 3125, 3126, 3127, 3128, 3129, 3130, 3131, 3132, 3133, 3134, 3135, 3136, 3137, 3138, 3139, 3140, 3141, 3142, 3143, 3144, 3145, 3146, 3147, 3148, 3149, 3150, 3151, 3152, 3153, 3154, 3155, 3156, 3157, 3158, 3159, 3160, 3161, 3162, 3163, 3164, 3165, 3166, 3167, 3168, 3169, 3170, 3171, 3172, 3173, 3174, 3175, 3176, 3177, 3178, 3179, 3180, 3181, 3182, 3183, 3184, 3185, 3186, 3187, 3188, 3189, 3190, 3191, 3192, 3193, 3194, 3195, 3196, 3197, 3198, 3199, 3200, 3201, 3202, 3203, 3204, 3205, 3206, 3207, 3208, 3209, 3210, 3211, 3212, 3213, 3214, 3215, 3216, 3217, 3218, 3219, 3220, 3221, 3222, 3223, 3224, 3225, 3226, 3227, 3228, 3229, 3230, 3231, 3232, 3233, 3234, 3235, 3236, 3237, 3238, 3239, 3240, 3241, 3242, 3243, 3244, 3245, 3246, 3247, 3248, 3249, 3250, 3251, 3252, 3253, 3254, 3255, 3256, 3257, 3258, 3259, 3260, 3261, 3262, 3263, 3264, 3265, 3266, 3267, 3268, 3269, 3270, 3271, 3272, 3273, 3274, 3275, 3276, 3277, 3278, 3279, 3280, 3281, 3282, 3283, 3284, 3285, 3286, 3287, 3288, 3289, 3290, 3291, 3292, 3293, 3294, 3295, 3296, 3297, 3298, 3299, 3300, 3301, 3302, 3303, 3304, 3305, 3306, 3307, 3308, 3309, 3310, 3311, 3312, 3313, 3314, 3315, 3316, 3317, 3318, 3319, 3320, 3321, 3322, 3323, 3324, 3325, 3326, 3327, 3328, 3329, 3330, 3331, 3332, 3333, 3334, 3335, 3336, 3337, 3338, 3339, 3340, 3341, 3342, 3343, 3344, 3345, 3346, 3347, 3348, 3349, 3350, 3351, 3352, 3353, 3354, 3355, 3356, 3357, 3358, 3359, 3360, 3361, 3362, 3363, 3364, 3365, 3366, 3367, 3368, 3369, 3370, 3371, 3372, 3373, 3374, 3375, 3376, 3377, 3378, 3379, 3380, 3381, 3382, 3383, 3384, 3385, 3386, 3387, 3388, 3389, 3390, 3391, 3392, 3393, 3394, 3395, 3396, 3397, 3398, 3399, 3400, 3401, 3402, 3403, 3404, 3405, 3406, 3407, 3408, 3409, 3410, 3411, 3412, 3413, 3414, 3415, 3416, 3417, 3418, 3419, 3420, 3421, 3422, 3423, 3424, 3425, 3426, 3427, 3428, 3429, 3430, 3431, 3432, 3433, 3434, 3435, 3436, 3437, 3438, 3439, 3440, 3441, 3442, 3443, 3444, 3445, 3446, 3447,

2. 25 March, 1536, p. 59. Robert Blaunche, dead.

25 March, 1536, p. 59. Ralph Smyth, admitted.

1540-1547. Richard Herryson.

1553. Pensioner, £4. 1558. Still living in chauntry house.

3. The third chauntry founded by Robert de Lexington at the altar of S. Thomas Martyr, called Newton.^a

Endowment, 1372, £4; 1546, £4 7s.

28th June, 1497, p. 53. John Abotson, resigned.

" " " Robert Hardyng, admitted.

31st Mar., 1532.^b William Sutton held it.

1540-1547. John Colton.^c

1553. do. pensioner, £5.

4. S. Peter's chauntry at altar of S. Peter founded by Richard Sutton, Canon of Southwell, Prebendary of Muskham, A.D. 1274-1283.^d

third chauntry priest as already existing. The rector of Barneburgh was to pay 23 marks, £15 6s. 8d., by 4 equal yearly payments for 2 priests, 2 deacons, and 2 subdeacons; £8 a year to the priests, £4 for the deacons, £3 16s. 8d. to the subdeacons, "who for ever at the altar of the Blessed Thomas the Martyr in the church of Southwell for the souls of good memory of King John, Brian de Insula, the father, mother, brother, sisters, and all the relations (parentum) and benefactors of Sir Robert de Lexington, Canon of Southwell, and for all faithful souls alive and dead, shall daily celebrate the divine offices, following the choir of Southwell as the vicars do (sequentes chorum ecclesie Suthwell more vicariorum), and saying daily placebo, dirige, and commendation for the said departed before the said altar together with the chaplain, who by the assignment of the said Robert de Lexington, ministers there;" but they are not to be bound to say these on any day in which they shall have been said in the choir in their presence; the deacons are to take weekly turns in ministering at high mass, and share in the common fund with their order; and are to serve the chaplains at the celebration of mass and office for the dead in the said chapel; and both priests and clerks are to be daily present at the celebration of the mass of the Blessed Mary. Half a mark is also to be paid for a wax light and for keeping up the ornaments.

^a So called from its possessions consisting principally of a rent of £3 4s. from land in Newton.

^b Deed of this date, Reg. Leases, p. 200.

^c He had previously been appointed in 1534, as in that year another person was appointed to S. Mary Magdalen's chauntry, which he had formerly held.

^d The license in mortmain for its foundation given to Oliver Sutton, Bishop of Lincoln, Richard Sutton's executor, is 1 Oct. 1283. Richard was dead in 1274 (W. B. p. 296). It took no less than 12 deeds to effect this foundation.

2. 26 March, 1536, p. 50. Robert Blanche, dead.
 25 March, 1536, p. 50. Ralph Smyth, admitted.
 1510-1517. Richard Harrington.
 1553. Pensioner, &c. 1558. Still living in chantry house.
 3. The third chantry founded by Robert de Lexington at the altar of St. Thomas Martyr, called Newman's.
 Endowment, 1578, &c.; 1546, &c. 7s.
 28th June, 1497, p. 53. John Abbotson, resigned.
 Robert Hardyng, admitted.
 31st Mar., 1532. William Sutton held it.
 1510-1517. John Cotton.
 1553. do. Pensioner, &c.
 4. St. Peter's chantry at altar of St. Peter founded by Richard Sutton, Canon of Southwell, Archbishop of York, &c. 1574-1584.

This chantry priest is already resident. The rector of Harborough was to pay 20 marks, &c. 5s. for 4 equal yearly payments for 2 priests, 2 chorists, and 2 sub-chorists; & 2 a year for the priest, &c. for the chorists, &c. 10s. for the sub-chorists, &c. who for ever at the altar of the Blessed Thomas the Martyr in the church of Southwell for the souls of good memory of Henry John, John de Linc, the Prior, mother, brother, sister, and all the relations (present) and benefactors of St. Robert de Lexington, Canon of Southwell, and for all faithful souls alive and dead, shall daily celebrate the divine office, following the choir of Southwell as the choir do (present) chorists, &c. (Southwell) new chorists, and singing daily psalms, litanies, and commendation for the said Robert de Lexington, and for all other souls, but they are not to be bound in any way in which they shall have been said in the choir in their progress; the chorists are to take great pains in singing at high notes, and above the common (and with their voices) and are to wear the caplets at the celebration of mass and office for the dead in the said chapel; and both priests and chorists are to be daily present at the celebration of the mass at the Blessed Mary. Half a mark is also to be paid for a year light and for keeping up the ornaments.

* So called from its position, extending principally of a rent of 2s. 6d. from land in Newman.
 * Deal of the date 1536, p. 50.
 * He had probably been appointed in 1531, as in that year another priest was appointed to St. Mary Magdalene's chapel, which he had already held.
 * The license is mentioned for its location given to Henry Sutton, Bishop of Lincoln, Richard Sutton's executor, in 1. Oct. 1534. Richard was dead in 1532 (W. D. p. 105). It took in 1532 to effect the foundation.

Endowment; 1372, £4, payable by Prebendary of North Muskham, trustee: 1546, £5 5s.

11 Sept., 1490, p. 52. T. Tykhyll, resigned.

J. Litton, alias Elys, admitted.

1540-7. Thomas Dun or Donne.

5. S. Nicholas Chantry,^a at altar of St. Nicholas, founded by Sir William Wydyngton, Kt., Seneschal of the Archbishop, Bailiff of Southwell Manor, A.D. 1242-1260.^b

Endowment, 1372, £6 8s. a year; 1546, £5 16s. 5½d. a year.

9 Oct., 1476, p. 102. Nicholas Knollys, resigned.

3 July, 1499, p. 53. Robert Hardy,^c resigned.

William Wright, admitted.

2 Dec., 1504, p. 53. „ resigned.

Richard Nores, admitted.

6 Nov., 1513. J. Avotson, resigned.

Thomas Steill, admitted.

(With Chapel of Halam.^d)

4 Feb., 1519, p. 56. T. Steill gets leave of absence for a year from chantry on account of its ruinous condition.

2 June, 1523. Steill arranges with Stanley to take Halam, charging him 16s. a year.

8 May, 1530, p. 57. Edward Stanley resigns.

1540, 1547. Thomas Palmer.

^a There is a remarkable and peculiar provision in the foundation deed of this chantry (W. B. p. 306) that the chaplain “shall daily celebrate divine service for his soul and the souls of others above written, sometimes singing, sometimes intoning (quandoque cantando, quandoque legendo) according as the Lord shall inspire him, to the greater excitement of the devotion of those hearing him.”

^b The date is fixed by Richard de Sutton, dead before 1274; Henry de Mora, made Canon in 1242, and Geoffrey de Boeland, Dean of St. Martin's-le-Grand, Canon of Beverley, and Canon and Precentor of Ripon, *circa* 1230 (*Mem. of Ripon*, I. 101-2), being witnesses of the foundation deed. (W. B. p. 304-5.)

^c He is called Hardyng in the next preceding entry on his admission to Newton chantry.

^d According to *Certificates of Chautries* this annexation was permanent. The chapel of Halam was worth £1 16s. 8d. a year, “whereunto resort the a c houselynge people,” *i.e.*, 100 communicants. It was held in 1546 and 1547 by Palmer, the chantry priest, aged 56.

Endowment; 1875, £45 payable by Parsonage of North
Muckham, tithes; 1540, £50 6s.

11 Sept., 1490, p. 52. T. Tykylgh, resigned.
J. Linton, alias Elye, admitted.

1540-5. Thomas Dun or Deane.

6. St. Nicholas Chantry, at altar of St. Nicholas, founded by
Sir William Wyngston, Kt., Chancellor of the Archbishop, Baille
of Southwell Manor, &c. 1212-1260.

Endowment, 1875, £68 8s a year; 1546, £5 18s 5d a year.

9 Oct., 1476, p. 102. Nicholas Knapley, resigned.

3 July, 1489, p. 53. Robert Hardy, resigned.

William Wright, admitted.

2 Dec., 1504, p. 53. " resigned.

Richard Nore, admitted.

9 Nov., 1518. " resigned.

Thomas Stell, admitted.

(With Chapel of Helmsby)

4 Feb., 1512, p. 54. T. Stell gave leave of absence for a year

from chantry on account of his

infirmitous condition.

2 June, 1528. Stell manages with Helmsby to take

Helmsby, charging him 10s a year.

8 May, 1530, p. 57. Edward Stanley resigned.

Thomas Palmer.

* There is a remarkable and peculiar provision in the foundation deed of this
chantry (W. H. p. 300) that the chaplain "shall daily celebrate divine service
his seat and the ends of which service, notwithstanding, sometimes happening
(grandes excothas, penequeas, legentes) according as the Lord shall inspire him,
to the greater enjoyment of the devotion of those hearing him."

* This date is given by Richard de Boscawen, died before 1314; Henry de Mors,
made Canon in 1315, and Geoffrey de Boscawen, Dean of St. Martin's-le-Grand,
Canon of Hereford, and Canon and Treasurer of Hereford, circa 1320 (New York
1907), being witnesses of the foundation deed. (W. H. p. 301-2.)

* He is called Thelgher in the next preceding entry on his admission to the
chantry.

* According to the records of the chantry this nomination was permanent. The
chaplain of Helmsby was sworn to live for a year, "whenever" want the chantry
people, 1475-1500. (Continued.) It was held in 1546 and 1547 by Palmer, the
chantry priest aged 52.

6. St. Stephen's Chauntry,^a founded by Andrew, Bailiff^b of Southwell, A.D. 1245-1274.^c

Endowment, 1372, £3 12s.; 1546,^d £5 11s 1d.

Before 1478, p. 37. Nicholas Knolles.^e

11 Sept., 1490, p. 52. Robert Layn, resigned.

" Thomas Tykhyll, admitted.

9 April, 1534, p. 167. John Pernam, dead.

Francis Haul admitted.

1540 : 1547 do.

1553. do. pensioner,^f £4.

7. S. John Baptist, founded by Henry Vavasour, Canon, and Prebendary of Norwell, A.D. 1275-1280.^g

Endowment, 1372, £3 18s. 11d.; 1546,^h £5 12s. 2d.

15 May, 1476, p. 102. William Barthrop, resigned.

31 May, 1476, p. 50. Thomas Byelby, admitted.

26 July, 1499, p. 155. William Yonge, warned.

24 Nov., 1503, p. 54. William Yonge, resigned.

William Wryght, admitted.

^a This is very puzzlingly called in some places one of the chauntries of S. Nicholas, e.g. W. B. p. 100 (b). In certificates of chauntries it is called S. Stephen, otherwise Nicholas.

^b Called in the deed of 1413 Ballivum ; in English "Bayle," "Bayley," and in *Certificates of Chauntries* "Baillie." He was a bailiff of the Archbishop of York's manor of Southwell.

^c Fixed by one of the documents, but not one immediately affecting the foundation, being dated 1245, and by Richard de Sutton being a witness to an actual foundation deed. (W. B. 411 and 402.)

^d It had been augmented by a new gift in 1445 by John Duffield, Canon of Southwell and Archdeacon of Cleveland (W. B. 393).

^e He is mentioned in the visitation of that year as having held this chauntry before.

^f In Edward VI.'s certificate he is called "Francis Clark *alias* Haul, of the age of 42 yeres, unlearned." He was alive in 1574 when the west part of the chauntry house is let to a layman, with a proviso that he is to let Sir Francis Hall and Sir Richard Harryson, "some time Chauntry Priests," enjoy their two several chambers therein for their lives.

^g The date is fixed by a deed of Vavasour's dated 1275 (W. B. p. 323-6) and 1280, when, according to Torre, Vavasour was dead.

^h It had received subsequent endowment.

St. Stephen's Cemetery, founded by Andrew, Bailiff of Southwell, A.D. 1245-1274.
Endowment, 1275, £3 12s; 1286, £3 12s 1d.
Before 1478, p. 37. Nicholas Koller.
11 Sept., 1490, p. 52. Robert Lape, resigned.
Thomas Tykyl, admitted.
9 April, 1534, p. 107. John Leman, dead.
Francis Hall admitted.
1540: 1547 do.
1553. do. pensioner, £4.

V. E. John Baptist, founded by Henry Vassour, Canon, and Prebendary of Norwich, A.D. 1275-1280.
Endowment, 1275, £3 12s 11d; 1546, £3 12s 2d.
12 May, 1476, p. 102. William Hartrop, resigned.
31 May, 1476, p. 50. Thomas Byelby, admitted.
28 July, 1493, p. 155. William Yonge, warned.
24 Nov., 1503, p. 54. William Yonge, resigned.
William Wyght, admitted.

* This is very possibly called in some places one of the churches of St. Nicholas.
E.A.W. B. p. 107 (p). In confirmation of this it is called St. Stephen, otherwise Nicholas.
* Called in the head of 1413 Bishopric; in English "Bishop", and in Latin "episcopus". It was a hall of the Archbishop of York's manor of Chaworth, "Belle".
* Fixed by one of the documents, but not one immediately affecting the foundation, being about 1275, and by Richard de Botton being a witness to an actual foundation deed. (W. B. 111 and 105.)
* It had been suggested by a new gift in 1412 by John de Botton, Canon of Southwell and Archbishop of Chaworth (W. B. 103).
* He is mentioned in the relation of that year as having held this church before.
* In Edward VI's certificate he is called "Francis Clerk alias Hall of the age of 43 years warned". He was alive in 1574 when the west part of the church was taken to a house, with a proviso that he is to be the French Hall and the French House, "some time afterwards".
* The date is fixed by a deed of Vassour, dated 1275 (W. B. p. 37-40) and 1280, when according to Lord Vassour, was built.
* It had received subsequent endowment.

24 March, 1536, p. 59, William Ynkercoll,^a died.

„ „ Ralph Bacon, admitted.

1540: 1547 do.

“Of the age of 47 yeres, unlearned.”

8. S. John the Evangelist^b at altar of S. John the Evangelist,^c founded by Henry de Notyngnam, Canon of Southwell, A.D. 1241 or 1242.^d

Endowment, 1372, £5 6s. 8d.; 1546, £5 6s.

9 Oct., 1476, p. 51. Helias Byland, dead.

Thomas Baxter, admitted.

21 May, 1482, p. 227. do. will.

14 Aug., 1490, p. 124. Nicholas Knolles.

11 Sept., 1490, p. 52. do. dead, will proved 18 Sept.

Laurence Brukschaw, admitted.

15 May, 1501, p. 53. Richard Freend, died.

John Martyn, admitted.

^a Will 12 Feb. 1535 (p. 225) he describes himself as Chauntry Priest of St. John Baptist Chauntry.

^b This is given to the presentation of the vicars choral.

^c It appears from N. Knolles or Knoll's will, 1490 (Reg. p. 124), that this was in the “North yle.”

^d The actual foundation deed is by Robert of Lexington for the sustentation of Thomas de la Barre, chaplain, and his successor, to have with them one fit chaplain to celebrate the missa de defunctis for the soul of Dominus Henry de Notingham at the altar of S. John Evangelist, where the bones of the said Henry are resting. The witnesses are the same as to Lexington's own foundation (W. B. p. 421).

The largest part of the endowment was 6 marks, part of 10 marks (£6 13s. 4d.), payable to the chapter, from the prior and convent of Sixhill, of the order of Sempingham (Gilbertine Canons). There is an amusing letter (W. B. p. 426) from the chapter, 12th Dec. 1332, to the convent to make them pay up this rent in arrear. It begins by wishing the convent “that which they have not deserved, health;” and goes on “we wonder not a little and not without reasonable cause are disturbed that you, religious men, who so often celebrate divine service, do not regard the peril of your souls, in neglecting, at the instigation of the sower of tares to pay our rent, . . . especially as so often all and singular withholding rents due to our Church have been solemnly excommunicated in the Church,” and, after telling them to pay up within six days, hopes that Christ will deign to give them a spirit of saner counsel.

24 March, 1836, p. 59, William Yarnswell, died.
Ralph Bacon, admitted.

1840: 1847 do.

" Of the age of 47 years, unmarried."

8. S. John the Evangelist, at altar of S. John the Evangelist,
founded by Henry de Knyngham, Canon of Southwell, A.D. 1241
or 1242.

Knownness, 1273, £3 6s 8d; 1546, £5 6s.

9 Oct., 1475, p. 51, William Hyland, died.

Thomas Haxey, admitted.

21 May, 1482, p. 327, do. will.

14 Aug., 1490, p. 124, Nicholas Knepper.

11 Sept., 1490, p. 52, do. died, will proved 18 Sept.

Isaacson Knepper, admitted.

15 May, 1501, p. 53, Richard Trench, died.

John Mungay, admitted.

* Will is p. 125 (p. 325) he describes himself as Chantry Priest of St. John
Baptist Chantry.

* This is given in the presentation of the church.

* It appears from N. Knapp's will, 1490 (p. 124) that this was in the
North Yc.

* The actual foundation deed is by Robert of Kington for the augmentation of
Thomas de la Hays, Chaplain, and his successors, to give with them one St. Stephen
to celebrate the mass for the soul of Isabella Henry de Kington at
the altar of S. John Evangelist, where the bones of the said Henry lay resting. The
witnesses are the same as in Kington's own foundation (W. II. p. 121).

The largest part of the endowment was a moiety part of 10 marks (£6 12s 6d).
payable to the chaplain, from the rent and revenue of sixteenth of the order of Camp-
chapain ((Gibbert's Canon). There is an interesting letter (W. II. p. 125) from
the chapter, 15th Dec. 1501, to the convent to make them pay up this rent in
advance. It begins by stating the convent "that which they have not received,
health," and goes on "we wonder not a little and not without reason the same are
debarred that you religious men, who as often religious divine service, the
regard the part of your souls in receiving, as the 1. portion of the same of
never to pay not now. . . especially as we often attend together withholding same
has in our Church laws from whereby encouragement in the Church," and, after
telling them to pay up within six days, hopes that Christ will begin to give them a
spirit of more counsel.

- 12 Aug., 1511, p. 55, William Hynde.^a
 1540, William Kyrke.
 1546, Edmund Robynson.
 1547, Edmund Kingston.^b

9. S. Mary's Chantry at the altar of S. Michael,^c augmented^d by William Gunthorpe, Canon of Southwell, A.D. 1395.

Endowment, 1413, £6; 1546, £5 13s.

- 11 Sept., 1490, p. 51, Laurence Brukschaw,^e resigned.
 Robert Layn,^f admitted.

3 May, 1503, p. 75, Thomas Bylbye.

- 7 March, 1514, p. 55, Thomas Egleston, resigned.
 Oliver Bexwyk, admitted.

24 Nov., 1529, p. 57, Thomas Warde.

- 22 Feb., 1534, p. 58, William Rawlands, resigned.
 (Pension of 40s.)

24 Feb., 1534, p. 59, William Melyson, admitted.

^a Entry headed (in late hand) "Cantarista aleator." He is summoned at this date for "ludo ad le hasarde et le bowlyng," warned to abstain from such games for the future, and admitted the injunction by signing his name.

^b Kingston is very likely the same person as Robinson. He is described as "of the age of 66 years, moderately learned," and vicar of the parish of Southwell.

^c So described in the register, but there is an altar of S. Mary which, in the foundation deed of S. Nicholas' Chantry (A.D. 1274), has a separate gift to it from the "greater altar of S. Mary," which last is probably the high altar.

^d In the register it is described as "chantry founded at altar of B. V. M.," as "Gunthorpe's chantry at the altar of S. Michael," and as "the chantry of B. V. M. at altar of S. Michael founded by Gunthorpe." In Gunthorpe's deed (1395), (W. B., p. 360), he is to celebrate "in the chapel of S. Mary, situate on the north side (parte) of the church." In the deed of 1413 it is said that "this chantry is called the chantry of S. Mary, the chaplain of which holds the church of Wheatley, and by himself or another fit chaplain celebrates daily at Southwell Our Lady's Mass with Note, at the usual hour, which church became so poor in the first pestilence that the chaplain could not support the burden," and so it was augmented by Gunthorpe, late canon.

^e He appears to have held the chantry from at least 1475, as at the visitation of that year he complains of a payment not being made to the chantry of B. V. M., and has a dispensation given him by the chapter to eat and drink before singing Our Lady's Mass.

^f This entry is crossed out and Vac. written in margin.

- 12 Aug., 1511, p. 135, William Hynde,
1540, William Kyke,
1540, Edmund Robinson,
1547, Edmund Kingston,
B. S. Mary's Chantry at the altar of S. Michael, augmented
by William Ganthorpe, Canon of Southwell, A.D. 1502.
Redemption, 1418, 23; 1540, 23, 134.
11 Sept., 1490, p. 51, Laurence Brinkshaw, resigned.
Robert Lacy, admitted.
8 May, 1508, p. 75, Thomas Bylbye.
7 March, 1514, p. 55, Thomas Kington, resigned.
Oliver Borsyke, admitted.
24 Nov., 1520, p. 57, Thomas Wards.
22 Feb., 1534, p. 58, William Hawlands, resigned.
(Pension of 40s.)
24 Feb., 1534, p. 59, William Molyson, admitted.
"Bury headed (in late hand) 'Ganthorpe's chantry.' It is mentioned at this date
for 'into it is buried' is foreign," arrived to obtain from such games for the
future, and admitted the injunction by signing his name.
"Kington is very likely the same person as Robinson. He is described as "of
the age of 60 years, moderately learned", and vicar of the parish of Southwell.
"So described in the register, but there is an altar of S. Mary which, in the
hall of S. Michael's Chantry (A.D. 1574), has a separate gift to it from the
"greater altar of S. Mary", which last is probably the high altar.
"In the register it is described as "chantry founded at altar of S. V. M.", as
"Ganthorpe's chantry at the altar of S. Michael", and as "the chantry of S. V. M."
at altar of S. Michael founded by Ganthorpe." In Ganthorpe's deed (1502), (W. 12,
p. 200), he is to substitute "in the chapel of S. Mary, situated on the north side (front)
of the church." In the deed of 1512 it is said that "this chantry is called the
chantry of S. Mary, the chaplain of which holds the church of W. Borsyke, and by
himself or another at chaplain celebrates daily at Southwell Our Lady's Mass with
note, at the north door, which church's location is part of the first benefice that
the chaplain could not support the burden", and so it was augmented by Ganthorpe,
into canon.
"His agents to have held the chantry from at least 1470, as at the 15th of
that year he complains of a payment not being made to the chantry of S. V. M.,
and has a disputation given him by the chaplain to set and which before singing Our
Lady's Mass.
"This entry is crossed out and was written in margin."

26 June, 1535, p. 59, John Wyllson.
 1540, do.
 1547, Thomas More.

10. S. John Baptist, otherwise the Morrow Mass,^a founded by Thomas Haxey, Canon of Southwell, 24 Nov., 1415.^b
 Endowment, 1547, £10 19s. 11d.

Before 1475, p. 260. Helias (Byland).

2 Oct, 1475, p. 260. John Hyll.

5 May, 1476, p. 37. John Hyll, resigned, on appointment to Vicar Choralship (Rampton).

25 May, 1476, p. 37. William Barthorp, admitted.

24 Nov., 1503, p. 54. William Wryght, admitted.

16 Nov., 1513, p. 55. John Abotson, admitted.

1540-1546. Ralph Smyth.^c

11-12. Our Lady and S. Cuthbert's^d in S. John the Baptist's chapel (two priests), founded by Archbishop Laurence Booth, A.D. 1479.

Endowment, 1547, £13 6s. 8d., paid by Archbishop of York.

^a The alternative title is given in the certificates of chauntries, where also it is said to be founded by "T. Haxeye, who builded the comen house," viz. of the chauntry priests. Hyll, too, is called "Presbyter matutinalis." The chauntry was it appears (Register, p. 54) in the gift of the vicars choral.

^b The deed of above date only names certain lands given to the chapter "for the support of certain burdens and works of piety in the said church according to his (Haxey's) ordination on this part to be made." These included, apparently, the "common lands" of the chauntry priests, out of which various payments were made, including 13s. 4d. to the vicars choral, and 20s. for bread, wine, and wax.

^c He must have been admitted after 25th May, 1536, as he was then admitted to S. Thomas' Chauntry No. 2.

^d This is the designation given to it in the certificates of chauntries. But the chauntry was certainly in the chapel of St. John the Baptist, as it is described (p. 54 of the register) as "in the chapel of St. John Baptist at the altar of S. Cuthbert," nothing being said about Our Lady. Booth had been Bp. of Durham, hence S. Cuthbert's name, and it was in that chapel that the Archbishop by his will directed his body to be buried, on the south side of it. (*See* note, p. 115, *sup.*)

28 June, 1535, p. 50, John Wylliam.
 do, 1540,
 Thomas More, 1547,

101. S. John Baptist, otherwise the Monks' Mass, founded by
 Thomas Haxey, Canon of Southwell, 24 Nov., 1415.
 Endowment, 1415, 210-11.
 Before 1475, p. 280. Helms (Hylms).
 2 Oct., 1475, p. 290. John Hyl.
 2 May, 1475, p. 37. John Hyl, resigned, an appointment in
 Vicar Chantry (Haxey).
 25 May, 1475, p. 37. William Haxey, admitted.
 24 Nov., 1503, p. 54. William Wylliam, admitted.
 16 Nov., 1513, p. 55. John Alston, admitted.
 1540-1546. Ralph Snyth.

11-12. Our Lady and S. Catherine's in S. John the Baptist's
 chapel (two priests), founded by Archbishop Laurence Booth, A.D.
 1473.
 Endowment, 1547, 218-219, paid by Archbishop of York.

* The alternative title is given in the visitation of Chantry, where also it is
 said to be founded by S. Haxey, who built the chantry house, viz. the chantry
 house. Light is called "chantry house." The chantry was Haxey's.
 (Haxey, p. 51) in the site of the chantry.
 * The chantry of above date only names certain lands given to the chantry, for the
 support of certain houses and gifts to the said church according to the
 (Haxey's) intention on this part to be made. These included, apparently, the
 "common lands" of the chantry priests, out of which various payments were made.
 including 12s. 4d. to the vicar church, and 2s. for bread, wine, and wax.
 * It must have been admitted after 1513, (1513) as it was then admitted to
 S. Thomas' Chantry, No. 2.
 * This is the designation given to it in the visitation of Chantry. But the
 chantry was certainly in the chapel of St. John the Baptist, as it is described
 (p. 51) of the register as "in the chapel of St. John the Baptist at the west of St.
 John's," nothing being said about the fact. Haxey had been Bp. of Lincoln,
 and S. Catherine's was a new chantry in that church, but the Archbishop of York
 will have been the founder, as he is said to be in the south side of S. (C. 1547, p. 115, 116).

- 20 Jan., 1490, p. 125. Richard Worsley.^a
 15 Sept., 1495, p. 58. Peter Burten, admitted.
 17 July, 1498, p. 151. Peter Burton, warned.^b
 3 Dec., 1504, p. 54. William Barthorp, dead.
 " " " William Babyngton, admitted.
 17 Aug., 1540, William Babyngton, surrenders to
 Henry VIII.
 1546-7, Robert Baylie.
 Robert More.
 13. S. Mary Magdalen,^c at altar of S. Mary Magdalen, founded
 by Robert Oxtou, Canon of Southwell.
 Endowment, £5 from Welbeck Abbey.
 9 Oct., 1476, p. 102. Thomas Baxter, resigned.
 do. p. 51. Nicholas Knollys, admitted.
 27 Feb., 1530, p. 57. Edward Brereley, admitted.
 10 July, 1530, p. 58. do. alias Lockesmith, re-
 signed.
 do. do. John Colton, admitted.
 4 Apr., 1533, p. 46. William Sutton, admitted.
 31 Dec., 1534, p. 58. Christopher Sare,^d admitted.
 1540, 1547 ; 1553, pensioner, £4.

Admissions of Deacons^e et Sub-deacons.

Form of Admission.

p. 68.—xxiii.^o die mensis Junii, anno Domini m^occcc^{mo} septua- 23 June, 1470.
 gesimo, Ricardus Chambyrlen, in ordine subdiaconatus existens, per Chamberlen in sub-
 deacon's orders, law.

^a His will is of this date. He was probably the first holder. He describes himself
 as "chantry chaplain of one of the two chauntries of Bothe, newly founded."

^b See p. 58 and 62, *supra*.

^c This is from *Certificates of Chauntries*. It is not mentioned in the White Book.
 In the register, however, the chantry is described sometimes as Robert Oxtou's. One
 Rob. de Oxtou, Canon of York, died in 1408. Probably he was the founder. This
 is the only chantry in which the value is the same in the two certificates.

^d In 1540 he is spelt Sawyer, 1547 Sawyer, 1553 Tawier, probably by Browne
 Willis's mistake for Sawier.

^e This is the heading in the register, but as a matter of fact no admission to the
 deacons' stalls are given.

fully examined by chapter, was admitted to a stall of the sub-deaconry according to the form and custom of the Church.

capitulum legitime examinatus, admissus erat ad stallum subdiaconatus, juxta formam et consuetudinem Ecclesiæ Collegiatæ Beatæ Mariæ.

- 28 Aug., 1469, p. 68. Stephen Hobson.
 23 June, 1470. Richard Chamberlen.
 6 June, 1472. Thomas Barnes.
 7 Sept., 1472. Richard Smyth, alias Weston, in ordine benedictus.
 9000 Virgins, 1472. William Bebe.
 30 June, 1499. Thomas Stele, in ordine benedictus.
 2 June, 1499. William Fitzherbert promises Dyson and Smyth, the churchwardens, the next presentation to sub-deaconry.
 6 Dec., 1504, p. 69. Thomas Fitzherbert, "in domo suæ residence," promises Henry Gybson the next sub-deaconry.
 16 Dec., 1504. William Fitzherbert, "in mansione sua prebendali," promises J. Ingham, scolar^a and late chorister, 2nd vacancy in sub-deaconry.
 20 March, 1522. Nicholas Walker, collated to sub-deaconry by R. Barra.
 10 March, 1525. Andrew Pernam, collated by W. Dragley.
 30 June, 1526. Edward Brereley,^b collated by E. Bassett.
 20 Dec., 1518. John Martin, collated by W. Dragley.
 29 ,, John Bull,^c collated by E. Bassett.

^a Scholar means that he is studying at the University.

^b He became chauntry priest in 1530, vicar choral 1531, chapter clerk 1534, and was appropriately made a canon on the resuscitation of the Church under Elizabeth, 1558.

^c This must be a new John Bull, not our old friend, who was now warden.

- 3 June, 1535. Thomas Barrys, admitted on dimission of
H. Gree and concession of E. Bassett,
"sole residentiary."
- 14 Jan., 1535, p. 70. Thomas Davyson, collated by E. Bassett.
- 2 Oct., 1531. Robert Sawyer, admitted by E. Bassett.
1547. Henry Bothe.
Laurence Wright.
1553. Henry Wright } Pensioners at £2 6s. 8d.
Thomas Wright } each.

Admissions of Incense-bearers (Thuribulariorum) and Choristers.^a

Form of Admission.

p. 78.—viii^o die mensis Octobris Anno Domini m^o cccclxix^o, fuit 8 Oct. 1469.
Milo Hogesone admissus ad officium choristæ. Milo Hogesone admitted to the office of chorister.

Ultimo die mensis Martii Anno Domini millesimo cccc^{mo} lxx^{mo} 31 March, 1475.
quinto, Ricardus Samsbury ad præsentationem Thomæ Nevyll^b R. Samsbury admitted
admissus erat ad officium unius Choristarum vacans per cessionem to the office of one of
Adæ Strobull, ultimi possessoris ejusdem. the choristers on presentation of T. Nevyll.

p. 79.—Notandum,^c quod eodem die et anno prædictis, Magister 21 April, 1500.
Thomas Nevell, verus patronus choristarum concessit Magistro NOTE.—Master T.
Edmundo Carter, Residentiario, Ricardo Samybury, et Thomæ Nevell, true patron of
Fentham, proximis vacantiis, ad officium choristæ præsentandi the choristers, granted
ydoneam personam, ut patet per concessionem suam eisdem sigillo to Carter, residentiary, and two others,
suo signatam, quas collationes sive vacaturas Magistro Willelmo the next presentation
Fitzherbert fieri decrevit per prædictos, officio choristæ tunc on the next vacancies
proxime futuro vacante. of the office of chorister.

^a There were two incense bearers and six choristers. The form of admission for thuribuler is the same (substituting the word) as for chorister. Only one admission of a thuribuler is recorded,

^b Nevyll is called in another entry "verus patronus choristarum," and W. Nevyll is so called in a later, but how they became patrons, and whether it was a merely personal right of patronage and how acquired, does not appear.

^c There is a strongly simoniacal look about this transaction.

10 July, 1501.

Yngham, chorister, twice asked by guardians sitting as chapter whether he wished to give up the office of chorister, answered that it was so, and immediately divested himself of his habit, and Jackson, alias Cowper, was admitted.

25 June, 1501.

Matthew Bramhale admitted to the office of a Thuribuler.

x^o die mensis Julii proxime sequente diem et annum supradictos, Johannes Yngham, chorista, in domo capitulari, coram Gardianis Dominis Roberto Dyson et Ricardo Smyth capitulariter congregatis, idem Johannes bis interrogatus a Domino Roberto Dyson utrum voluit dimittere officium choristæ respondit, quod sic, et immediate in eadem domo prædicta sponte, pure, et absolute exuit se habitu suo. Et incontinentem, Thomas Jakeson, alias Cowper, admissus erat ad officium choristæ ut in sequentibus patet.

p. 80.—xxv. die mensis Junii, Anno Domini m^o di^o Matheus Bramhale admissus erat ad officium unius Thuribularii vacans per cessionem Roberti Crowder.

- | | |
|-----------------|---|
| 8 Oct., 1469, | p. 78. Milo Hogesone, admitted. |
| 23 Feb., 1469, | Richard Gurnell, „ |
| 9 June, 1470, | Bemann Bexwyk, „ |
| 7 Sept., 1472, | Richard Smyth, resigned; Adam Strobull, admitted. |
| 31 March, 1474, | Adam Strobull, resigned; Richard Sammsbury, admitted. |
| 3 Jan., 1475, | Bemann Bexwyk, resigned; Leonard Wynneswold, admitted. |
| 26 Sept., 1476, | Richard Sammsbury, resigned; Alexander Eyton, admitted. |
| 5 April, 1476, | Thomas Carter, resigned; Thomas Kyrkby, admitted. |
| | Richard Gurnell, resigned; William Poy, admitted. |
| 25 March, 1479, | p. 79. Thomas Gotham, resigned; John Keton, admitted. |
| 13 Nov., 1497, | Robert Morlay, resigned; Peter Botlie, admitted. |
| 20 Feb., 1497, | Henry Aykyngge, resigned; George Vincent, admitted. |

19 July, 1801.
 Johannes Baptist, twice asked by General Bland as chaplain wished to give up his office of chaplain, answered that it was so, and immediately divested himself of his habit and jacket, alias Corporal, was admitted.
 25 June, 1801.
 Matthew Brandale admitted to the office of a Thimbleton.
 80—xxv. die mensis Junii, Anna Bonini m. de Mathias
 cessionem Roberti Cowper.
 8 Oct., 1400, p. 78, Milo Higson, admitted.
 23 Feb., 1400, Richard Gurnell.
 9 June, 1470, Beniamin Hewyck.
 7 Sept., 1472, Richard Swyck, resigned; Adam Stueckell, admitted.
 31 March, 1474, Adam Stueckell, resigned; Richard Bannan-bury, admitted.
 2 Jan., 1475, Beniamin Hewyck, resigned; Leonard Wynnewald, admitted.
 20 Sept., 1470, Richard Swynburny, resigned; Alexander Ryton, admitted.
 5 April, 1470, Thomas Carter, resigned; Thomas Ryckop, admitted.
 Richard Gurnell, resigned; William Pop, admitted.
 25 March, 1470, p. 79, Thomas Goham, resigned; John Ketton, admitted.
 18 Nov., 1407, Robert Marly, resigned; Peter Baskin, admitted.
 20 Feb., 1497, Henry Kyng, resigned; George Vreant, admitted.

19 July, 1801.
 Johannes Baptist, twice asked by General Bland as chaplain wished to give up his office of chaplain, answered that it was so, and immediately divested himself of his habit and jacket, alias Corporal, was admitted.
 25 June, 1801.
 Matthew Brandale admitted to the office of a Thimbleton.
 80—xxv. die mensis Junii, Anna Bonini m. de Mathias
 cessionem Roberti Cowper.
 8 Oct., 1400, p. 78, Milo Higson, admitted.
 23 Feb., 1400, Richard Gurnell.
 9 June, 1470, Beniamin Hewyck.
 7 Sept., 1472, Richard Swyck, resigned; Adam Stueckell, admitted.
 31 March, 1474, Adam Stueckell, resigned; Richard Bannan-bury, admitted.
 2 Jan., 1475, Beniamin Hewyck, resigned; Leonard Wynnewald, admitted.
 20 Sept., 1470, Richard Swynburny, resigned; Alexander Ryton, admitted.
 5 April, 1470, Thomas Carter, resigned; Thomas Ryckop, admitted.
 Richard Gurnell, resigned; William Pop, admitted.
 25 March, 1470, p. 79, Thomas Goham, resigned; John Ketton, admitted.
 18 Nov., 1407, Robert Marly, resigned; Peter Baskin, admitted.
 20 Feb., 1497, Henry Kyng, resigned; George Vreant, admitted.

- 20 Feb., 1497, N. Pawson, resigned ; John Yngham,
admitted.
- 4 Feb., 1500, John Bland, resigned ; Robert Porvesse,
admitted.
- 5 Feb., 1500, Cuthbert, resigned ; William Sutton,
admitted.
- 21 April, 1500, N. Kechyn, resigned ; William Elton,
admitted.
- 25 June, 1501, p. 80. Robert Crowder, resigned ; Matthew Bram-
hall, admitted.
- 10 July, 1501, John Yngham, resigned ; Thomas Jackson,
admitted.
- 7 Sept., 1520, Richard Lostoe, resigned ; Henry Evans,
admitted.
- Richard Wilkins, resigned ; William Palmer,
admitted.
- John Baxter, resigned ; Edward Stubbs,
admitted.
- 17 Sept., 1523, Thomas Ashton, resigned ; Nicholas Palmer,
admitted.
- 9 June, 1526, John Wilson, resigned ; Richard Hyll,
admitted.

20 Feb, 1497,	N. Pearson, resigned; John Tugham, admitted.
4 Feb, 1500,	John Blund, resigned; Robert Forrester, admitted.
5 Feb, 1500,	Carbert, resigned; William Sutton, admitted.
21 April, 1500,	N. Kechys, resigned; William Elton, admitted.
25 June, 1501, p. 80,	Robert Gower, resigned; Matthew Blundell, admitted.
10 July, 1501,	John Tugham, resigned; Thomas Jackson, admitted.
7 Sept, 1520,	Richard Lenton, resigned; Henry Evans, admitted.
	Richard Wilkins, resigned; William Palmer, admitted.
	John Baxter, resigned; Edward Stobbs, admitted.
17 Sept, 1523,	Thomas Ashton, resigned; Nicholas Tabart, admitted.
9 June, 1526,	John Wilson, resigned; Richard Hyl, admitted.

EXTRACTS FROM LIBER ALBUS.

Letter from Chapter of York to Chapter of Southwell, stating Customs of York Minster, as found at inquest, A.D. 1106.

(W. B., p. 18.)

To all the sons of Mother Church the chapter of Blessed Peter at York in all humility, health, and prayers.

Know all that these are the customs and liberties of the Church anciently given by King Athelstan, reverently kept by his successors, and confirmed by Papal decrees.

Litera^a capituli Ecclesiæ Beati Petri Ebor de Libertatibus et consuetudinibus ejusdem ecclesiæ et Suthwell.

Universis Matris Ecclesiæ filiis humillime capitulum Beati Petri Ebor Salutem et orationes in Domino: Sciant omnes, ad quos literæ iste pervenerint, has esse consuetudines et libertates Ecclesiæ Beati Petri ab Alestano rege antiquitus datas, et a successoribus ejus reverenter servatas, et Apostolicorum privilegiis confirmatas.

^a This letter is, perhaps, the most interesting of all the documents in the White Book, as it preserves one of the most ancient records of the Chapter of York, showing the ancient privileges of the Archbishop and Canons dating from pre-Norman times, which probably became a model for the later foundations of Lincoln and Salisbury, as well as the sister churches of Beverley, Southwell, and Ripon. Unfortunately the letter itself is not dated, but it was possibly written to assist the Chapter of Southwell in view of Quo Warranto proceedings in the reign of Edward III., third and fifth year of his reign (A.D. 1330-3), printed at pp. 615, 636, 648 in *Placita de quo Warranto* (Record Commission), 1818. In these proceedings the chapter and the canons were called on to show title to their privileges and jurisdictions. Until that time it would seem that Southwell possessed no separate charter, but merely general charters, giving them the same privileges as the Church of York. After the case had resulted favourably to Southwell, a special charter was granted by the King reciting the proceedings and confirming the privileges established. The letter recites fully the proceedings (in the nature of the later Quo Warranto cases) which took place in the reign of Henry I., A.D. 1106, when the privileges of York were challenged by the royal officers. A good many of the actual privileges established were recited, but not so fully, in Henry I.'s charter to York Minster, itself recited in a charter of Henry III. given at Portsmouth A.D. 1253 (White Book, p. 15), and again in an Insuperimus Charter of Edward II., from which it is printed in *Placitorum Abbreviatio* (Record Commission), p. 334. Dugdale also prints Henry I.'s charter under "York Cathedral," vol. vi., p. 1180, from Abp. Greenfield's Register. The part of the verdict referring to Ripon Sanctuary has been printed in *Mem. Ripon, S. S.* vol. 74. Henry's charter states the customs as "under ancient Kings and Archbishops, and what most will remember under King Edward and Archbishop Ealdred." It seems to have been given very soon after the inquiry of 1106, as Bloet, Basset, and Ridel are witnesses.

Anno ab incarnatione Domini M.C. vi. Quando Obsertus^a fuit primum Vicecomes Eboraci, voluit ipse auferre ecclesiæ Sancti Petri et omni archiepiscopatus per placita, et in injurias [vertere] omnes bonas consuetudines, quas antiquitus juste tenuerant; Pro quo cum Girardus^b Episcopus clamorem fecisset apud regem, misit Rex Robertum^c Episcopum Lincolnæ, et Radulphum^d Basset, et Galfridum Ridel, Ranulphum le Meschin, et Petrum de Valoniis, Eboracum, ut ibi inquirerent, quæ essent Ecclesiæ Beati Petri consuetudines.

Hj, cum comitatum advocassent, comitaverunt prudentissimos Anglos illius civitatis per fidem quam regi debeant, quatinus de consuetudinibus illis verum dicerent; videlicet, Uttreth^f filium Alwini,^g Gamellum filium Swartecol, Gamellum filium Grym, Normannum presbyterum, Willclmum filium Ulf, Frengerum presbyterum, Uttreth filium Turkilli, Norman filium Basing, Turstinum filium Turmot, Gamellum^h filium Ormi, Morcar filium

A.D. 1106.

When Osbert was first sheriff at York he wished to deprive the Church and the whole archbishopric by pleas, and [to turn] to wrong all the good customs which they had anciently had; whereof when Girard the (Arch)bishop complained to the King, he sent Robert, Bishop of Lincoln, Ralph Basset, Geoffrey Ridel, Ranulph le Meschin, and Peter of Valogues to York to inquire there what were the customs of the Blessed Peter's Church.

They, having convoked the shire moot, charged the wisest English of the city by the faith they owed the King to find a verdict concerning these customs; (names of 11 jurors-), with Ulvet son of Forno, by hereditary right lawman of the city, which in Latin may be translated lawgiver or judge, and was then foreman, and Ansketil de Bolomer, Reeve of the North Riding, was interpreter:

The Verdict.

We witness that all the land which belongs to prebends of the Church is so quit and free, that

^a *Sic* for Osbertus. The names are given in Chronicle of John Brompton, relative to Ripon.

^b Gerard was a nephew of Walkelin, Bishop of Winchester, connected with the Conqueror. He had been precentor at Rouen, was a witness of Henry I.'s charters, made Bishop of Hereford, and Archbishop of York A.D. 1101-8. He died while sleeping in the garden of his palace at Southwell; on monkish authority, by no means in the odour of sanctity, because a book of astrology or astronomy was found under his pillow.

^c Robert Bloet, brother of Hugh, Bishop of Bayeux, Chancellor to William the Conqueror, made Bishop by William Rufus 1094, was Justiciary to Henry I.

^d Ralph Basset was Justiciary under Henry I., and the first of a great legal family. He is said to have hung at one time at Hudehoge in Herts, in 1124, forty-two thieves. He and Geoffrey Ridel, who was drowned in the White Ship in 1119, were also two of the commissioners for the Winton Domesday, which was probably compiled a year or two later than this.

^e Probably the Lawman of Lincoln, Peter de Volognes, mentioned in Domesday. Freeman, *Norm. Cong.* IV. 213.

^f The Danish or Northman character of the names is very marked. One is inclined to think that Normannus and Frengerus are rather adjectives than names, and mean a Norman priest or Frank priest. At all events the foreign character of their names is marked. The names of the sons of Ulf and of Basing seem to suggest that many of the English concealed their origin under Norman names.

^g The Alwin Vicecomes, of Domesday? Freeman, *Norm. Cong.* iv. 488.

^h See Freeman, *Norm. Cong.* II. 488, and V. 633.

Anno ab incarnatione Domini M.C. vi. Gualtero Obispo, hinc
 primum Viscomite Elmsch, velut ipse solvere fecerat, hinc
 Pater et omni archiepiscopatus per episcopos, et in infantes [extinctos]
 omnes bonas constructiones, quas antequam ipse hibernicus; et qui
 cum Gualtero Episcopo electo fecerat apud regem, etiam
 Rex Robertus Episcopum Lincoln, et Bishopum hinc
 Galfridum Bidel, Bishopum in Marchia et in terra de Vintonie
 Episcopum, ut ibi inderent, quas erant Episcopis hinc Pater
 constructiones.

III, cum constructiones adveniant, constructiones hinc
 Anglos hinc civitate per liberos suos regi solvere fecerat, primum de
 constructionibus illis totum dicerent; videlicet, Episcopo, hinc
 Alwin, Gamellum hinc Swanton, Gamellum hinc Glyn,
 Normannum presbyterum, Willmannum hinc Eli, Kingston
 presbyterum, Ulrichum hinc Turhill, Normannum hinc Bading,
 Turmannum hinc Tarnor, Gamellum hinc Glyn, hinc

* Et per Obidionem. The names are given in Chronicon of John de Trovis, relative
 to Bishop.

* Gualter was a nephew of Walsley, Bishop of Winchester, connected with the
 Conqueror. He had been physician at Rome, was a scholar of Henry I. and the first
 made Bishop of Hereford, and Archbishop of York A.D. 1106. He had a large
 abbeys in the garden of his palace at Southwell; on consecration, he no
 means in the choir of sanctity, because a hall of necessity to accompany him, and
 under his pillow.

* Robert Bidel, brother of Ralph, Bishop of Hereford, (died in 1110) was Bishop of Hereford
 Conqueror, made Bishop of Winchester 1101, was Bishop of Hereford.

* Ralph Bidel was Bishop under Henry I. and the first of a great family
 family. He is said to have been an eminent scholar, and a friend to the poor. He was
 two times. He and Gualter, Bishop, who was named in the Bishop's list in 1110, were
 were also two of the benefactors for the Winton Hospital, which was first built
 completed a year or two later than this.

* Probably the Treasurer of Lincoln, Peter de Vintonie, mentioned in the Visitation.
 Freeman, Nov. Chap. IV. 212.

* The Bishop of Northampton at the time was very much. (The Bishop of
 to think that Normannus and Episcopus were rather better than many of the names
 a Norman noble or French peer. At the same time the Bishop's name is given in the
 is marked. The name of the Bishop of Lincoln is given in the Visitation of the
 of the English Conqueror, the Bishop of Lincoln.

* The Alwin Viscount of Brecon, Freeman, Nov. Chap. IV. 212.
 * See Freeman, Nov. Chap. IV. 212 and 213.

neither the King's bailiff nor the sheriff nor any one else may have right in it or take pledge there until the canon of that prebend has first been asked. If the canon refuse right, the dean ought to be asked, and he shall fix a day and do right at St. Peter's door. Any one who seizes any one of whatever crime guilty or convicted within the close, and does not surrender him, shall pay 6 hundreth, if in the church 12 hundreth, in the choir 18 hundreth, and do penance as for sacrilege. A hundreth is £6.

But if any one agitated by a mad spirit, with devilish audacity presume to seize any one in the stone chair near the altar, which the English call Fritstool, *i.e.* chair of quiet or peace, for so atrocious a sacrilege amends are within the competence of no court, and by no tale of money can be closed, but among the English he is called boteless.

These fines belong not to the Archbishop but the canons. The canons were appealed in hearth, *i.e.* in their house. The Canons' land is called St. Peter's table.

Ligulf,^a Ulvet filium Fornonis, hereditario jure lagaman civitatis, (quod latine potest dici legis lator vel judex), et tunc quibus fuit præfectus qui coram ita disseruit,—et Ansketinus de Bolomer, tunc quidem præpositus de Nortreding, interpretis fuit.—Nos omnes recordati testamur, quod omnis terra, quæ ad prebendas Ecclesiæ S. Petri pertinet, est adeo quieta et libera quod nec præpositus regis, nec vicecomes, nec aliquis alius, potest in ea vel rectum habere, vel namum capere, donec Canonicus illius prebendæ prius fuit requisitus; Et si Canonicus rectum non fecerit, debet requiri Decanus, et ipse diem statuet, ad hostium S. Petri rectum faciet.

Si^b quis etiam quemlibet, ejuscunque facinoris aut flagitii reum et convictum, infra arectum ecclesiæ ceperit et retinuerit, universali judicio vi hundreth^c emendabit; si vero infra ecclesiam xii hundreth; infra Chorum xviii hundreth; penitentia quoque de singulis sicut de sacrilegiis injuncta. In hundreth six libræ continentur. Quod si aliquis vesano spiritu agitatus, diabolico ausu quemcunque capere præsumpserit in cathedra lapidea juxta altare quod Angli vocant Fritstool,^d id est cathedra quietudinis, vel pacis, hujus tam flagitiosi sacrilegii emendatio sub nullo judicio est, sub nullo pecuniæ numero claudetur, sed apud Anglos boteles *i. e.* sine emenda vocatur. Hæ vero emendæ nihil ad Archiepiscopum, sed ad canonicos tantum, perveniunt.

Canonici^e sancti Petri in Hirth, *i. e.* domestica sive intrinseca familia appellabantur. Terra Canonicorum proprie mensa S. Petri, Denique si quid in ecclesia, vel in cimiterio, vel in domibus canonicorum, vel in terris eorum injuste egerint, aut ipsi canonici adversus

^a Is this the Ligulf, father of Morkere, whose murder is related by Freeman, *Norm. Cong.*, iv., 671?

^b Henry I.'s charter, as recited by Henry III., begins with these words.

^c Drake, in his *Eboracum*, p. 548, ed. 1736, has made an odd mistake in translating this passage: "the person that takes him shall make amends by the universal judgment of the hundred, who shall give damages for the same."

^d The Saxon Frithstool still remains at Beverley and at Hexham, in both places lately replaced near the high altar.

^e This paragraph is obscure. It very probably means "the Canons were called the household of S. Peter and their lands his table." But if so the "in" is untranslated.

invicem aut adversus alios, vel alii adversus canonicos, vel adversus alics, forisfactura nulla Archiepiscopo, sed tota canonicis judicabitur. Archiepiscopus autem in rebus canonicorum hoc tantum juris habet, quod defuncto canonico ipse alii prebendam præbet, nec tamen sine consilio et assensu capituli. Si vero Archiepiscopus adversus apostolicum vel regem comiserit, ad quod redimendum et pacificandum pecunia opus erit, nichil tantum canonici Archiepiscopo præter suam voluntatem dabunt; et pecunia canonicorum et hominum eorum pro commissa vel debito Archiepiscopi nec in nanum^a capietur.

Habent canonici in domibus et in terris suis Socam et Saccam, Tol et Theam, et infanganthef^b et intol et utol, et omnes easdem honoris et libertatis consuetudines, quas ipse Rex in terris suis habet, et quas ipse Archiepiscopus de Domino Deo et de rege tenet. Hoc vero amplius, quod nemo de terra canonicorum sancti Petri wapentachimot, nec tredincimot, nec siremot sequetur, sed calumpinans et calumpniatus ante ostium monasterii S. Petri rectitudinem recipiet et faciet. Hoc autem a religiosis principibus et bonis antecessoribus sic provisum est, c prædicta placita sequi et tenere. Si vero aliquis terram aliquam Sancto Petro dederit vel vendiderit, nemo postea socam vel saccam, tol aut theam in illa clamabit, sed easdem consuetudines quos et alia terra S. Petri ista habebit, tantum honoris et reverentiæ antecessores nostri sancti principis apostolicorum ecclesie deferrebant. Postremo ab omni consuetudine et exactione quæta et soluta est terra S. Petri. Quando autem Rex congregabit exercitum unus homo tantum præparabitur de tota terra canonicorum, cum vexillo

If in church or church-yard or the houses or lands of the canons any have done wrong, either the canons *inter se* or against others, or others against the canons or others, no forfeiture shall be adjudged to the Archbishop, but the whole to the canons. This right only has the Archbishop, when a canon is dead, he presents the prebend to another, but not even so without the assent and consent of the chapter. If money is needed to make amends for some act of the Archbishop against Pope or King, the canons shall only give what they will: their possessions shall not be seized for his default or debt nor taken in pledge. The canons have in their houses and lands soc and sac, toll and theam, infangenthef, intoll and datoll and all the customs of the honour and liberty which the King has in his lands, and which the Archbishop himself holds of Lord God and the King. This further, that no tenant of the canons is bound to service of Wapentake-moot, Riding-moot, or Shire-moot, but whether plaintiff or defendant shall receive and do right before the door of S. Peter's minster.

^a "Nanum" or "nanium" from a word akin to German "nehmen," to take, i.e. distress; security taken.

^b The right of seizing and hanging or beheading a thief. In Henry's charter it is spelt "infangenetheof."

^c In Henry's charter here is inserted "quatinus canonici placitantes, pulso signo, ad horas canonicas cito possint regredi. Archiepiscopo vero per senascullos suos et milites suos facilius erat" &c. Doubtless the copyist omitted by mistake this pleasing picture of the canons in court adjourning to choir for service.

plures de la cause en cours d'appel, et de la cause.

et de la cause en cours d'appel, et de la cause.

et de la cause en cours d'appel, et de la cause.

et de la cause en cours d'appel, et de la cause.

et de la cause en cours d'appel, et de la cause.

et de la cause en cours d'appel, et de la cause.

et de la cause en cours d'appel, et de la cause.

et de la cause en cours d'appel, et de la cause.

et de la cause en cours d'appel, et de la cause.

et de la cause en cours d'appel, et de la cause.

et de la cause en cours d'appel, et de la cause.

et de la cause en cours d'appel, et de la cause.

et de la cause en cours d'appel, et de la cause.

et de la cause en cours d'appel, et de la cause.

et de la cause en cours d'appel, et de la cause.

et de la cause en cours d'appel, et de la cause.

et de la cause en cours d'appel, et de la cause.

et de la cause en cours d'appel, et de la cause.

et de la cause en cours d'appel, et de la cause.

et de la cause en cours d'appel, et de la cause.

et de la cause en cours d'appel, et de la cause.

et de la cause en cours d'appel, et de la cause.

et de la cause en cours d'appel, et de la cause.

et de la cause en cours d'appel, et de la cause.

et de la cause en cours d'appel, et de la cause.

et de la cause en cours d'appel, et de la cause.

et de la cause en cours d'appel, et de la cause.

et de la cause en cours d'appel, et de la cause.

Lands newly given to S. Peter acquire the same privileges. Lastly the land of S. Peter is free from all custom and service.

When the King assembles his army, one man only from the whole land of the canons shall be equipped with S. Peter's standard, who, if the burgesses go to the army, shall go before them as leader and standard bearer, without the burgesses he will not go.

If a homicide or thief or criminal or outlaw fly to the church for defence of life or limb he shall be in peace there 30 days. If within that time he cannot make peace with those he has wronged, the clerks shall be able to take him up to 30 leagues, wherever he likes, with some [sign] of the Church's peace and relics, and any who breaks the peace on them within the said space shall be guilty of breaking the Church's peace, viz. of 1 hundreth, and in this way they shall be able to conduct him and bring him back 3 times.

Any one coming to the Church, wishing to live in peace there rather than to dwell among criminals, by the custom of the Church shall be in peace there as long as he will.

S. Petri, qui, si burgenses in exercitum ierent, dux et signifer eos precedet, sine burgensibus nec ipse ibit.*

Si quis homicida, vel fur, vel eriminator, vel exul, fugerit ad ecclesiam S. Petri, pro defensione vite sue et membrorum suorum, per spatium 30 dierum ibi pacem habebit. Quod si infra hoc spatium non potuerit pacificare hominem cum illis cum quibus male egerit, infra illos 30 dies poterunt clerici illum ducere, quocumque malefactor elegerit, usque ad xxx leugas, cum aliquo [signo] pacis ecclesie et reliquiis, et qui fregerit pacem supra illos infra predictum spatium reus erat pacis ecclesie fractae, viz. 1 hundreth; et hoc modo poterunt illum ducere, illum malefactorem his tribus vicibus et reducere. Si vero aliquis, inter malos existens, consortia illorum vitare voluerit, et ad ecclesiam S. Petri venerit, volens ibi libentias in pace vivere quam inter criminosos habitare, ex consuetudine ecclesie, quam diu voluerit, ibi in pace esse poterit. Quod si aliquis ex necessitate urgente inde discedere voluerit, conductu Canonorum cum signo pacis Ecclesie, pacifice poterit ire ad vicinam Ecclesiam similem libertatem pacis habentem, viz. ad Ecclesiam Beati Johannis in Beverlaco, ad Ecclesiam Beati Wilfridi in Ripun, et Beati Cuthberti in Dunelmo, et ad Ecclesiam Sancti Andreæ in Hestoldesham. Similem emendacionem pro pace fracta habent prefata Ecclesie. Ecclesia vero Beati Johannis in Beverlaco militare unum circa

* Henry I.'s charter ends here, except that there is added a clause which, if genuine, and not a later invention, goes to prove the existence (hitherto denied) in England, before the Conquest, at least in Edward the Confessor's reign, of the judicial duel. "Hanc igitur consuetudinem sive dignitatem habent canonici Sancti Petri ab antecessoribus Regibus, nominatim quorum a rege Edvardo, concessam et confirmatam, ut nullus de familia regis, vel de exercitu ejus in propriis domibus canonicorum, nec in civitate, nec extra hospitetur. Ubiunque sit duellum Ebor. juramenta debent fieri super textum, vel super reliquias Sancti Petri; et facto duello, victor arma victi ad ecclesiam Sancti Petri offerebat, gratias a Deo et Sancto Petro pro victoria." Then comes another short clause to the effect that whenever the canons or their men sue in the king's pleas their claim is to be determined before every case, so far as it can be determined saving the dignity of the Church.

se habet liberum et quietum ab omni regali consuetudine, et ab omni redditione pecuniæ, et ab omni gildo, quod regi per universam Angliam persolvitur. A principio illius miliarii usque ad crucem Alestani regis, si quis pacem fregerit, reus erit i. hundreth, a cruce Alestani usque ad cimiterium, de iii. hundreth; Qui in cimiterio pacem fregerit de vi hundreth; Qui infra ecclesiam de xii hundreth; Qui infra chorum, amissa omni possessione sua, corporis sui subiacebit periculo, absque omni satisfatione nominatæ pecuniæ. Simili modo cum eadem libertate miliare suum habet circa se Ecclesia Beati Wilfridi in Ripun. A cujus principio usque ad cimiterium, pacis violator reus erit de iij hundreth; in cimiterio de vi; in choro, ut de aliis prædiximus. Præterea in tribus festivitatibus^a et in Pentecosten pacem habent omnes ad hæc festa venientes a domibus suis, cundo et redeundo; et si quis super eos pacem fregerit, reus erit 1 hundreth. Similiter in festo Sancti Johannis Baptistæ et Beati Johannis confessoris, et dedicationis Ecclesiæ apud Beverlacum eodem modo; in duobus festivitatibus Sancti Wilfridi pacem habent cunctes et redeuntes; et qui eam interim fregerit, usque ad miliare veniendo, et a miliari redeundo, reus erit pro pace fracta de 1 hundreth.

Terra autem illa, quam Archiepiscopus habet in civitate Eboraci, debet esse tam quieta et libera ad opus Archiepiscopi in omnibus consuetudinibus, sicut dominium regis est regi. Et si mercatores, undique venerint, voluerint in terra Archiepiscopi hospitari, non debet eos præpositus regis, vel alius, impedire; et, si in terra Archiepiscopi consuetudinem dederint ministris Archiepiscopi, quocunque voluerint debent abire quieti. Præterea in Walbugath et in Fiskargat, cujuscunque terra sit, tertia pars redditus debet esse Archiepiscopi in placitis, et in theloneo, et husable; et in omni consuetudine; et totum bladum delatum de Austriding, et pisces inde delati, debent ibidem in eadem consuetudine vendi; et totum

If any one for urgent cause wishes to depart, he shall be able to go in peace under conduct of the canons with the sign of the Church's peace to a neighbouring church having like privilege, S. John's in Beverley, S. Wilfrid's in Ripon, S. Cuthbert's in Durham, S. Andrew's in Hexham. They have similar fines for breach of peace.

(The mile sanctuary of S. John's, Beverley, and S. Wilfrid, Ripon.)

Moreover, at the three feasts and at Pentecost, all coming and going from their homes have peace; fine for breach, 1 hundreth.

The Archbishop's land, in the city of York, is free for the use of the Archbishops from all customs, as the King's is to the King. Merchants, whence-soever they come, wishing to stay in the Archbishop's land, are not to be hindered by the royal provost or any other; and, if they have paid customs to the Archbishop's servants, may depart quit where they will.

In Walmgate and Fishergate, whose ever the land is, the third part of the rent ought to be the Archbishop's in pleas and toll and house-tax and all

^a Viz., probably of S. Peter in Cathedra, 22 February, S. Peter the Apostle, 29 June, and S. Peter ad Vincula, 1 Aug.

no habet librum et scripturam ab omni regali consuetudine, et ab
 omni redditibus pecunie, et ab omni alio, quod regi per an-
 nua Angliam persolvitur. A principibus illius villae regis ad
 crucem Alstant regis, et quis pecuniam regis, tunc est i. huius
 dicitur, et tunc Alstant regis ad crucem, de iij. hundert;
 Qui in civitate pecuniam regis de vi hundert; Qui in
 ecclesia de xii hundert; Qui in istis choris, annis omni
 pensionem sua corporis ad regiam de poveris, apud omni
 satisfactione nominata pecunie. Simili modo cum aliam
 libertate militum suum habet etiam de ecclesia Beati Willielmi in
 liquis. A cuius principibus regis ad crucem, poveris villas
 tunc est de iij hundert; in civitate de vi; in choris, ut de
 illis poveris. Poveris in istis satisfactionibus, et in iij
 coram regem habent omnes ad hoc facti poveris a domibus
 suis, quando et redemptio; et et quis super nos pecuniam regis, tunc
 est i hundert. Similiter in loco Sancti Johannis Regis et
 Beati Johannis satisfactionibus, et satisfactionibus ecclesie apud Iheros-
 limum eodem modo; in hac satisfactionibus Sancti Willielmi pecuniam
 habent coram et redemptio; et qui cum istis regis, tunc est
 militem vendendo, et a militibus redemptio, tunc est pro pace duci de
 i hundert.

Terra autem illa, quam Archiepiscopus habet in civitate Iheros-
 debet esse tunc poveris et libere ad opus Archiepiscopi in omnibus
 consuetudinibus sicut dominus regis est regi. Et si nocentibus
 undecunqve venerit, velucet in terra Archiepiscopi hospitium non
 debet eis propere regis vel alius impedire, et si in terra
 Archiepiscopi consuetudinem debent nominis Archiepiscopi, quo-
 cunque voluerit debent sibi poveris. Poveris in Wallingham et
 in Fiskarst, cunctunqve terra est, tunc poveris debet esse
 Archiepiscopi in pacis, et in thalamo, et huiusmodi, et in annis
 consuetudine; et totum thalamum ducatum de Austing, et poveris
 inde delati, debent ibidem in eadem consuetudine esse.

* Visitation of St Peter in London, 22 February, 1272, the Apud, 22
 June, and St Peter at Vintria, 1 Aug.

custom, and all wheat from the East-riding and fish ought to be sold there subject to the same custom; and all the toll in Clementsthorp and below, as far as the Archbishop's land extends, from all ships lying there, belongs to the Archbishop, and the whole custom of fish from both sides the water.

In the manor of Sherburn there should be a bailiff to attend shire (moot), riding, and wapentake, and appear for any one of that manor who is charged, and do right.

Through the bailiff all the rest are freed from attendance at pleas. But the bailiff is not to attend from the time he has begun to prepare the Archbishop's manor-house to the 8th day after his departure, and for the same time the men of the manor are quit too. If the bailiff makes default in attendance he is fined an ox the first time, 5s. 4d. the second, half a forfeiture, viz. ten oras, *i.e.*, a mark, the third.

The same custom prevails in the manor of Beverley and all other manors of the whole Archbishopric. The Archbishop's steward, if in the county, can relieve all bailiffs of the manors by doing for them what they would do if present.

theloneum erit archiepiscopi in clementesthorp de omnibus navibus quæ illuc applicuerint, et juxta clementesthorpe inferius quantum terra Archiepiscopi durat: et tota consuetudo piscium Archiepiscopi ex ambabus partibus aquæ.^a

Præterea in maneria syreburne debet esse præpositus, qui cat ad comitatum, et triding, et wapentac: et si aliquis de territorio illius manerii ibi fuerit calumpniatus; ipse debet ibi pro eo rectum offerre, et in manerium^b in consuetudine archiepiscopi rectum facere. Per præpositum illum, et iter illius ad placita, debent homines illius præposituræ manere quieti. Respectum autem debet habere iste præpositus, nec sequatur comitatum, nec cetera placita, ex illo die quo primum firmam archiepiscopi parare ceperit, usque viii dies post discessum archiepiscopi: et si interim, quam diu archiepiscopus erit in manerio, de hominibus illius manerii aliquis calumpnia contigerit, per plegium illius præpositi, illè qui calumpnia est debet esse quietus, donec viii dies post discessum archiepiscopi de manerio. Et si præpositus a comitatu vel ceteris placitis defuerit sine occasione, quam evidenter ostendat, prima vice emendabit 1 bovem; secunda vice, v^s et iiiii^d; tertia vice dimidium forisfacturæ, viz., x horas.^c

Hanc consuetudinem habet manerium de Beverlaco, quod ei pertinet, et cetera maneria totius archiepiscopatus. Et Dapifer archiepiscopi, si sit in comitatu, potest acquietare omnes præpositos maneriorum faciendo id, quod facerent præpositi, si adessent.^d

^a The Ouse.

^b Sic.

^c The Rev. W. Hunt refers me to Chron. de Abingdon, ii., 30, 131. Rolls Ed^o. where hora or ora means a number of pennies, viz., 16. Ten times that sum being a mark, that is probably the sum meant here rather than 20^d, the value of the ora in some places in Domesday. See Ducange under *ora*.

^d The Archbishops, like the Kings, seldom stayed more than a few days in the same place. Their trains ate up the provisions of the country at such a pace that they could not be provided for long. Hence the large number of manor-houses possessed by them were not so much a luxury as a necessity.

*Southwell Parish Altar.**Ornaments, Books, and Furniture, 1369.*

(W. B., p. 138.)

Indentura^a capituli Suthwell tangens vicarium parochialem ejusdem pro ornamentis altaris et mansi. 6 Aug., 1369.

Hæc indentura inter nos capitulum Ecclesiæ Collegiatæ Beatæ Mariæ Suthwell, ex una parte, et Dominum Ricardum de Normanton, vicarium nostrum parochialem, altaris Sancti Vincentii in eadem, ex altera, de ipsius Domini Ricardi consensu expresso confecta, Testatur, quod infrascripta sunt ornamenta sive bona dicti altaris, quæ omnia et singula præfatus Dominus Ricardus se fatetur teneri dimittere, sive restituere, successori suo cuicunque, in eadem vicaria vicario canonice instituendo.

Indenture between the chapter and Richard of Normanton, the parish vicar at the altar of S. Vincent, List of ornaments of the altar, &c., and furniture of the vicar's "manse."

In primis, videlicet, habentur in altari prædicto duo calices argentei et deaurati, quorum minor ponderat xxx^s vel amplius, et major xxxv^s, usualis monetæ; et deservitur minor communiter pro celebratione divinorum in eodem altari, et major, diebus Paschæ, pro communicatione parochianorum.

2 silver-gilt chalices, one weighing 80s. used for ordinary celebration, the other 35s. used for Easter communion of parishioners.

Habentur insuper ibidem duo frontalia, quorum unum de serico pretii iiii^s iiij^d, et aliud de armis Domini Regis, pretii ij^s; Quatuor insuper tobalia, pretii cujuslibet ij^s, et duo ferialia, pretii xvjd, quorum unum inveteratum est: Habentur et ibidem quatuor vestimenta integre, videlicet, casualia,^b stola, fanula,^c alba, amictus, zona, et corporale.^d De quibus vestimentis duo sunt principalia, et unum eorum cum tunicis, pretii xls^s, et aliud sine tunicis, pretii l^s, tertium vero dominicale, pretii xx^s, et quartum feriale, pretii x^s. Habetur et ibidem quintum vestimentum præter casulam, viz, alba et duo amictus cum stola et fanula, pretii xiijs iiij^d. Et duo cervicalia cooperta syndone rubeo, cum uno lectrino

2 frontals, one of silk, 3s. 4d., the other of the royal arms., 2s. 4 towels price 2s., two ferials, 16d. 4 complete sets of vestments, viz. chasubles, stole, fanon, alb, amice, girdle, and corporal, two principal, one with tunics, worth 40s. and one without tunics, 50s., a third for Sundays, 20s. a fourth for week-days, 10s. A fifth set, without a chasuble, 13s. 4d.

^a This is so full and so early an inventory of church goods that it seemed to deserve special notice.

^b *Sic.*

^c Now commonly called the maniple, a word not found in English before the Reformation.

^d The napkin used to cover the bread, *i.e.* the Lord's body.

2 cushions covered with red syndon, and a lectern, with 11 napkins, 15s.; two of them long ones for "the Lord's table" at Easter: a carpet for double feasts. A choral habit, 20s.; viz. cope, almuce, rochet, surplice; with a second surplice and a lantern for visiting the sick.

Books: a mass-book, 40s.; epistolar, 13s. 4d.; 2 grayls with Tropars, 16s. each; a breviary with music and well bound, 100s.; antiphonar, not of the York use, 10s.; lesson-book, old, 6s. 8d.; 2 manuals, 2s. and 5s.; summa summarum, £4; manuel peche, in French, 3s. 4d.; sermons on epistles and gospels throughout the year, 4s.; exposition of gospels throughout the year, 3s.; pars oculi sacerdotis, 6s. 8d. An iron and 2 wooden candlesticks, a laton sconce, the four, 2s.; a portable silver-gilt cross and staff, plated, £7.

pro altari, cum xi manutergiis, pretii xv^s, quorum duo longiora sunt pro mensa Domini^a diebus Paschæ; et uno tapeto struendo coram altari, duplicibus festis, sub pedibus sacerdotis.

Et habetur ibidem unus habitus choralis competens, pretii xx^s; viz. capa, almucium, rochetum, et superpellicium, et secundum superpellicium pro visitatione infirmorum, cum lucerna.

Inveniuntur ibidem nicholminus, unum missale competens, pretii xl^s: unum epistolare, pretii xiiij^s et iiij^d; duo gradalia nova cum Tropariis inclusis, pro diebus saltem dominicis et festivis, pretii utriusque xxvj^s: unum portiforium notatum et bene apparatus pretii c^s: unum antifonarium, quod non est de usu Eboraci pretii, x^s, et una legenda vetus, pretii vi^s viij^d: et duo manualia, quorum unum vetus est, pretii ij^s: et aliud, pretii v^s: Item unus liber qui vocatur 'summa summarum,'^b pretii iiijⁱⁱ. Et unus liber qui vocatur 'manuele peche,'^c lingua gallica conscriptus, pretii iiij^s iiij^d. Item unus liber sermonum, tam de epistolis quam de evangeliiis dominicalibus, per annum, pretii iiij^s; et unus liber expositorium evangeliorum dominicalium per annum, pretii iiij^s; et unus libellus qui vocatur 'pars oculi sacerdotis,'^d pretii vi^s viii^d.

^a The Lord's table is not the altar, but a long table set out for the Easter communion of the parishioners.

^b The summa summarum must be the book (or a book of like character), Brit. Mus. Harl. MS. 106, m. This is a MS. of the first half of the fourteenth century. It is literally a summary of summaries, containing extracts from Summulæ on the Decretals, the Summa Raymundi on penitentials, the Summa Predicantium of Bromyard, a summa of Grossteste of Lincoln, &c.

^c The "manuele peche" was no doubt William of Waddington's book translated by Robert de Brunu (or Bourne) in 1303 under the name of "Handlyng Synne," and published for the Roxburgh Club in 1862. According to De la Rue (Archæol. xiii., p. 236) Waddington wrote it or adapted it from Floretus "about the middle of the thirteenth century." It is an odd book for the vicar, as, under the guise of a religious work, it is really a collection of Boccaccian stories.

^d John de Burgo, who was Chancellor of Cambridge in 1384, wrote the famous *Pupilla Oculi*, or instructions on the Seven Sacraments, the Decalogue, &c., &c., which was subsequently printed. The second book begins, "Libri secundus vel dextera pars oculi sacerdotis." But if this is the same book an earlier date must be assigned to it than has hitherto been supposed. He describes it as "compilata," so the book here mentioned may be one from which it was compiled.

Item, unum candelabrum ferreum breve pro altari, et duo lignea, cum uno absconso de laton, pretii prædictorum quatuor, ij^s. Item habetur una crux portatilis, argentea et deaurata, cum baculo ad eam congruo, et honeste deargentato, pretii vii^{li}. Item una cuppa de cupro deaurato, pendens supra altare pro corpore Christi inibi reponendo et adorando, pretii iij^s. Et una capsula brevis et lata pro eucharistia similiter conservanda, pretii ij^s vi^d. Item duæ cistæ majores, pro vestimentis et libris inibi reponendis, quarum pretium unius, vij^s et pretium alterius, iiii^s vi^d. Item tertia cista minor pro cera conservanda, pretii ii^s vi^d. Item duæ capsulæ, quarum una minor pro cereis ymagine beatæ Mariæ conservandis, pretii xviii^d, et alia major pro cereis Gildæ Sancti Vincentii, pretii xii^d.

Item, in manso ipsius vicariæ; videlicet, in aula, una tabula mensalis duplicata de fraxine, cum tribus tristellis ad eam congruis, pretii xviii^d: et una alia tabula mensalis de quercu nigra, cum duobus tristellis ad eam consuetis, pretii xiii^d; et una mappa cum manutergio meliori, pretii ii^s vi^d, una pelvis cum lavatorio meliori, pretii iij^s.

Item, in camera ibidem una studualis cathedra cum uno desco versatili, pretii ii^s, et uno panno depicto et supra lectum confixo, pretii xii^d.

Item, in coquina duæ fornaceæ, pretii xiii^s iiii^d, cum olla ærea et patella ænea meliori, pretii viij^s. et quatuor plumba in fornilibus posita, pretii x^s. Item unum par molarum pro brasio molendo cum toto apparatu, pretii iiii^s iiii^d. Et unum dolium pro farina conservanda, pretii xvi^d, cum uno alviolo pro pasta conficienda, pretii xiiij^d, et tabula ad idem consueta cum tristell, pretii x^d. Item citula cum corda et cathena ad hauriendum aquam de fonte, pretii xviii^d, cum uno alvo lapideo ibidem reposito, pretii xii^d.

Et nos capitulum præfatum Dominum Ricardum, de ipsius consensu expresso, ad dimittendum sive restituendum omnia et singula ornamenta sive bona præmissa, vel equivalentia, successori suo vicario in eadem, quiscunque fuerit, condempnamus, et non solum

A gilt copper cup hanging over the altar for the body of Christ to be kept in and adored, 3s.
A short broad box for eucharist, 2s. 11d.; two vestment chests, 7s. and 3s. 6d.; one for wax, 2s. 6d.
Two boxes for tapers for the Virgin's image, 18d.
A larger one for tapers of gild of S. Vincent, 12d.
In the mansion-house: in the hall, a dining table of ash, with three trestles, 18d.; a black oak table with two trestles, 14d.; a cloth and napkin, 2s. 6d.; a bason with a lavatory.
In the chamber a reading-chair with a moveable desk, 2s.; painted hanging over the bed, 12d.
In kitchen, two stoves, 13s. 4d.; a brass pot and brazen platter: four leads.
A pair of mills for malt and the whole brewing machinery. 3s. 4d.; a flour cask, 16d.; a dish for making pastry, 14d.; a table and trestle, 10d.; a bucket with cord and chain for drawing water, 18d.; a stone jar, 1s.
Richard and his successors bound to restore the ornaments to their successors, or replace them, or an equivalent sum; and

to take an oath for
their safe custody or
replacement without
any law suits or
appeals.
6 Aug. 1369.

ipsum Dominum Ricardum sed etiam quemlibet vicarium in eadem vicaria futurum, ad similiter dimittendum, sive restituendum, omnia et singula ornamenta sive bona præmissa, vel equivalentia, suo successori vicaris in eodem canonice compellendum esse decernimus modo et forma, qui sequitur; Quod videlicet, futuri vicarii successive, in admissione sua ad prædictam vicariam, juramentum præsentent corporale de conservando prædicta bona fideliter, vel eorum æstimationem, ad usum futuri successoris sui; quod quidem submittant se pure, sponte, et absolute, hæredes et executores suos jurisdictioni, laudo, et decreto Capituli in hac parte; ut ipsum Capitulum, sine strepitu et figura judicii, simpliciter et de plano procedendo licite possint compellere per omnes censuras ecclesiasticas dictas Vicarios, et executores suos, ad observandum omnia et singula præmissa, in restituendo ablata, si quæ fuerint (quod absit), vel eorum æstimationem, omni appellatione, supplicatione et querela et alii juris remedio quocunque remotis: quibus omnibus renunciaret expresse dicendo 'renuncio.'

In cujus rei testimonium sigillum nostrum commune, et sigillum dicti Domini Ricardi partibus hujus indenturæ alternatim sunt apposita. Data apud Southwell vi die mensis Augusti Anno Domini m^occclx^o nono.

ipsum Dominum. Hic etiam est etiam quodlibet videri in eodem
vitis lotum, ad similes dantur etiam viti lotum, etiam
et singula ornamenta sive bona pariter, vel equitatis, et
successor viti in eodem canonicis consueverunt etiam dantur
modo et forma, qui recipitur; Quod videri, lotum viti
successor, in aditione sua ad pueritiam viti, interuenit
presente corpore de conservando pueris bona fide, vel
eodem estimatione, ad usum lotum successor, qui puer
quidem aditione se puer, episcopus, et abbas, hinc et
excoctores suos jurisdictioni, bona, et deinde Capituli in hac
parte, ut ipsum Capitulum, sine strigis et dignis-judici,
simpliciter et de plano procedendo hinc pueri consueverunt per
omnes canonicos ecclesiasticos dicitur Viti, et excoctores, et
ad observandum omnia et singula pueri, in viti lotum
si puer fuerit (quod abbat), vel eodem estimatione, etiam apud
hinc, supplicatione et pueri et alii juri viti lotum
tenent; quibus amabiles remanet excoctores dicitur in viti lotum
In eodem vel testimonium sigillum nostrum canonice et regium
dicit Dominum hinc pueri hinc iudicium attestatio
apud. Hinc apud hinc et alii iudicium hinc hinc
in viti lotum.

to take an oath for
their sale, or
replacement without
any law
appeals
6 Aug. 1283.

STATUTA^a ECCLESIAE COLLEGIATAE BEATAE MARIAE VIR-
GINIS DE SOUTHWELL COM. NOTT.

Charta Walteri^b Ebor. Archiepiscopi.

Omnibus Christi fidelibus ad quos presens scriptum pervenerit, Gift of Rolleston Church in augmen-
tation of commons
of resident canons.
Walterus Dei gratiâ Ebor. Archiep., Angliæ primus, salutem in Domino. Noverit Universitas vestra nos, ob reverentiam Dei et Beatæ Mariæ Virginis, ecclesiam de Rolleston nobis, a veris ejusdem ecclesiæ Patronis, scilicet Priore et Conventu de Thurgarton, de assensu insuper et voluntate Henrici de Rolleston militis, qui aliquando jus advocacionis sibi in eadem vindicavit, concessam in usum Suthwellensis ecclesiæ, convertendam canonicis in eadem ecclesia Suthwellensi Residentibus in augmentationem communie suæ, cum omnibus ad eandem Ecclesiam pertinentiis, caritive contulisse: salva Priori et Conventui de Turgarton portione sua, quam eis de pertinentiis memoratæ ecclesiæ concessimus, sicut^c in carta

^a These statutes are derived from (I.) a collection of the statutes of the church, written in Elizabethan hand, and, from the fact of their containing the Elizabethan statutes, put together no doubt when the Elizabethan statutes were made, viz. 1585. (II.) The White Book. Some of the statutes occur both in the collected statutes and in the White Book, some only in the former, some only in the latter. Where the version in the White Book and the collected statutes differs, I have adhered to the White Book. Dickinson printed the collected statutes, but with so many bad mistakes that I thought it well to print them again, especially as he omitted preambles and conclusions.

^b Walter Gray, as appear from other deeds relating to this transaction, dated in 1221 (see Introduction p. xxxvi.). It is obvious that this is a deed, not a statute at all, but I have included it because it was included in the Elizabethan collection as a statute. It is given in the White Book, p. 42, where it is headed "Littera Walteri Archiepiscopi de Ecclesia de Rolleston." No doubt, like some imperial statutes which were not in form strictly statutes, it was held to operate as such.

^c The whole of the document from here to the end is omitted by Dickinson, and also in the Elizabethan collection, with the result that this deed and the statute which follows have been dated fifty years later than their real date, because they were attributed to Walter Giffard, 1274, instead of Walter Gray. The names of the witnesses

STATUTE, ROYAL COLLEGE OF PHYSICIAN, 1711
OF THE COLLEGE OF PHYSICIAN, 1711

OF THE COLLEGE OF PHYSICIAN, 1711

Omnia Christi fides ad quos pariter scriptis pariter
 Walteri Dei gratia Archiepiscopi, Anglie primas, sedem in
 Pontifici. Notum Universis vestris nos, ad invicem hunc et
 Beati Marci Virgilio, ecclesiam de Hibernia nobis a vestris
 dem ecclesie Patris, ecclesie hunc et Conventum de Hibernia
 de ecclesia inquit et voluntate hunc de Hibernia ecclesie
 adhibenda ius adhibenda ius in eadem videlicet, eadem in
 usum Hibernie ecclesie, conventum eadem in eadem
 ecclesie Hibernie ecclesie in eadem ecclesie ecclesie
 eam, cum omnia ad eadem ecclesie ecclesie ecclesie ecclesie
 tollere: salve Patri et Conventui de Hibernia ecclesie ecclesie
 eis de pertinentis monumentis ecclesie conventus, ecclesie in eadem

* These statutes are derived from (1) a collection of the statutes of the
 church, written in 1540, and from the list of their contents, the
 collection written not earlier than the 15th century, and
 made, viz. 1540. (2) The White Book. Some of the statutes were left in the
 collected statutes and in the White Book, some only in the former and only in the
 latter. Where the version in the White Book and the collected statutes differ, I
 have adhered to the White Book. I have printed the collected statutes, but with
 so many had noticed that I thought it well to print them again, especially as the
 printed versions are sometimes

* Walter Gray, as appears from other deeds relating to this transaction, died in
 1251 (see Introduction p. xxi). It is obvious that this is a deed, not a statute, as
 all, but I have included it because it was included in the collected statutes as a
 statute. It is given in the White Book, p. 12, where it is headed "Statute Walteri
 Archiepiscopi de Hibernia." The words "Statute" are in the margin, and the words
 which were not in the original statute, it was held to require no proof.

* The point the learned law lord in the judgment in the case of the
 the Irish law collection, viz. the point that the law and the statute were the same
 have been dated 1251, but that they were not, because they were not
 to Walter Gray, 1251, issued by Walter Gray. The words of the

capituli Suthwell eis super hoc confecta continetur, Solvendo annuatim dictæ ecclesiæ Suthwell duas petras ceræ^a in augmentum luminarium, ad duos terminos, sicut tam in dicta carta capituli, quam in carta dictorum Prioris et conventus inde confecta, continetur.

Quod ut ratum, stabile, inconcussum duret in posterum, præsentis scripto sigilli nostri munimine consignato confirmandum duximus et corroborandum. Hiis testibus Willelmo Tessaurario, Ricardo Cornubiæ, Serlone, Roberto de Wynton, Canonicis Ebor et aliis.

Litera^b Domini Walteri Archiepiscopi de Communia Canonicorum Residentium.

The old commons and Rolleston Church to form one fund, under the management of wardens named by the canons every year.

Universis sacræ ministris ecclesiæ filiis, ad quos præsens scriptum pervenerit, Walterus, Dei gratia, Ebor. Archiepiscopus salutem in Domino. Noverit Universitas vestra, nos, de assensu Capituli Ecclesiæ nostræ Suthwellensis, de communia taliter ordinasse; videlicet, quod antiqua communia dictæ ecclesiæ, et ecclesia de Rol-

settle the date. William of Rotherfield was treasurer of York in 1221. Richard of Cornwall became chancellor of York in 1225. The date is between those two, and probably in the earlier year, which is also the date of the earliest extant statutes of York, by which a claim of William the Treasurer to a double share of commons was settled.

^a The charter of Edgar the Prior, and the convent of Thurgarton, stating that they were bound to pay two stone of wax annually to the church of S. Mary of Southwell for ever, one at Christmas, one at Ladyday, is set out in the White Book, p. 58. It is witnessed by the Abbots of Rucford, *i. e.* Rufford, and Welbeck, and the Priors of Lenton and Shelford.

The charter of the Chapter of Southwell granting to the church of St. Peter of Thurgarton, and the canons there serving God, all the tithes of garbs, *i. e.* wheat, of Fiskarton, freedom from tithes in Fiskarton, and of tithes of hay, mills, pannage, and fisheries in the same manner, and 8s. from tithes of Rolleston Mill, is set out at p. 143 in the chartulary of Thurgarton Priory. This is now in Southwell Minster library, having been given to the chapter by Cecil Cooper, great-great-grandson of Thomas Cooper, to whom the greater part of the priory lands were granted by Henry VIII.

^b This is the heading in the White Book, p. 44. It is, however, a fully formal statute of the church, the archbishop enacting with the consent of the chapter, and sealed with the seals of both.

capituli Bathoniensis super hoc collecta constituta, Subvenio anno-
atim dictis ecclesiis Bathoniensis duas partes centi in augmentum
luminarium, ad duas tercias, duas tunc in dicta capitula, quoniam
in eadem dictarum partium et conventuum inde collecta, constituta.
Quod ut ratum, stabile, inconvulsibile, in perpetuum, permanens
scriptis sigillis nostris munimine congruente confirmandum duximus
et corroborandum. Hinc testibus Wilhelmum Turrem, Ricardum
Cornelium, Scholasticum, Robertum de Wynton, Corneliu Ebor et alia.

Actum, Datum, Willelmus de Cornubiis, Cornubiensis
Episcopus.

Universis sacris ministris ecclesiarum illis, et quibus personis
pertinent, Willelmus, Dei gratia, Episcopus, Archiepiscopus, abbas, et
monachi, Universis personis, et de quibus personis, et
ecclesiis nostris subalternis, de communis ecclesiarum, et
hinc, quod antiqua communis dicta ecclesiarum, et ecclesiarum de Bathoni.

Actum, Datum, Willelmus de Bathoniensis, Episcopus, et quibus personis
pertinent, Willelmus, Dei gratia, Episcopus, Archiepiscopus, abbas, et
monachi, Universis personis, et de quibus personis, et
ecclesiis nostris subalternis, de communis ecclesiarum, et
hinc, quod antiqua communis dicta ecclesiarum, et ecclesiarum de Bathoni.

The church of Bathoniensis, Episcopus, et quibus personis
pertinent, Willelmus, Dei gratia, Episcopus, Archiepiscopus, abbas, et
monachi, Universis personis, et de quibus personis, et
ecclesiis nostris subalternis, de communis ecclesiarum, et
hinc, quod antiqua communis dicta ecclesiarum, et ecclesiarum de Bathoni.

The church of Bathoniensis, Episcopus, et quibus personis
pertinent, Willelmus, Dei gratia, Episcopus, Archiepiscopus, abbas, et
monachi, Universis personis, et de quibus personis, et
ecclesiis nostris subalternis, de communis ecclesiarum, et
hinc, quod antiqua communis dicta ecclesiarum, et ecclesiarum de Bathoni.

This is the heading to the Willelmus, p. 14. It contains a full list
of the church, the monastery, and the convent of the church.

The old common
and Bathoniensis Church
to form one body
under the name of
Bathoniensis Church
named by the canon
every year

leston, quam eis in argumentationem communiae suae contulimus, et quicquid in posterum accreverit communiae memoratae, in unam summam conjugantur per manus custodum, ad hoc annuatim de communi consilio provisorum, et factorum, hoc modo inter canonicos dividenda: Statuimus sane, quod si quis Canonicoꝝ Residentium, vel etiam transitum facientium, matutinis novem lectionum interfuerit, tres denarios percipiat de communia: qui vero duplici festo interfuerit, sex denarios percipiat de eadem. In fine autem anni, scilicet in octavis Pentecostes, totum residuum communiae inter canonicos residentes equaliter dividatur.

Illos autem anno illo residentes interpretamur, qui per tres menses continuos, vel in duas partes divisas, in ecclesia Suthwellensi moram fecerunt: similiter illos qui in theologia studuerunt.

Si quis autem fratrum, infra tempus residentiae, necesse habuerit exire pro negotio urgenti, de licentia fratrum tunc residentium ad certum tempus exire poterit; et, pro residenti nihilominus habeatur; Ita tamen, quod quanto tempore residentiae deputato^a absens fuerit, tanti temporis defectum eodem anno suppleat, per tot dies ibidem residendo.

Ut autem haec nostra ordinatio perpetuae firmitatis robur obtineat, praesenti scripto sigillum meum, pariter cum sigillo capituli saepedicti, dignum duximus apponendum.

Data apud Cawood, duodecimo Kal. Maii, Pontificatus nostri decimo.^b

Confirmatio^c Statuti Walteri Archiepiscopi Ebor per Capitulum Suthwell facta.

Anno Domini m^occ^{mo} sexagesimo, die Jovis proximo post festum Sancti Mathaei Apostoli, vocati convenerunt fratres et concanonici

^a Sic. I cannot construe it.

^b Dickinson, mistaking Walter Gray for Walter Giffard has dated it 1274. Gray was Archbishop 1216-1256, Giffard 1266-1279.

^c White Book, p. 45. This is an interleaved insertion in a later (Henry VI.) hand than the statute of John, which was written circa 1335. I have put it, out of date, here, as it is simply an interpretation of the statute of 1225.

Every canon resident, or passing through, present at matins, to have 3d. on ordinary feasts, and 6d. on double feasts.

The rest to be divided at Whitsuntide equally amongst the canons resident.

Residence means 3 months at one time, or in two halves, in Southwell church or being a student in theology.

Absence for urgent business, with licence if made up within the year.

Sealed with Archbishop's and Chapter of Southwell's seals.

Dated at Cawood April 20th, 10th of Episcopate, i. e., A.D. 1225.

Thursday 22 Sept. 1260.
Convocation of canons.

date, here, as it is simply an interpretation of the names of 1234.
 hand than the names of John, who was written down 1234. I have put it out in
 White House, etc. This is a very interesting mention in a late (1847)
 was Archbishop 1812-1820, (1820-1821)
 * Dictionary mentions White House for White House (1821-1822). Guy
 = Sir. I cannot remember it.

Sancti Martini Apollon, vocat conventum fratres de conventu
 Anno Domini m^occ^o sexagesimo, die Jovis proximo post festum
 Confessio^{is} Sancti Martini, theobaldus Episcopus Capellanus
 Statutus factus

decimo.
 Datis apud Canood, theobaldus Kal. Martii Pontificatus nostri
 dicti, dignum doctumque apponendum.
 presentis scripto sigillum nunc, pariter cum sigillo episcopi, super
 Ut autem hinc nostra ordinatio propter brevitate totius ordinis
 rescribenda.

tanti tempore delictum eodem anno supplet, per cui dies illius
 ita tamen, quod quanto tempore residendum deputat, etiam ibidem
 certum tempus exire possint; et pro residendo quilibet habebatur
 exire pro negotio urgenti, de licentia fratrum tunc residentium ad
 Si quis autem fratrum, infra tempus residentium, necesse habuerit
 eum mortui locum; similiter illos qui in theologia studentes
 mensas communes, vel in duas partes divisa, in ecclesia Subvenerit
 illos autem annis illos residentes interpretantur, qui per hoc
 pariter inter canonicos residentes equaliter dividitur.

autem anni, scilicet in octavis Pentecostes, totius residentium con-
 duplici festo interuenit, sex dies interuenit peragat de eodem. In hoc
 annum interuenit, tunc dies interuenit de communis; qui tunc
 dentium, vel etiam interuenit residentium, interuenit novem dies
 eos dividenda; Statuitur tunc, quod si quis Communitatem hanc
 communis consilio protestari, et eadem, hoc modo interuenit
 summam congruat per manus custodiam, ad hoc statum de
 et quicquid in presentibus scriptis continetur, in manu
 lectum, quam eis in significationem communis per eundem

Ecclesiæ Beatæ Mariæ Suthwell, in capitulo ejusdem ecclesiæ, ut statui suo et præsertim ecclesiæ providerent.

Interpretation to be placed on statute of 1225:

(1) Students in theology to count as canons resident, only if actually studying, or teaching, at Paris, Oxford, or Cambridge Universities, for two terms at least of the year.

Et, in principio, consensuerunt omnes tunc præsentés, et procuratores eorum qui erant absentes, ut ordinatio et scripta felicis memoriæ Domini Walteri Archiepiscopi sigillis ejus et dicti capituli signata, de communia sua percipienda servetur. Intelligentes illud in scripto illo insertum, quod studentes in theologia in percipienda communia dicentur residentes, de illis tantum, qui student Parisiis, Oxonia vel Cantabrigia, et qui theologiam audiverunt^a vel legerunt ordinarie, et ad minus per duos terminos illius anni, quo pro residentibus habentur: alioquin communiam non participant.

Absence from urgent cause to break residence, unless it be only twice or thrice, for preaching or other clerical duty at the prebendal church for not more than three nights at a time, and with leave from the other canons.

Intelligentes etiam illud, quod ibidem inseritur de exeuntibus propter causam urgentem, quod canonici, si infra suos tres menses, tantum bis vel ter, causa prædicandi, vel confessionis audiendi in suis ecclesiis ad præbendas suas pertinentibus, vel exercendi in præbendis suis ea, quæ ad curam et sollicitudinem earundem præbendarum requiruntur, exierint, et non ultra tres noctes extra villam Suthwell moram fecerint, pro residentibus debentur haberi: Ita tamen quod a canonicis tunc residentibus licentiam petierint, aliquam dictarum causarum assignantes sui processus, et super quo suæ veraci assertioni crederetur. Canonici vero qui ad aliquam ecclesiam suam, ad præbendam suam non pertinentem, eadem de causa, consimilibus vicibus, petita licencia, et assignata causa sui recessus exierint, perficient illos dies suæ absentiae infra annum, vel communiam in fine anni non percipient.

Warden of the Fabric to have a colleague; and not to begin any new work without leave of general chapter.

Item, custos fabricæ ecclesiæ secum habebit aliquem capellanum de ecclesia, sibi a residentibus datum, qui in compoto suo de receptis suis et expensis suis poterit ei testimonium perhibere. Nec novam fabricam incipiet in ecclesia, vel extra, nisi de consensu fratrum in generali congregatione præsentium, procuratorum absentium.

Wardens of the

Item, custodes communie compotum suum in fine anni reddent,

^a The hearers are the taught, the students; the readers are the teachers.

mōdo debito, ut alias est ordinatum. Et post compotum commit- Commons to render yearly accounts and then resign. Two or three days deliberation to precede appointment of successors, who may be the same persons, or not.
tent officium suum cum clavibus et omnibus sibi commissis in manus canonicorum tunc residentium: qui per biduum vel triduum deliberabunt, quibus, scilicet illis vel aliis, voluerint illud officium assignare. Et istud fiet singulis annis statim post compotum eorumdem.

Præterea supradicti canonici omnes tunc præsentēs, et procuratores eorum qui erant absentes, consensuerunt, quod illi canonici residentarii, qui, infra tempus residentię suæ inchoatæ, per mortem decedunt naturalem, pro residentibus intelligantur; ita quod communiam, ceterasque distributiones dictæ ecclesiæ, saltem pro rato temporis, percipiant cum effectu. Deceased residentaries to have apporportioned part of common fund.

Statuta^a Edita in Convocatione Canoniorum Southwell.

Acta generali convocatione singulorum fratrum et Canoniorum Southwell Ecclesiæ, die lunæ proximo post festum Annunciationis Beatæ Mariæ Virginis, incipiente anno Domini millesimo ducentesimo quadragesimo octavo, de communi consilio et unanimi consensu Canoniorum ibimet præsentium, et procuratorum Canoniorum absentium Acts of Convocation of all the brethren and carons of Southwell. A.D. 1248.

Ordinatum fuit et statutum, quod Custos fabricæ Ecclesiæ singulis annis, semel in anno, reddat computum suum, coram duobus Canonici Residentibus, de omnibus receptis suis, et quod aliquis canonicus vel vicarius Ecclesiæ associetur dicto custodi, qui possit perhibere testimonium de receptis suis. Warden of Fabric to render accounts once a year: to have a colleague.

Item, quod non teneantur Scholæ de Grammatica^b vel Logica Schools of grammar or logie not to be held on prebends infra præbendas Canoniorum, nisi secundum consuetudinem Ebor. except in accordance with York custom.

Item, quod nullus clericus ordinetur auctoritate ecclesiæ, neque

^a These are not in the White Book.

^b This is a useful entry. It irresistibly suggests that the existing Southwell Grammar School was existing at least in 1248; if there were grammar schools even in its small dependent townships, which formed the prebends. The custom of York was that the Chancellor should present, and the Master should be an M.A., and hold for three years, with power of extension for a fourth year.

modo debito, et aliter se ordinatum. Et post receptum consensu-
tent officium suum cum clericis et omnibus illis communis in
mensis canonice tunc residentibus; qui per biennium vel triennium
deliberant, quibus, scilicet illis vel aliis, veluti illis illis
assignato. Et tunc per singulis annis statim post Episcopatum
coram eodem.

Item, quod si aliquis canonus tunc presentis et pro-
tatores eorum qui sunt abbas, conventus, quod illi canonici
residentiarii, qui, infra tempus residentie sue inchoate, per totum
decident naturalis, pro residentibus intelligantur; in quod con-
muniam, ceterisque distributis vicis ecclesie, scilicet per totum
tempus, percipient eam collectam.

Statute * *Acta in Convocatione Cantuariensi 1245.*

Acta generalis conventionis regularium factum in Cantuariensi
Southwelli Ecclesia, die lune proximo post festum Annuntiationis
Beate Marie Virginis, inscriptis annis Domini millesimo duces-
simis quadringentesimo octavo, de communis consilio et mandato con-
veniens Cantuariensis Ecclesie presentibus, et presentibus Canonici-
corum abbas.

Ordinatum fuit et statutum, quod Cantuariensis Ecclesia
singulis annis, semel in anno, totidem congregationem suam, scilicet
duobus Canonici Residentibus, de communis consilio, et quod
aliquis canonici vel vicarii Ecclesie assignati, dictis canonici
qui possint perhibere testimonium de receptis suis.

Item, quod non teneantur Scholæ de Grammatice, vel Logice
infra prædictas Cantuariensis, nisi secundum consuetudinem Eborac.
Item, quod nullus clericus ordinatus anteaquam Ecclesie, regni

* These are not in the *Willelmus*.
* This is a useful entry. It is interesting to note that the Cantuariensis
Grammar School was existing at least in 1245. It is also worth noting that
in its early dependent township, which formed the parishes. The reason of this
was that the Cantuariensis should provide, and the Statute should be in M.A. and not
the other way, with power to extend for a fourth year.

No one to be ordained on title from the church unless he has been under a canon, and passed an examination before resident canons.

Yearly visitation to be held of churches, of prebends, or of the commons, and the ministers thereof, and of the laity, by canon resident with a vicar choral and the registrar,

and of books, vestments, ornaments, and chancels.

Vicars in the mother church not to quarrel, to have a warden of their commons elected by themselves, who is to divide legacies and payments for masses or obits equally among them.

ad titulum ecclesiæ promoveatur, nisi fuerit de choro et steterit in servitio canonici; et quod tunc fiat in Capitulo examinatio spiritalis, coram Canonicis tunc in ecclesia Residentibus, de conditionibus, moribus, vita et literatura personarum ordinandarum, et qui digni inventi fuerint promoveantur, qui autem indigni nullatenus admittantur.

Item, quod singulis annis fuerit visitatio per aliquem Canonicum Residentem, assumptis secum aliquo vicario et Registrario capituli, in singulis ecclesiis præbendalibus, et capellis ad communiam spectantibus, de vita et honestate, moribus, conditione et conversatione sacerdotum cæterorumque ministrorum in præfatis ecclesiis, et de publicis delictis parochianorum tenentium de præbendis.

Item, de libris, vestimentis, et cæteris ornamentis ad ecclesiam pertinentibus, ita scilicet quod defectus librorum, vestimentorum, vasorum et cancellorum emendentur per Canonicos locorum, seu eorum procuratores, infra legitimum tempus eis prefigendum, ab ipsis, per quos facta fuerit visitatio. Similiter, et excessus et delicta sacerdotum, ministrorum ecclesiarum, et parochianorum tenentium de præbendis per eosdem corrigantur. Quod si ipsi Canonici, vel procuratores eorum, in supradictis negligentes inventi fuerint, tunc correctio vel emendatio supradictorum fiat per Capitulum et per Canonicos in eodem Residentes.

Ceterum Statutum est, quod singuli Vicarii ministrantes Matriconi Ecclesiæ, unanimes fiant et conformes; et quod unum habeant Custodem^a Communiæ suæ per ipsos electum, qui singula bona et legata fraternitati^b ecclesiæ Southwell, a defunctis relicta, æqualiter inter eos dividat; et quod quilibet illorum corporali sacramento sit astrictus, quod quicquid ad manus suas pervenerit, sive de annuali, sive de trecenali, sive de aliquo legato fraternitati præfate ecclesiæ relicto, sive de aliquo proventu qui ad parvam Communiam Vica-

^a The York Statutes were made in 1252, directing the Vicars to elect a similar officer, who is called Camerarius or Custos Vicariorum.

^b It shows the antiquity of the Vicars Choral, that they are even thus early spoken of as a "brotherhood" as in the latest pre-Reformation wills.

ad istam ecclesiam promittuntur, nisi fuerit de eorum et eorum in
ecclesia canonici; et quod tunc dat in Capitulo ecclesie spirit-
uali, totum Capitulum tunc in eadem Ecclesia, et
nomine, modis, et in istis personis ecclesiasticis, et
qui digni fuerint promissionibus, qui ratione indiget, et

tenent adhibetur.
Item, quod singulis annis fuerit visitatio per aliquem Canonum
Residentem, nempe de eorum aliquos vicarios et visitatores capituli,
in singulis ecclesiis presbiteribus et capillis ad canoniam
speciatibus, de vita et honestate, moribus, conditione et con-
fessione canoniam canoniamque ministrorum in parochia ecclesie,
et de publicis delictis parochianorum tenentium de parochia.

Item, de libris vestimentis et ceteris ornamentis ad ecclesiam
pertinentibus, his scilicet quod delictis libris, vestimentis,
vasorum et cancellarum emanantibus per Canonicos locorum, seu
eorum procuratores, infra legitimum tempus eis prescribunt, ab
ipsis per quos facta fuerit visitatio. Similiter, et canonici et delicti
sacerdotum, ministrorum ecclesiarum, et parochianorum tenentium
de parochia per eosdem corrigantur. Quod si ipse Canonici, vel
procuratores eorum, in superius neglectis fuerint, tunc
correctio vel emendatio superiorem fiat per Capitulum et per
Canonicos in eadem Ecclesia.

Capitulum Statutum est, quod singuli Vicarii ministri illius
Ecclesie, unanimes sunt et confonnes; et quod nunc habent Cap-
itulum. Canonici sunt per ipsos electum, qui singulis annis et legatis
statutis Ecclesie, a delictis libris, a delictis libris, a delictis libris
eos dividit; et quod quilibet illorum corporali sacramento sit
astutus, quod quicquid ad manus eorum pervenerit, sive de annu-
sive de decem, sive de aliquo legato fuerint parochie ecclesie
rebus, sive de aliquo parochia sit ad parochiam Canoniam Vic-

No one to be elected
on this from the
church unless he has
been under a canon-
ical power and
examination before
ecclesiastical canons.

Yearly visitation is
to be held of churches
of parishes, or of the
canons, and the
ministry thereof,
and of the state, by
certain resident with
a vicar thereof and
the register,
and of books, vest-
ments, ornaments, and
chantries.

Vicars in the mother
church not to quarrel
to have a share of
their common elected
by themselves, who
to divide the same
payments for masses
or other equally
among them.

* The York Statute was made in 1322 directed to Vicars to elect a certain
officer, who is called Canonici in Canon Visitation.
* It shows the weakness of the York Council, that they were even then with regard
of as a "brother," and in the first two visitations with.

reriorum spectare consuevit, illud fideliter et sine aliqua diminutione tradatur præfato custodi, communiter inter vicarios distribuendum. Si quis autem vicariorum hujus statuti transgressor, contra sacramentum suum veniendo, inventus fuerit, de perjurio suo canonice puniatur, et pro transgressione, fraternitati solvat quotiens super transgressione hujus convictus aut confessus fuerit, fratribus et convicariis suis, per manus prædicti custodis, duos solidos, nomine pænæ.

Capellani autem, et ministri^a ad officium defunctorum specialiter assignati, nullum capiant annuale, vel trecenale, neque aliquam rogationem pro defunctis, in prejudicium et gravamen prædictorum vicariorum et fraternitatis prædictæ; quod si fecerint, et super hoc convicti fuerint, puniantur arbitrio Canoniconum in ecclesia Residentium.

Chantry Priests are not to take Annuals or Trentals, which are a perquisite of the Vicars Choral.

Ceterum^b si per incontinentiam vel aliquod aliud enorme delictum alicujus Vicariorum, vel aliorum Capellanorum et altaris ministrorum, scandalum in ecclesia et in populo Dei ortum fuerit, canonice puniatur; et si se purgare vel nolit, vel non possit, ejiciatur a choro, et ab officio et beneficio suo suspendatur, donec condignam egerit penitentiam, et de commisso suo satisfecerit.

Incontinence to be canonically punished; if not purged, the offender to be suspended.

Si quis autem verbis contumeliosis et opprobriis affecerit, si infra ecclesiam, coram sociis suis in capitulo duabus disciplinis subiacerebit, vel dabit duos solidos fabricæ ecclesiæ, et satisfaciet læso; si extra ecclesiam, uni disciplinæ subiacerebit, vel dabit fabricæ ecclesiæ xii denarios, vel circumferat aliqua die dominica ad processionem vetus bulgewartum in collo suo secundum antiquam consuetudinem ecclesiæ, ita quod hæc pœna sit in arbitrio canoniconum tunc in ecclesia residentium. Et si assuetus in hiis fuerit, et tertio deliqueret, ejiciatur a choro, non admittendus de cetero ad aliquod ministerium in ecclesia faciendum.

Bad language and insults in the church to be punished by two floggings in chapter, or fine of 2s. Outside the church one flogging or 1s. or wearing the "bulgewart" round the neck. For third offence expulsion.

^a See item of inquiry at Visitation of 1478, p. 39 *supra*.

^b This is the statute to which reference is made at p. 5 *supra* and elsewhere as "the statute which begins 'ceterum.'"

as "the statute which begins 'etiam'."

* This is the statute to which reference is made in p. 2, line 1 of the statute.

* See item of Statute in *Verordening* 1875, p. 89, no. 2.

aliquid mutatum in ecclesia laetandum.

tertio deliquit, efficitur a schola, non administrator de cetero ad

communione in ecclesia relictum. Et si auctor in his locis, et

consequenter ecclesiam, in quod hoc pax sit in ecclesia auctor-

itate, ut in ecclesia, vel circumstantibus aliquid de doctrina vel pro-

et extra ecclesiam, non disciplinam ecclesiasticam, vel aliter labor-

jacetur, vel habeat donec schola labori relictum, et administrator

ecclesiam, ceterum recte, nisi in capitulo deinde disciplinam

Si quis autem recte contumeliosus et asperitatis affectus, et inibi

egere penitentiam, et de communione non excluditur.

a choro, et ab officio et beneficiis suo suspendatur, donec condigne

canonice puniatur; et si se poeniteat vel non, vel non poenit, regimini

ministrorum, scandalum in ecclesia et in populo Dei, utrum iuris,

dictum allicius *Venerabilis*, vel alium *Venerabilem* et aliter

Ceterum "si per incontinentiam vel aliud alio modo de-

Reverentiam.

hoc committi fecerit, penitentiam arbitrio Capitulorum in ecclesia

veneritum et deinde in penitentiam; quod si fecerit, et super

tionem pro deinde in penitentiam et poenitentiam penitentiam

resignat, nullum caput agnoscit, vel irregulariter, vel aliam regu-

Capitulum autem, et minime "ad effectum deinde in penitentiam

vicariis suis, per monachos parochiales, donec taliter, reverentiam

transgressionem huius reventis aut condigne fecerit, deinde et con-

panitur, et pro incontinentiam, (interior), velat quoniam super

mentum suum veniendo, invenit facit de poenitentia suo capitulo

Si quis autem venerit huius status poenitentiam, ceteris moru-

trahatur puncto cunctis, committitur inter clericos deinde in

tionem speculare caput, illud libenter et sine alio deinde in

207

IMITATIONES AND MEMORIALS OF EIGHTEENTH CENTURY

Canons Resident to govern and correct vicars, chaplains, &c.

Canonici autem qui pro tempore præsentes fuerint in ecclesia, sive unus, sive plures, plenariam habeant potestatem corrigendi omnes excessus vicariorum, capellanorum, et caeterorum omnium chori delinquentium, tam in ecclesia quam extra ecclesiam, et tam alieni vicarii quam sui. Ita tamen si aliqua relaxatio sive facta sive lata a Canonico Residenti de jure fieri debeat et possit, eo absente qui sententiam tulerit, relaxatio illa reservatur alicui Canonico præsenti.

Vicars to attend hours, especially matins.
Fine for absence, 1d., to be paid by the canons to warden of vicars commons.

Præterea communiter statutum et provisum est, quod singuli Vicarii, (et etiam cæteri Capellani, qui obligati sunt sequi chorum more Vicariorum), bene agant et gerant vices Dominorum suorum, et communiter intersint horis canonicis, et præcipue matutinis; quod si aliquis absens fuerit, nisi rationabilem causam ostendit, subtrahatur ei unus denarius a stipendio suo, reddendus a Domino ejusdem vicarii Custodi vicariorum, qui ad tales denarios colligendos deputabitur, distribuendos communiae vicariorum.

Offences to be reported by churchwardens to canons.

Si autem aliquis Vicariorum, vel aliorum suprascriptorum, super incontinentia (ut supradictum est), adulterio, vel aliquo enormi delicto fuerit defamatus; et non sequitur chorum more debito et consuetò, quod Custodes ecclesiae et altaris, quicumque pro tempore fuerint, omni gratia et favore prætermittis, commissum illud sive delictum, cum ad illorum pervenerit notitiam, Canonicis tunc in ecclesia præsentibus manifestabunt. Et quod, ad hoc faciendum, sint ipsi Custodes sacramentaliter astricti.

Readers in choir to read over the lessons beforehand.
Ridiculous reading to be punished by flogging in chapter.
Tavern and play haunters to be suspended.

Item, quod clerici lecturi in choro, vel in pulpito, prævideant lectiones suas, ut aperte et distincte legant; quod si negligentes in hoc se habuerint, et intellectum audientibus confundant, et ridiculum inter socios commoveant, post primam et secundam correctionem uni disciplinae subjacebunt in capitulo.

Si quis extiterit frequentator tabernarum, et spectaculorum, vel communium congregationum prohibitarum, et se emendare admonitus noluerit, suspendatur a choro, non admittendus donec condignam egerit poenitentiam.

Ita omnia antiqua et usitata jura Ecclesiæ et approbata, et etiam consuetudines diu obtinentes et approbatæ firmentur et observentur. Si quis contra ea presumptuose venerit, canonice puniatur.

Præterea in eadem convocatione, de communi assensu Canonico-
rum et procuratorum, concessæ fuerunt Benedicto de Rolleston decem libræ argenti, annuatim percipiendæ de Capitulo Southwell, quoad vixerit in habitu seculari.

Annuity to Benedict Rolleston.

Provisum est, et statutum fuit, quod pro loco et tempore ordinetur perpetuus vicarius in ecclesia de Rolleston, qui curam gerat animarum; et quod aliqua portio sufficiens assignetur ei, ad ejusdem sustentationem de præfata ecclesia, et quod totum residuum cedat in usus Communie et Canonico-
rum Residentium; ita quod de fructibus præfate ecclesiæ de Rolleston solvantur prædictæ x libræ, predicto Benedicto in vita sua.

Perpetual vicarage to be established in Rolleston church.

Provisum etiam fuit, quod singuli Canonici solvant de præbendis suis per triennium quintam decimam fabricæ ecclesiæ sue.

Every canon to pay (1) a fifteenth every three years to this fabric.

Item, quod singuli Canonici solvant annuatim singulis Vicariis duos solidos, ultra stipendia sua consueta, pro Missa fratrum defunctorum celebranda.

(2) 2s. extra to his Vicar for mass for dead brethren.

Item, quod quilibet Canonico-
rum subtrahat vicario suo de stipendio suo annuali totidem denarios, quot Custos communie vicariorum ei significabit, pro defectibus suis nocturnis et matutinis. Et quod illos denarios tradat prædicto Custodi, ad distribuendos inter cæteros vicarios, secundum consuetudinem inter eos usitatam.

(3) To deduct fines from his Vicar's wages for missing nocturns and matins and hand them to commons-warden for division amongst other vicars.

Et quod clerici cantaturi in choro inspiciant tabulam, et prævideant versus suos, et ea quæ sint canenda, et quod cantent sine libro. Et si contingat eos rationabili de causa abesse, prævideant de aliquo qui loco suo officium, ad quod in tabula assignantur, perficiant; et si negligentes fuerint, puniantur.

Clerks to look at the order-board for singing, to look over their parts beforehand, sing without books, and provide substitute when absent.

Charta^a Johannis Ebor. Archiepiscopi.

Visitation Tuesday
after Epiphany
A.D. 1293 by Abp.
John the Roman
(Le Romaine).

Johannes permissione divina Ebor. Archiepiscopus, Angliæ Primas, dilectis in Christo filiis, Capitulo nostro Southwell, salutem, gratiam, et benedictionem. Hesterna die Martis, proxima post Festum Epiphaniæ Domini, anno gratiæ, millesimo ducentesimo nonagesimo tertio, ad recreationem animarumstrarum visitationis officium paternis affectibus exercentes, ea quæ tunc correctione digna reperimus, reformamus in hunc modum.

Vicar and clerks not
to laugh and talk in
choir, on pain of
expulsion for
repeated offence.

Imprimis. Itaque firmiter vobis injungendo mandamus, et præcipimus, quod Vicarii et Clerici se a confabulationibus et risu in Choro. maxime ubi divinis jugiter intendere tenentur obsequiis, de cetero abstineant. Et si per Capitulum moniti, et correcti, id facere neglexerint, a choro penitus expellantur.

Sacrist to sleep in
the church and ring
the bells at proper
hours.
Door-keeper to be
under him.

Item, Sacrista jaceat infra ecclesiam et secundum horologium debitis horis pulset.

Item, Clerici, ad servanda hostia ecclesiæ deputati, corripiantur per ipsum, et nisi ei obedierint, aliasque se honeste habuerint, ipsos amoveri volumus per eundem.

Women, unsuspect
relations excepted,
to be removed from
Vicars' houses.

Amoveantur mulieres a domibus Vicariorum, (personis conjunctis quæ careant omni suspicione exceptis), sub pœna subtractionis stipendiorum, et privationis officiorum et beneficiorum suorum, si eorum pertinacia id exposcat.

Three canons at least
to appoint to benefices
in the minster.

Item, De consensu omnium vestrum tunc præsentium statuimus, et decernimus statuendo, quod de cetero beneficia interiora ecclesiæ per tres ad minus canonicos, qui commodius haberi poterunt, conferantur. Pro exterioribus autem beneficiis, fiat fratrum convocatio consueta, (collationibus quibuslibet factis hactenus in suo robore duraturis), volentes quod secundum statutum vestri Capituli in conferendis beneficiis, qui in ecclesia plus laboraverint præferantur; et si secus actum fuerit, viribus careat hujusmodi collatio et effectus.

Benefices outside the
minster to be given
by whole chapter.

Item, Sigillum magnum sub sigillis trium Canonicorum, et parvum ad citationes sub sigillo unius Canonici habeantur.

Great seal to be
under seals of three;
seal for citations
of one, canon.

^a W. B. p. 52, headed "Statutum Johannis Archiepiscopi."

Chorus. Johann's Chor. Antiphona.

Johnson's permission divine. Rites. Antiphona. Antiphona.
 P'sentatione in Christo filio. Capitis nostri. Rites. Antiphona.
 gratiam et benedictionem. Hic est die Martis. Rites. Antiphona.
 Rites. Episcopus. Dominus. Hic est die Martis. Rites. Antiphona.
 nonaginta. Rites. Antiphona. Rites. Antiphona. Rites. Antiphona.
 obsequium patris affectibus exultantibus. Rites. Antiphona.
 digni respectus. Rites. Antiphona. Rites. Antiphona. Rites. Antiphona.

Inquit. Rites. Antiphona. Rites. Antiphona. Rites. Antiphona.
 cipimus. Rites. Antiphona. Rites. Antiphona. Rites. Antiphona.
 Choro. maxime ubi divina iugiter intentione tenentur obsequia. Rites.
 cetero abdicant. Et si per Caput non mori, et cetera. Rites.
 facto negantur, a chore pedibus expelluntur.

Item. Rites. Antiphona. Rites. Antiphona. Rites. Antiphona.
 deus hunc. Rites. Antiphona. Rites. Antiphona. Rites. Antiphona.
 Item. Choro. ad servandis hunc. Rites. Antiphona. Rites. Antiphona.
 per ipsum, et ubi ei obediunt, aliquid se hunc. Rites. Antiphona.
 amoveri voluit per eundem.

Amoverit mulierem a domibus. Rites. Antiphona. Rites. Antiphona.
 que curant omni suspicionem. Rites. Antiphona. Rites. Antiphona.
 pendiorum, et privationis officiorum et benedictionis. Rites. Antiphona.
 pariter in expellunt.

Item. De nonnullis omnibus vestrum. Rites. Antiphona. Rites. Antiphona.
 et decernunt statuendo, quod de cetero hunc. Rites. Antiphona.
 per hoc ad minus canonico. Rites. Antiphona. Rites. Antiphona.
 Item. Pro extensionibus autem hunc. Rites. Antiphona. Rites. Antiphona.
 consistit. Rites. Antiphona. Rites. Antiphona. Rites. Antiphona.
 duntaxat. Rites. Antiphona. Rites. Antiphona. Rites. Antiphona.
 servandis hunc. Rites. Antiphona. Rites. Antiphona. Rites. Antiphona.
 et cetera. Rites. Antiphona. Rites. Antiphona. Rites. Antiphona.

Item. Stipendium magnum sub. Rites. Antiphona. Rites. Antiphona.
 parum et cetera. Rites. Antiphona. Rites. Antiphona. Rites. Antiphona.
 * W. B. p. 25, text: "Episcopus Johann's Antiphona."

Visitation Tuesday
 after Epiphany
 A.D. 1534 for Anno
 John the Roman
 (Le Roman).

Vicar and clerk not
 to sing and talk in
 choir, on pain of
 excommunication
 repeated offence.

Refuse to sleep in
 the church and the
 bells at proper
 hours.
 Floor-sweepers to be
 under him.

Women, unmarried,
 relations excepted,
 to be removed from
 Vicar's house.

Three canons at least
 to appoint to benefices
 in the diocese.

Benefices outside the
 diocese to be given
 by whole chapter.

Great seal to be
 under each of three
 seal for censors
 of one, clerk.

Munimenta quæ contingunt ecclesiam non exhibeantur alicubi de cetero, nisi coram fratribus in Capitulo, vel etiam instrumenta.

Muniments not to be shown, except in chapter.

Fiant gradalia, precessionaria, et troporia, concordantia, citra visitationem nostram proximam, sub pœna centum solidorum, quos a vobis levare mandabimus, si fuerit secus actum.

Music books to be made concordant.

Quoad dimittendum præbendas ad firmam, uti poteritis sicut hactenus fieri consuevit, proviso quod laicis de cætero nullatenus dimittantur, sub pœna contravenientibus graviter infligenda.

Prebends not to be let to laymen.

Statuimus etiam ordinando, quod singuli Canonici suis, absque contradictione, solvant vicariis, ad relevationem vicariorum ipsorum, qui per duos Vicarios, jam pro duabus præbendis de novo creatos, dum in perceptione oblationum et obituum concurrunt, nimis gravantur, sexaginta^a solidorum annuatim, et ad hoc per vos capitulum districtius compellantur; vobis firmiter injungentes, quod si apparuerint forsitan Canonici, vel procuratores ipsorum, qui hujusmodi solvere stipendia statutis terminis neglexerint, ipsos, (scilicet tam presentes quam absentes), ad id per omnes vias, quibus de juris rigore poteritis, compellatis.

Canons to pay their Vicars 3*l.* a-year regularly, as the Vicars are burdened by having to share oblations and obits with the Vicars of two newly created prebends.

Item, Quilibet absens Canonicus procuratorem sufficientem habeat qui Capitulo respondeat, et ecclesiæ Vicariis de suis stipendiis assignatis satisfaciatur terminis; ad quod per vos quilibet absens compellatur.

Every Canon to have a proxy.

Statuimus etiam et decernimus statuendo, quod in omnibus ecclesiis parochialibus præbendis annexis, citra primam visitationem nostram, ordinentur et fiant Vicarii perpetui, qui curam habeant in eisdem; alioquin ex tunc ordinabimus in causa vestræ negligentiae de eisdem.

Perpetual Vicars to be established in all Prebendal churches before next visitation.

Domus alienigenarum Canonicorum minantes ruinam, infra annum, reparentur debite; ad quarum reparationem ipsos per vos compelli volumus, et mandamus, sub gravi pœna per vos Capitulum juxta defectus taxanda, quod ad fabricam novi capituli deputetur.

Houses of alien canons to be repaired within a year, on pain of heavy fine for fabric of new chapter-house

De cætero, caveant Residentiarii Canonici, quod nullus succedens alii residendo mandatum scribat, illi contrarium quod per prece-

Successive residentiaries not to give contradictory orders.

^a At York by Statutes of Dean and Chapter, A.D. 1291, their stipend was only 40*s.* a year.

Munimenta que distinguunt ecclesiam non exhibentur sicut in
cetero, nisi coram sanctis in Capitulo, vel alius instrumentis
Fiant gradibus, pignoratibus, et tropis, concordantibus, et
lacionibus nostris pignoratibus, sub pignore certum solentem, quia
vobis levati mandabimus, et sicut secus actum.

Quod dimittendum presbiter ad firmam, ut petitis sicut
tenus fieri convenit, presbiter quod laici de ecclesia nullatenus
dimittant, sub pignore contententibus graviter indignanda. Statu-
mus etiam ordinando, quod singuli Canonici suis laicis con-
ditione solvant vicariis ad observandum vicarium ipsorum, qui
per duos Vicarios, per pro deus presbiter de novo datus, item
in petitione oblationum et oblationum noncant, nisi graviter,
exaginta* solidorum annuatim, et ad hoc per vos capitulum dis-
trictius compellantur, vobis graviter injungentes, quod si aliquis
Canonici vel procuratores ipsorum, qui injungendi solent
supponit statuta terminis neglexerint, ipse (scribit cum presentis
positi abeunt), ad id per omnes vias, quibus de iure rigore poterit
compellat.

Item, quilibet abbas Canonice procuratorem sufficientem
habet qui Capitulo respondeat, et ecclesie Vicariis de suis stipen-
diis redditibus ecclesiasticis terminis, ad quod per vos quilibet abbas
compellatur.

Statutus enim et decretus statuendo, quod in omnibus eccle-
siis parochialibus parochiis annexis, cum parvam viciniam
nostram, ordinantur et sunt Vicarii perpetui, qui curam habent in loco
eodem; alioquin ex tunc ordinantur in eam vicaria regimine de
eodem.

Bonum alioquin Canonice ministrare solent, infra curam,
reparatur debet; ad quoniam separationem ipsos per vos compelli
volunt, et mandamus, sub gravi pignore per vos Capitulum iuste
debetis taxanda, quod ad debent non regimini debent.

De cetero, caveant Residentes Canonici, quod nullus
illi residentis mandatum teneat, illi capitulum quod per ipsos
At York by Statute of Dean and Chapter, A.D. 1194, they should see only
for a year.

dentem suam residentem canonicum, nomine capituli, emanavit, sed ante quam scribat, circumspecte deliberet, ne super scriptura sua redargui valeat, sicut contingit aliquando.

Hæc supradicta omnia apud vos in virtute obedientiæ præcipimus observari. Data Suthwell, die Mercurii in Octobris Epiphaniæ, anno gratiæ supradicto, et Pontificatus nostri octavo.

Statuta^a Thomæ Corbridge Ebor. Archiepiscopi.

Statute of Thomas of Corbridge, circa 1300.

No one sworn to suit of choir to be absent without leave of Residentiary or Wardens.

Any Canon having held quiet possession of his prebend for a year wishing to reside may publicly protest his intention to reside in the chapter-house at Pretiosa, three days running, on St. Michael's day, or within eight days; otherwise he will not be counted Resident.

Provisum est,^b quod nullus juratus ad sectam chori Ecclesiæ de Southwell absentet se ab ecclesia quovis modo, sine licentia a Canonico Residenti petita et obtenta, vel a Custodibus Capituli, casu contingente nullo Canonico tunc præsentē.

Item,^c Provisum est et ordinatum quod qualiscunque Canonicus Ecclesiæ Collegiatiæ Beatæ Mariæ Southwell Præbendarius in eadem, pacificam præbendæ suæ habens possessionem per annum, volens et intendens suam primam facere Residentiam in ecclesia Southwell, ante inchoationem hujus Residentiæ ad Festum Sancti Michaelis, vel infra octo dies immediate idem festum sequentes, per tres dies coram Canonicis in domo capitulari Canonicorum, si quis fuerit tunc Residentiarius, aliter, nullo Canonico Residente, coram Custodibus Capituli Southwell, in capitulo ad preciosa, de adventu suo et Residentia sua inchoanda, publice protestationem faciet et præmonitionem. Si quis vero Canonicus istam formam non observaverit, pro non Residenti habeatur et reputetur, ac a perceptione distributionum Canonico Residenti debitum totaliter sit exclusus.

Statutum^d Domini Thomæ de Corbryg, Ebor. Archiepiscopi, Capitulo Suthwell.

Statute of Abp. Thomas of Corbridge, A.D. 1302.

Thomas, Dei gratia Ebor. Archiepiscopus, Angliæ primas, dilectis in Christo filiis, Capitulo, nostræ Suthwellensis ecclesiæ Salutem, gratiam, et benedictionem.

^a Not in White Book.

^b Similar Statute at York 1294.

^c Similar Statute at York among ancient Statutes of uncertain date, but later than 1256.

^d W. B. p. 51. This is not in Elizabethan collection.

Dudum apud vos, octavo Idus Februarii anno gratiæ M^oCCC^o, visita-
tionis officium, prout ex pastoralis nobis incumbuit debito, paternis
affectibus excercentes, quædam comparata personalia, quæ præsen-
tibus non inseruntur, prout expedire vidimus, correximus tunc ibidem,
et aliqua alia correctione digna, ut subsequitur, duximus reformanda.

Visitation held in
1300.

Statuentes in primis et firmiter injungentes, quod vos canonici,—
in quorum absentia, nec cultus divinus nec missa gloriosæ Virginis
Mariæ in cujus honore præfata fundatur ecclesia, sustentatur con-
grue, nec correctiones fiunt in choro seu capitulo debite,—de excessi-
bus ministorum, ad faciendam residentiam secundum statuta ecclesiæ,
quæ in admissione vestra observare jurastis, vos de cetero coaptetis
per statuta vestra specialia, providentes, quod nec cultus negligatur
divinus, aut excessus remaneant incorrecti; sic de facienda residentia
disponatur, quod, omni tempore anni, tres, vel ad minus, duo canonici
sint in ecclesia residentes, qui capitulum celebrent, ipsi que negotia
consulte dirigant et pertractent.

Canons to provide
by special statutes
against neglect of
services.

Three or at least two
Canons always to be
resident.

Et si continget ipsos, dum sic præsent capitulo, aliquid diffinire,
illud succedentibus substitutis residentibus canonicis non liceat
revocare, nisi id errorem contineat manifestum, et tunc ob hoc
facta speciali convocatione contrarium, per commune consilium
decidatur, et postmodum prout justum fuerit, rationabiliter
emendent.

No order made by
Canon in residence
may be revoked by
successor, unless it be
plainly wrong, and
then only by a
general chapter.

Quod si forsân, ex causa inevitabili et legitima, licentia a nobis
optenta, ad tempus, nullum contingat canonicum residentem, com-
mittatur alicui discreto jurato regimen ecclesiæ, quouscunque
canonici ad faciendam residentiam revertant.

In the absence of all
canons, the rule of
the church to be
entrusted to some
discreet person under
oath.

Item, volumus et districte præcipiendo mandamus, quod alternis
annis ad minus, per duos discretiores de capitulo per vos communiter
eligendos, canonicorum omnium, tam præsentium quam absentium,
edificia subijciantur oculis diligenter, et defectus comperti, quam
citiùs per prædictos duos electos vobis constare poterit, de eisdem
infra annum ex tunc, juxta qualitatem et quantitatem ipsorum, con-
grue reparentur: Ad quod omnes, quos principaliter hujusmodi
defectus contingunt, sine acceptatione qualibet personarum, per

Two deputies of
canons every other
year to inspect
buildings of all
canons, and compel
repairs.

Probus apud vos, &avo Idus Februarii anno grægii M^{ccc}o, vobis
tionis officium, prout ex premissis nobis incumbit debito, prout
affectibus excommunicatis, quatenus comparatis personis, que puniti-
bus non inveniuntur, prout ex premissis videntur, correctionem tunc habent,
et alios alia correctione dignos, ut subsequatur, duximus corrigendum.

Statuentes in primis et summis insigniores, quod vos canonici, —
in quorum ecclesia, nec alius alius nec in alia ecclesia Virginia
Mare in cuius honore prelati fundatur ecclesia, continentur con-
grue, nec correctiones sunt in christi ecclesia debito, — de excom-
municatorum, ad ecclesiam regendam, ecclesiam statu ecclesie,
que in administratione vestra observantur iustis, vos de certo cognitis
per statuta vestra specialia, premissas, quod nec cultus negationi
divinus, aut excommunicati incurrunt; sic de ecclesia residentia
disponatur, quod, cum tempore anni, tunc, vel ad maiorem, deo consentiente
sint in ecclesia residentia, per capitulum ecclesie, ipsi que regunt
consensu dirigant et participant.

Et si contingeret, quod, dum sic prelati capituli, aliquid diffinitio,
illud excommunicatis residentibus canonici non sunt
revocant, nisi in errorem continent manifestum, et tunc de hoc
facta speciali convocazione canonum, per consensum canonum
decidatur, et postmodum prout iustis, localis, etiam
emendatur.

Quod si forsan, ex causa inevitabili et legitime, canonici non
operari, ad tempus, nullam contrarietatem canonum residentium, canon-
natus alios, alios iusto regimine canonice, quatenus
canonici ad ecclesiam residentiam revertantur.

Item, vos canonici et alii prelati, mandantes, quod alius
annis ad maiorem, per duos discessores de capitulo, per vos canonici
eligendos, canonorum canonum, tam presentium quam absentium,
edictis subprelatis ecclesie dirigant, et delectis capituli, prout
cuius per prelatos deus electos, vobis constant per prelatos de ecclesia
illis annis ex tunc, iuxta premissas et consuetudinem ipsorum, con-
grue reparantur: Ad quod canonici, prout premissis habundant
delectis canonum, sine suspensione prelati parvam, per

sequestrum in prebendis suis artius interponendum, et in reparationem defectuum hujusmodi, si opus fuerit, convertendum, præmissa monitione canonica, compellatis.

Books to be examined by Precentor, and discordances corrected. Two sides of choir to be evenly balanced.

Omnes libri, saltem notati, bene examinentur per Precentorem, vel ejus vices gerentem, ne sibi invicem contrariantur, vel discordent in nota. Et de choro etiam et cantoribus talia disponantur, quod non claudicet in psallende, una parte ejusdem quam alteram in numerum prævalente, et juxta discretionem vestram equaliter potius dividatur.

Only fit and sufficient ministers to be admitted.

Item, cum non nunquam confusionem pareat multitudo, statuimus quod nisi apti, necessarii, et qui sufficiant, in ecclesiam recipiantur ministri; quibus, solito promptius de suis stipendiis satisfaciatur, ne pro defectu hujusmodi, obsequio divino (ad quod tenentur cotidie, et in quo vigiles et assidui esse debent), neglecto, in vestrum et ecclesiæ scandalum, ad suscitandum jurgia, ut solebant, in patria vagari cogantur. Si quis vero de canonicis, statutis terminis, eisdem ministris sua stipendia solvere tardaverit, omni die quo a solutione cessaverit, ad duplum salarii communis et soliti, quosque satisfecerit, teneatur.

Stipends to Vicars to be more punctually paid, so that they may not roam about the country creating disturbances as heretofore.

Præterea inhibemus, ne alicui quam canonico præbenda de cetero dimittatur ad firmam, sine Capituli licentia speciali.

Prebend only to be leased to Canons, except by special lease.

Statuentes, quod in singulis ecclesiis vestris parochialibus, sive sint prebendatæ, sive prebendis annexæ, habeatis infra hunc annum a datis præsentium computandum, perpetuos vicarios institutos qui curam habeant animarum; alioquin, in vestrum defectu ex tunc ordinare proponimus de eisdem, sicut vidimus expedire. Et provideatur in hujusmodi ecclesiis de libris sufficientibus, et aliis necessariis ornamentis, ne manus, ad hoc vobis negligentibus, apponere compellamur.

Perpetual vicars to be instituted in all prebendal churches within a year.

No one to be ordained or beneficed, except after examination before the chapter.

Nulli omnino ad ordines, per literam capituli amodo præsententur, aut ad vicarias vacantes in choro, vel extra, aliquantulum admittantur, nisi qui, examinatione coram capitulo præhibita diligenti, digni inventi fuerint, et diutius in ecclesia laudabiliter conversati.

Hæc nostra statuta salubria, correctiones, et injuncta, plene et distincte, singulis mensibus semel adminus, in capitulo post lectum

martilogium, ut, dum singulorum imprimitur cordibus,^a fructus perveniat placidus, in virtute obedientiæ perlegi, et observare per omnia faciatis, quousque ad eos nos contingat alias declinare, et tunc cognito plenius statu ecclesiæ possimus, si opus fuerit, aliqua addere vel mutare.

These statutes to be read after the Martyrology in the chapter-house once a month.

Valete. Data apud Scroby, pridie non. Junii, anno gratiæ, Dated at Scroby,
m^occc^{mo} secundo; pontificatus nostri tertio. 4th June, 1302.

Statuta edita^b in Convocatione Canoniorum.

Memorandum quod facta Convocatione Canoniorum Ecclesiæ Southwellensis die veneris proxima post Festum Sancti Matthei Apostoli, A.D. m^o.ccc^{mo}. xxix^o; et comparentibus personaliter in capitulo ecclesiæ supradictæ Dominis Willelmo de Bevercotes, Willelmo de Newark, Johanne de Sandale, Henrico de Edwin-stow, Magistris Johanne de Monte Claro, Thoma de Sancto Albano, Willelmo de Burton, et Willelmo de Barnby canonicis ecclesiæ supradictis, quibusdam aliis per procuratores comparentibus, et aliis contumaciter absentibus, de communi consilio et unanimi assensu tunc præsentium,

Convocation of Canons on Friday, 22 Sept. 1329.

Ordinatum fuit et statutum concorditer, quod omni anno, in proximo computo post Festum Trinitatis, custodes generales communie canoniorum fideles et idonei eligantur, qui quidem, sic electi, jurent (tactis sacrosanctis) quod fideliter facient officium ad quod assumuntur, excessus Ministrorum Ecclesiæ, cum ad eorum pervenerit notitiam, Canonicis in Ecclesiæ Residentibus fideliter revelabunt, et fidele ratiocinium de bonis capituli, per eosdem recipiendis et expendendis in negotiis ejusdem faciendis, reddent requisiti.

General Wardens of the Commons of the canons to be elected at audit next after Trinity.
Their oath.

Item, statutum per eosdem, quod ordinarentur tres cistæ custodiendæ sub tribus clavibus et seratis, quarum custodiam predicti custodes habeant cum sacrista; in quarum prima, reponantur munimenta ecclesiæ, et pecuniæ recepta pro capis, et alia (si quæ fuerint) pro negotiis ecclesiæ conservandis. In secunda, jocalia ecclesia et

To faithfully fulfil their office, to reveal excesses of the ministers to the Canons Residentary, to give faithful account of the goods of the chapter, received and expended by them. Three chests to be kept under 3 locks, by the wardens and sacrist, for (1) muniments and money;

^a Semen, or some such word, omitted.

^b Not in White Book.

maritimum, et dum singulorum imperium continetur, hactenus per-
venit placidus, in vultu obedientie pacis, et obsequio per omnia
seculi, quousque ad nos contingat, alius destinatus, et tunc
cognita placida statu ecclesie possit, et opus fuerit, aliis adhibere
vel mutare.

Valere. Datis apud Soterby, diebus non. Junii, anno Gratiae, Indis et Regni,
in regno Edwardi, Pontificatus nostri tertio.

Statuta etiam in Cantuariensi Ecclesia.

Memorandum quod facta Convocatio Canonice Cantuariensis Ecclesie
Soutwellensis die veneris proxima post Festum Sancti Michaelis
Apostoli, A.D. m.cccc. xlix.; et comparantibus personis in
capitulo ecclesie superius nominatis Willielmo de Burston,
Willielmo de Newark, Johanne de Sandale, Henrico de Ebor-
acoe, Magistro Johanne de Monte Christo, Thome de Sancto Albano,
Willielmo de Burston, et Willielmo de Darby, canonicis ecclesie
superius nominatis illis per provisionem comparantibus et
illis continuenter presentibus, de comuni consilio et unanimi
assensu tunc presentium,

Ordinatum fuit et statutum concorditer, quod omni anno, in festo Michaelis
proximo computo post Festum Trinitatis, canonicis generatim con-
veniens canonice in festis et aliis eligantur, qui palam, eis
electi, fuerint (scilicet sacrosancti) quod debet fieri officio ad
quod assumuntur, ex parte Ministerii Ecclesie, cum ad eorum
pertinerit nominare Canonice in Ecclesia Ricardianis debet
revocantur, et si hoc rationabiliter de bonis capituli, per eorum re-
sponsam et expensam in negotiis ecclesie debet fieri, et si hoc
non, statum per eorum, quod ordinantur tunc etiam contra
eodem sub talibus conditionibus et statibus, quantum ecclesie profuerit
conditio habere cum iustitia; in quibus primis, respondens, unde
mentis ecclesie, et personis respectu pro capite et alia (si quid fuerit)
pro negotiis ecclesie considerantur. In secunda, iustitia ecclesie et
personis respectu.

(2) jewels and relics; reliquiæ reponantur. In tertia, reponantur libri communitalis, qui de cætero nemini accommodantur, nisi sub idonea cautione^a

(3) common books,
only to be lent on
security.
Convocation of canons
14 Oct. 1335.
(6 present.)

Memorandum^b quod facta Convocatione, Canonicorum, xvij^o Kalendarum Novembris, Anno Domini m^occc^oxxxv^{to}, comparuerunt personaliter Domini Henricus de Edwinstow, Johannes et Robertus de Sandall, Willelmus de Feribie, Magistri Johannes de Monte Claro et Willelmus de Barnby; Magistro Johanne de Pinibus, et Domino Willelmo de Bevercote contumaciter se absentibus, aliisque omnibus et singulis per procuratores comparentibus.

No canon to be
admitted to act of
chapter until he has
held his prebend in
quiet possession
for a year.

Imprimis, Ordinatum et statutum fuit, quod habens præbendam litigiosam, non admittatur de cetero ad signandas literas, seu alia quæcunque, sub sigillo Capituli, nec ad Residentiam, seu ad aliquem contractum seu actum per Capitulum exercendum, quousque possessionem pacificam fuerit assecutus.

In leases of prebends
canons to have a
ceteris paribus pre-
ference as lessees.

Item,^c In domibus et terris Capituli ad firmam de cetero dimittendis, Canonici, si voluerint, pro equali pretio aliis preferantur, et si secus actum fuerit non valeat ipso jure.

No grants of real
property of church
or prebends to be
sealed, except in full
chapter, after inquiry
as to value by jury
on the spot.

Item, Confirmationes seu alienationes jurium, terrarum, seu aliarum rerum immobilium ecclesiæ, seu Præbendarum, de cetero sub sigillo Capituli nullatenus concedantur, nisi omnibus et singulis Canonicis ad hoc vocatis, legitime seu citatis; et tunc fiat inquisitio specialis per aliquos Canonicos per Capitulum deputatos, qui ad loca alienanda accedant, et ibidem per juratos inquirent de valore rei, et an alienatio talis rei sit ad damnum vel utilitatem ecclesiæ, et aliis circumstantiis requisitis: et tunc, in prima convocatione sequente fiat confirmatio, vel reprobatio, prout videbitur Canonicis utilitati ecclesiæ expedire.

Violation of seques-
tration by chapter
entails *ipso facto*
excommunication.

Item, si quis, temeritatis audacia, sequestrum per Capitulum interpositum violare presumpserit, excommunicationis^d incurrat sententiam ipso facto.

^a This was the rule at Oxford in the University Library, and the security which took the form of cups, garments, &c. was often sold.

^b Not in White Book.

^c A similar Statute at York in 1291 was confirmed in 1325.

^d Hence poor Gurnell's sentence, pp. 1-4 *supra*.

INDEX.

Absence of Residentiaries, 10, 11, 13, 14,
40, 43, 48, 49, 170
Administration of Goods, 11, 104
Admissions of Canons, 145-160
" Canons Residentiary, 161-
167
" Chauntry Priests, 175-185
" Choristers, 187-189
" Deacons and Sub-Deacons,
185-187
" Thuribulers, 188
" Vicars Choral, 168-175
All Souls' College, Oxford, xxxix
Altars—
Beatae Mariae extra chorum, 98, 99,
175
Beatae Mariae, Northmuskham, 102
High, 36, 75, 86, 109, 111
Our Lady of Grace, 115, 123
S. Cuthbert, 177
S. John Baptist extra chorum, 68, 99
S. John Evangelist, in north aisle, 182
S. Leonard, 35
S. Mary Magdalen, 185
S. Michael, 183
S. Nicholas, 180
S. Peter infra chorum, 35, 46, 175,
176, 179
S. Stephen, 175, 181
S. Thomas, 47
S. Thomas Martyr in Burgage, 99,
176, 179
S. Vincent, 110, 111
Apothecary, 21
Arbitration, 26, 89, 122
Archbishops (*see* York and Index of
Names of Persons)
Archbishop's Palace, ix., 39
Backgammon, lxxvi., 36, 43, 44, 47
Barnalby, 168
Beer, 107

Bekyngham, All Saints, 133, 138
" Prebendary, lix., 148, 149,
150, 151, 154
" Vicar, 138
" Choral, 169
Bells, xxi., 21, 24, 33, 43, 45, 73, 79, 85,
107, 115, 141
Bell Tower, 111
Bevale Priory, lxxvii., 107, 116, 117, 124
Beverley Minster, xii., xiv., xx., xxii.,
xxiii., xxvii., xxx., xxxii., xlv., l.,
lxxii., xci., xcii., 192, 194, 195
Bishops, 54
Bishop of Southwell, x., xcvi., xcix.
Bishop Auckland, S. Vincent College,
116
Blithworth Vicarage, 91, 92
Bolton Priory, lxxvii.
Books, lxxvii., 51, 78, 80, 104, 108, 121,
126, 206, 211, 214, 216
Abbatt on Decretals, 126
Antiphonare, Anthem Books, 51, 198
Directory, 74
Epistolar, 198
Gradale, Gradual, or Grayl, lxxv.,
33, 43, 79, 98, 121
Legendæ (Lesson Books), lxxv., 49, 71
Liber Albus (*see* White Book)
Manual, 198
Manuel Peche, 198
Mass Book, 116, 198
Ordinal, 73, 74
Pars Oculi Sacerdotis, 100, 198
Placebo, dirige, 108
Portesses (or Breviary), 141, 198
Processional, 121, 211
Psalter, 100
Sermons, 198
Standards or Standards, 71, 72, 76,
81
Summa Summarum, 198
Tropars, 198, 211

Bowls, lxxvii., 22, 59, 75
 Breakfast, 34, 35, 38, 79
 Bridge, Gift to, 113
 Brotherhood of Vicars Choral, lviii., 99,
 110
 Burton, S. Peter, 133
 Business on Holy Days, 22

Calneton (Caunton), S. Andrew, 139
 " Vicar, 14, 15, 17
 Calverton, S. Wilfrid, 113
 Candles in Church, 67, 71, 76, 77, 86
 " round Corpse, 101, 102
 Canon of the Mass, 72
 Canons, xxii.-liv., 145-146, and *passim*
 Canons, Residentiary, xliii.-liii., 161, 167,
 and *passim*
 Canonical Hours, lxxvi., 22, 32, 36, 38,
 39, 48, 49, 51, 52, 53, 67, 72, 74, 78, 79,
 80, 86, 92, 208
 Capitulum or Little Chapter, 80
 Cards, lxxvi., 46, 59, 60, 61, 66, 68, 69,
 77
 Cemetery, 25, 35, 44, 109
 Chalice, 116
 Chancellor, xli., xlii.
 Chapels in Church—
 Lady, 140
 S. John Baptist, 184
 S. John Evangelist, 105
 S. Laurence, 106
 S. Margaret, 106
 S. Thomas, 36
 Chapter Clerk, lxix.-lxx., 3, 44, 54, 56, 58,
 60, 62, 68, 82, 83, 87, 92, 93, 95, 166, 167
 Chapter House, ix., xvi., xvii., 1-97 *passim*
 Chauntry, 25, 26, 119, 120, 130
 " Certificates, xviii., xix.
 " Priests, lxi.-lxiv., 175-187, and
passim
 " Priests' Hall, 12, 13, 21, 67, 79
 Chests, lv., 36, 75, 79, 199
 Chichester Cathedral, xv., xxi., xlv., xlv.,
 lvii., lx., lxii., xci.
 Choristers, lvi., lxx., lxvi., 74, 101, 111,
 187, 188, 189
 Churchwardens, liii.-lvi., 3, 4, 16, 25, 30,
 35, 37, 43, 45, 52, 54, 56, 58, 59, 60, 62,
 68, 82, 83, 85, 92, 93, 95, 166, 167,
 203, 204
 Clothes, Gifts of, 105, 106, 108, 121, 124,
 133, 141
 Cockfighting, lxxvi., 75
 Collegiate Churches, xi.-xv.

Commoners in Chauntry Priests' Hall, 12
 Commons of Residentiaries, xlv., lv., 201-
 204, 209
 Commons of Vicars Choral, lvii.-lix., 64,
 76, 77, 206, 208, 209
 " Chauntry Priests, lxiv., 12
 Compline, 47
 Corrections, lxxiii.
 Crophill, or Cropwell, Prebendary, xxv.,
 xxix. (and *see* Oxtou)
 Culdees, xx.
 Curfew, 33, 38, 45, 79, 80
 Deacons, lvi., lxx., 53, 54, 74, 101, 111,
 165, 185
 Dean of Southwell, xxxv., xxxvi., xxxvii.,
 xcix.
 Dice, lxxvi., 36, 66, 68, 69, 75, 77
 Dirge, 47, 51, 74, 115
 Discordance, 38, 42, 43, 46, 49, 50, 54, 67
 Dispensation, 26
 Doncaster, Friars, 134
 Dunham—Prebendary, xxvii., xlviii., l.,
 148, 150, 153, 155, 161, 166, 167
 " S. Peter and S. Paul, 111, 126,
 128
 " Vicar, 112
 " " Choral, 140
 Durham Cathedral, lxxxvi.
 Eaton—Prebendary, xxvii., 148, 149, 151,
 153, 155, 166
 " Vicar Choral, 170
 Edyngley—Church, 84, 87, 89
 " Parish Clerk, 88
 " Vicar, 89
 Excommunication, 4, 10, 17, 56, 63, 64
 Exeter Cathedral, xxi., xlv., lvii., lx.
 Fabric, i., xv.-xvii.
 " Fund, or Lady Works, lxiv., lxx.,
 35, 40, 99, 101, 102, 105, 123,
 124, 126, 136, 207
 Farm, of a Prebend, 6, 7, 9, 81, 143, 164,
 165
 Fighting, 24, 25, 31, 35, 38, 39, 40, 41, 45,
 46, 50, 51, 56, 63, 64, 65, 68, 76, 77, 90
 Fines, lxx., 25, 40, 75
 Five Joys, 107, 108
 " Wounds, 108
 Font, 110
 Fountains Abbey, lxvi.
 Friars, 121, 136
 " Augustine, 129, 134

Friars, Black, 129, 134
 „ Carmelites, 134
 „ Gordians, 134
 „ Grey, 116, 129
 „ Observants, 117, 134
 „ White, 116, 129
 Furniture, 105, 116, 121, 124, 135, 136, 140, 141
 Garden, Safron, 43
 „ Vicars', 48
 Gloria, 38, 79
 Gloves, 54
 Grammar Schools, xiv., xli., xlii., lxx., lxxvi., 13, 29, 31, 45, 49, 52, 78, 95 (n), 177
 Grammar School Masters, xli., lxx., 29, 30, 31, 39, 49, 52, 78, 177
 Gunpot (Lavatory), 34, 54
 Hair, Long, 42
 Halton or Halughton, Prebendary, xxvii., 149, 152, 154, 155
 Halton, Vicar Choral, 170
 Hawking, lxxvi., 51, 93
 Hebdomodary, 24
 Hereford Cathedral, li., lx
 Higham Ferrers College, xii., xiii
 Highways, Gifts to, 99, 133, 145
 Holidays (*see* Business, Remedy)
 Hours (*see* Canonical Hours)
 Hunting, lxxvi., 51, 65, 75, 93
 Iconomi, Bursars (*see* Churchwardens)
 Iconomia, or Bursary, 48
 Images—
 Blessed Mary at High Altar, 36
 Our Lady of Grace, 101, 123
 „ „ at Rolleston, 103
 S. Wilfrid at Calverton, 113
 Immorality, 15, 17, 18, 19, 21, 22, 23, 33, 34, 35, 37, 38, 42, 44, 45, 48, 57, 58, 59, 60, 61, 62, 63, 66, 69, 71, 72, 74, 76, 77, 79, 80, 83, 84, 85, 86, 87, 89, 92, 93, 94, 95
 Inventory, 112, 127, 135, 197
 Irreverence, 32, 53, 54, 66, 67, 73, 78, 79, 86
 Lady Mass, 26, 37, 48, 74
 Lady Works (*see* Fabric Fund)
 Lamps, 35, 37, 52, 67, 120
 Lands, 53, 66
 Lavatory (*see* Gunpot)
 Lazar-houses, 121
 Leicester, Newark, xiii., xiv.

Leicester, S. Mary's, xii.
 Lent, 78
 Lichfield Cathedral, xx., xxi., lx.
 Light, 36, 67, 72, 76, 81
 Lincoln Cathedral, l., lvii., lx., lxii., xcii.
 „ Friars, 129, 134
 Lord's Prayer, 90
 Mass, 20, 32, 37, 39, 42, 43, 44, 47, 54, 72, 74, 75, 108, 125
 Matins, 20, 21, 22, 32, 33, 34, 35, 36, 37, 42, 51, 54, 67, 72, 74, 75, 78, 81, 85, 208
 Mazer-bowl, 101
 Mill, 33
 Miller, nickname, 53
 Mole-catching, lxxvi., 51
 Morrow Mass, 25, 107
 Morton, S. Dionys, xcvi., 119, 133
 Mortuary, 96 and *passim* in Wills
 Myddelton, S. Andrew's, 126
 Newark, Friars, 117, 124, 134
 „ Grammar School, ix., x., xxi., xxii., 52
 Nones, 47, 75, 86
 Normanton, Prebendary, xli., xlii., 29, 52, 149, 152, 153, 157
 „ Vicar Choral, 60, 172
 Northleverton, Prebendary, xxvii., 146, 147, 150, 151, 152, 153, 154, 156, 166
 „ S. Martin, 120
 „ Vicar Choral, 171
 Northmuskham, Prebend, 81, 149, 151, 152, 153, 156, 157, 165
 „ S. Wilfrid's, 102
 „ Vicar, 81
 „ Choral, 171
 Northwell, xxv. (*and see* Norwell).
 Norwell, Vicars, 89
 „ 3rd Part, Prebendary, xxvi., 13, 146, 147, 148, 151, 152, 153, 154, 157, 158, 161, 166
 „ 3rd Part, Vicar Choral, 172
 „ Overhall, xxvi., 85, 150, 151, 152, 153, 157, 158, 160, 166
 „ Overhall, Vicar Choral, 172
 „ Palishall, xxvi., 149, 151, 152, 153, 154, 157, 158, 166
 „ Palishall, Vicar Choral, 172
 Norwich Cathedral, xi., lxxxix., xc.
 Nottingham, Friars, 116
 „ Grammar School, ix., xli., xlii., 13, 31

- Organ, 87
 Organist, lxvi.
 Oxtou (1), Prebendary, xix., 146, 147, 148,
 150, 151, 157, 159, 165, 166,
 167
 " Vicar Choral, 173
 " (2), Prebendary, 150, 159
 " Vicar Choral, 173
 " S. Peter and S. Paul, 118
 " Vicar, 15, 16, 17, 44, 65, 85

 Palm Sunday, 90
 Parish Altar, 197-200 (*and see* Altar,
 S. Vincent's)
 " Vicar, lvi., 39, 72, 109, 110, 143,
 197, 198, 199, 200
 Patronage, Action as to, 91
 Penance, 18, 41, 65, 69, 73, 75, 76, 85, 89,
 90
 Plague, lxxv., 11
 Poor, gifts to, 99, 112, 116, 121, 124, 129,
 138, 139
 Prebendal Mansions, 48
 Prebends, xx., xxi., xxviii., xxxii., 146-
 160, and *passim*
 Precentor, xxxix., 24, 34
 Preces, 80
 Preciosa, or Chapter, 20, 21, 22, 35, 45,
 46, 47, 49, 51, 85
 Prick-song, 80
 Prime, 22, 26, 33, 34, 35, 36, 47, 48, 49,
 51, 52, 53, 67, 72, 78, 81
 Procession, Whitsuntide, xv., 15
 " Other, 26, 37, 53, 69, 73, 79,
 85, 86, 90
 Procuration, 9
 Pronuba, 53, 73, 74
 Proxy for Prebendary, lii., 13
 Psalms, 33, 34, 37, 47, 48, 52, 54, 73, 78,
 86, 90, 120
 Purgation, 5, 16, 23, 30, 31, 45, 57, 66, 71,
 73, 76, 92

 Ragnal, Church, 128
 Rampton, All Saints, 104
 " Prebendary, xxvii., 147, 149,
 150, 153, 159, 167, 168
 " Vicar, 104
 " Choral, 173
 Rectors of Choir, 24, 38, 48, 74, 78, 79
 Refectory, xxi.
 Registers, lxxvii.-lxxii.
 Registrar (*see* Chapter Clerk)
 Remedy, or Holiday, 49

 Residence, xliiii.-liii., 10, 11, 13, 14, 25,
 40, 43, 48, 70, 161, 162, 163, 164, 165,
 203-5, 211, 212, 213
 Ripon Minster, xii., xiv., xx., xxii., xxiii.,
 xxvii., xxx., xxxi., xxxii., xlv., l., lii.,
 lviii., lx., lxii., lxxii., lxxxvi., 194, 195
 Rolleston Church, xxxvii., liii., 103, 165,
 201
 Rolleston, Vicar, 87
 Roodloft, 114
 Rotherham College, xiii., xiv.
 Rufford Abbey, lxvii.
 Rushes, 67

 Sacrist, Prebend, xxviii., xxxviii., 22, 32,
 33, 34, 42, 43, 45, 52, 54, 67, 85, 147,
 150, 151, 152, 153, 154, 157, 160, 162,
 166, 167
 Sacrist, Vicar Choral, 174
 Salisbury Cathedral, xliii., xlv., l., lx.
 School (*see* Grammar Schools, Song
 School)
 Secrets, 21, 23, 73
 Secta Chori, 5, 6, and *passim*
 Sepulchre, Easter, 119, 128
 Sequestration, 1, 2
 Shooting, 59, 77
 Slander, Actions for, 14, 26, 27, 28, 29,
 88, 89
 Sorcery, 15
 Southmuskham, Prebendary, xxvii., 147,
 148, 149, 150, 157, 165
 " Vicar Choral, 171
 Southwell, ix.
 " Bishop (*see* Bishop)
 " Dean (*see* Dean)
 " Grammar School, x., xi, xli.,
 xlii., 29, 30, 117, 177
 " Minster, ix., xv., xvi., xvii.,
 and *passim*
 " Parish Church, 57
 " Song School, lvi., lxx.
 " Vicar (*see* Parish Vicar)
 Southwheatley, S. Helen's, 102, 136
 S. Paul's, Bedford, xxi. (n)
 S. Paul's Cathedral, xxi., xxii., l., lx.
 Stafford, S. Mary's, xii., lxxvii.
 Stalls, xxvii., xxix., 75
 Statutes of Church, xxix.-lviii., 5, 56, 78,
 200-216
 " of Chantry Priests, 12, 13, 38,
 79
 " of Vicars Choral, lvii., 23, 34,
 38, 79

- Organ, 57
 Organ, 127
 Organ (1) Organ, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

Stone-throwing, 55
 Sub-deacons, lvi., 185, 186, 187
 Supper, 47
 Suspension, lxxxv., 2, 7, 19, 29, 40, 41, 56,
 60, 82, 87
 Suwell (*see* Southwell)
 Synod, 24

 Talking, 52, 54
 Taverns, 21, 38, 47, 48, 60, 61, 62, 65, 66,
 68, 76, 79, 90
 Thurgarton Priory, xxviii., xxix., xxxvi.,
 116, 117, 187, 188, 201
 Thuribulators or Incense-bearers, lvi., lxx.,
 101, 111
 Tierce, 67
 Tioyulfingeccester, xvii., xviii.
 Tithes, 81, 87, 91, 109
 Torches, 36, 69, 75
 „ round corpse, 98 and Wills
passim
 Treasurer (*see* Sacrist)
 Trentals, 72, 102, 107, 108, 112, 116, 124,
 133, 206, 207
 Tykhill, Friars of, 134

 Udeburgh (*see* Woodborough)
 Upton Chapel, 89
 „ Chantry, 84

 Vergers, lxvi.
 Vespers, 21, 32, 54, 73, 74, 86
 Vestments and Habits, lxxvii., 48, 72, 74,
 76, 78, 79, 86, 105, 116, 127, 197, 198,
 206
 Vestry, 22, 32, 86
 Vicars Choral, lvi.-lxi., 168-175, 206-211,
 and *passim*

Vicars' Hall or Mansion, lix., 23, 32, 33
 34, 46, 50, 55, 79, 80
 Visitations, lxxii.-lxxxix., 20-26, 31-39,
 41-44, 46-52, 53, 54, 66, 67, 70, 76, 78-
 81, 82, 83, 85-87, 91

Wapentake, xx.

Wardens of Commons (*see* Church-
 wardens)

Wardens of Fabric (*see* Churchwardens)

Wax, 76, *passim* in Wills

Well, xviii.

Wells Cathedral, li., lvii., lx., lxii., lxiv.,
 lxxxvi., xci., xcii.

White Book, xv., xxvi., xxvii., xxxi.,
 xxxii., xxxiii., lv., lxxvii., lxxviii., lxix.,
 190, 197

Wills, xciv.-xcvi., 19-145

Winchester Cathedral, xix., xxiii., xxiv.

„ College, xiv., xcii., xciii., 5,
 12, 149

Windsor, xii., xiii., xiv., xv., lxvi.

Wine, 32, 46, 54, 86

Wollaton Grammar School, 13

Woodborough, Prebendary, xxv., 24, 149,
 150, 151, 157, 160

Woodborough, Vicar Choral, 175

York—

Archbishops, xv., xvi., xvii., 191-196

Dean and Chapter, xxi., xxii., xxiii.,
 xxx., 192-196

Law-man, 192

Minster, xii., xiv., l., lvii., lx. lxiv.,
 lxvi., 190-196

Sheriff, xxx., 191

S. Mary's Abbey, lxvi.

Use, 198

INDEX OF NAMES OF PERSONS.

- Abbotson, or Avotson, John, Chantry Priest, 109, 117, 176, 179, 184
 Adams, John, Prebendary, xli., xcvii., 154, 160, 170 (n), 175 (n)
 Adamson, Nicholas, Vicar Choral, 169
 Adeok, John, Clerk of the Church, 52
 Agnes, a servant, 15, 16
 Alcock, Richard, servant, 103
 Aldred, Archbishop, xxi., xxxi.
 Alen, John, LL.D., Prebendary, 152, 153, 157
 Alexander III., Pope, xvi., xxx., xliv., lxvii., lxviii.
 Alsebrooke, James, 91
 Alyn, or Allau, William, Chantry Priest, 178
 Andrew, Richard, LL.D., Prebendary, 159
 Ansketinus de Bolomer, 192
 Apjohn, Thomas, 131
 Archa, Widow, 41
 Arnalde, Richard, 125
 Arnalde, William, 125
 Arnall, Agnes, 144
 Arnall, Emmott, 119, 120
 Arnall, John, 30, 118 (Will), 145
 Arnall, John, jun., 119
 Arnall, Richard, 119, 120, 144, 145
 Arnall, Robert, 144
 Arnall, Thomas, 133
 Arnall, William, xcv., 119, 144 (Will)
 Arwood, Mrs. John, 89
 Ashton, John, 141
 Ashton, Thomas, Chorister, 189
 Athelstan, King, 192, 195
 Atkynson, William, Prebendary, 151, 158
 Averel, or Averhyll, John, Prebendary, 146, 147, 148, 158, 161, 166
 Awbye, Richard, Vicar of Norwell, 89
 Awnbry, Agnes, 94
 Aykyne, Henry, Chorister, 188
 Babyngton, William, Chantry Priest, lxxxiv., 77 (n), 78, 81, 92, 177, 185
 Bachelor, Agnes, 140
 Bacon, Ralph, Chantry Priest, 182
 Baddesworth, John, 97
 Bagall, or Bagell, John, Vicar Choral, 55, 58, 66, 68, 69, 72, 75, 169
 Baily, or Bayly, or Baylie, Robert, Chantry Priest, 92, 112, 178, 185
 Baldyn, John, 112
 Banes, Eliza, 124
 Banes, Jane, 126
 Banes, or Bannes, John, 124, 126
 Banes, Thomas, Vicar Choral, 172
 Banes, Richard, 145
 Banks, John, a servant, 56, 57
 Banks, Sylvester, Chantry Priest, 178
 Banys, Thomas, 109
 Barnby, John, Canon Residentiary, lxxviii., 40, 46, 47, 50, 51, 52, 53, 54, 56, 107, 146, 147, 156, 166
 Barnby, William de, 215, 216
 Barnes, Thomas, Deacon, 186
 Barra, Agnes, xciv., 123 (Will)
 Barra, Edward, 126, 127
 Barra, Edward, Scholar, 126, 128
 Barra, James, 126, 127
 Barra, John, 126, 127
 Barra, Robert, D.D., Canon Residentiary, 82, 87, 89, 119, 122, 124, 125 (Will), 127, 150, 153, 155, 163, 167
 Barra, Robert, married man, 123, 124, 138
 Barra, Robert, son of Edward, 126, 127, 128
 Barra, Robert, son of John, 126, 127, 128
 Barre, or Barry, John, Master of Southwell Grammar School, 29, 30, 52, 77 (n), 78
 Barre, Thomas de la, Chaplain, 182 (n)
 Barrett, John, Apparitor, 11

- Barrow, John, Prebendary, 147, 160
 Barrys, Thomas, Deacon, 187
 Barthorp, or Barthrop, William, Chantry Priest, Deputy Master of Grammar School, lxxxiii., 6, 13, 22, 26, 27, 30, 35, 36, 43, 51, 52, 54, 97, 177, 181, 184, 185
 Basset, or Bassett, Edward, Canon Residentiary, xlviii., 89, 91, 92, 127, 128, 137, 143, 144, 145, 150, 157, 159, 163, 164, 165, 167, 186, 187
 Basset, Ralph, 190 (n), 191
 Basterfe'd, Peter, 71, 73, 76
 Basterfeld, Mrs. Peter, 71, 73, 76, 77
 Bate, John, Prebendary, 148, 155, 161, 168
 Batemanson, Robert, 115 (Will), 150
 Batemanson, Roger, 108, 116
 Baxter, John, Vicar Choral, lxxvi., 93, 171, 175, 189
 Baxter, Thomas, Chantry Priest, 25, 30, 34, 43, 97, 150 (Will), 182, 185
 Baynbryg, Christopher, Archbishop, 117
 Beauchamp, Earl of Warwick, xevii.
 Beaumont, John, Master of the Rolls, xcviii.
 Bebe, William, Deacon, 186
 Bede, Venerable, xvii.
 Bekyngham, Andrew, 131
 Bekyrke, John, Vicar Choral, lxxxiv., 67, 80, 171, 174
 Belfin, Jane, 114
 Belfin, Thomas, 113 (Will)
 Bell, John, Dec. D., Prebendary, 153, 157
 Bellerby, Nicholas, Master of Newark Grammar School, 52
 Benet, or Bennett, William, Prebendary, 152, 153, 156
 Benson, Thomas, 90
 Berkeley, Maurice, 84
 Berkeley, or Barkley, or Backley, Vicar Choral, 33, 34, 36, 37, 42, 43, 44
 Beswyke, Mrs. Robert, 62
 Betbank, or Bekbank, William, Vicar Choral, lxxxiii., 19, 23, 24, 26, 27, 28, 168, 173
 Bevercotes, William de, 215, 216
 Bexwyk, Bemann, Chorister, 188
 Bexwyk, Catherine, lxxxiii., 19, 23
 Bexwyke, Oliver, Chantry Priest, 84, 183
 Beylby, or Byelby, or Bylbye, Thomas, Chantry Priest, 36, 43, 51, 52, 75, 97, 108, 114, 181, 183
 Bielby, Richard, 25
 Birks, or Byrks, Thomas, 86, 137, 172, 173
 Blackley, Richard, 133
 Blackburn, Thomas, Master of Nottingham Grammar School, 31
 Bland, John, Chorister, 189
 Blaunche, Robert, Chantry Priest, xcv., 142 (Will), 179
 Blaunche, William, Vicar Choral, 124, 125, 142, 170
 Bloet, Robert, Bishop of Lincoln, 190 (n), 191
 Blomeley, John, Vicar Choral, 168, 171
 Blounte, Walter, Prebendary, 151, 152, 158
 Blytton, William, Esquire, 81
 Bocland, Geoffrey de, Dean of St. Martin's-le-Grand, 180 (n)
 Bolomer, Ansketinus de (*see* Ansketinus)
 Booke, W., 152, 152
 Boswell, Richard, Vicar Choral, 172, 174
 Bothe, Henry, Deacon, 187
 Bothe, or Booth, Laurence, Archbishop, lxxx., 39, 62, 106, 115, 184
 Bothe, Peter, Chorister, 188
 Bothe, or Booth, William, Archbishop, lxiii., lxxiii., 115
 Boville, Archbishop (*see* Sewall).
 Bower, John, Prebendary, 145, 147, 150, 159
 Bowne, William, Bailiff, 121
 Box, or Boxe, James, Vicar Choral, 86, 124, 125, 172, 174
 Bradshaw, or Bradshay, Richard, lxx, 164, 167
 Bramhale, Matthew, Thurbuler, 188, 189
 Brandysby, John, Prebendary, 153, 155
 Brereley, alias Loksmyth, Vicar Choral, lxx., 92, 95, 142, 157 (n), 167, 174, 185, 186
 Brightley, Margaret, 103
 Brodheade, or Broadhead, or Brodhed, William, Vicar Choral and Registrar, lxx., 67, 85, 87, 119, 152, 166, 167, 170, 171
 Brokby, John, 66
 Bromall, John, 11
 Browbee, N., Notary Public, 152
 Brown, Elizabeth, 104
 Brown, Joan, 104
 Brown, John, Vicar of Rampton, 102, 104 (Will)
 Brown, Robert, 104
 Brown, William, 104
 Browne, R., 152
 Browneberde, William, 89
 Bruch, Richard, 26, 27, 28, 29

Brusshaw, or Brokeschaw, Brukehaw, or
Brusshaw, Laurence, Chantry Priest,
26, 27, 51, 97, 101, 175, 182, 183
Brunn, Robert de, 198
Brinkley, Symeon, Chantry Priest, 114
Bull, John, Vicar Choral, Chantry Priest,
Churchwarden, lxxvii.-lxxxiii., lxxxviii.
10, 21, 23, 24, 25, 30, 33, 34, 35, 36, 37,
39, 42, 43, 44, 45, 47, 48, 50, 51, 76, 87,
92, 152, 161, 166, 167, 169, 170, 171,
174, 178
Bull, John, Deacon, 186
Bull, William, 104
Buller, William, Vicar Choral, lxxxv.,
lxxxvi., 62, 63, 64, 65, 66, 67, 173
Bullock, William, Vicar Choral, lxxvi., 74
Bullock, William, 141
Bullen, Thomas, 114
Burgo, John de, Chancellor of Cambridge,
198
Burne, William, 126
Burton, Peter, Chantry Priest, 52, 58,
62, 63, 66, 71, 72, 108, 185
Burton, Richard, Prebendary, 150, 151,
160
Burton, William de, 215
Bury, Henry, 21
Bury, Isabella, lxxxii., lxxxiii., 23, 25
Busshe, Robert, 119
Busshe, Thomas, 133
Buthe, Edward, 112
Buthe, Elizabeth, 112
Butterfield, John, Vicar of Rolleston, 87
Button, Robert, Chantry Priest, lxxxiii.,
22, 25, 30, 37
Button, Thomas, 30
Bygge, Thomas, 91
Byland, Helias, Chantry Priest, 25, 26,
182, 184
Bylyale, Thomas, 112
Bylop, , Vicar Choral, 9
Byngham, Richard, Esq., 28
Byrd, or Bird, Randolph, Canon Residen-
tiary, 1, 2, 3, 4, 7, 10, 145, 146 (n), 147,
159
Byrkhed, Gilbert, 126
Byrley, William, Prebendary, 149, 151, 156
Byrton, Thomas, Prebendary, 153, 154,
158, 167
Cade, Robert, 126
Calton, William, 121
Carnbull, or Cranebole, Henry, Pre-
bendary, 75, 150, 151, 158

Carpenter, William, Dec. D. Prebendary,
149, 150, 151, 154, 160
Carter, Edmund, Canon Residentiary, 63,
66, 67, 68, 70, 149, 151, 158, 166, 187
Carter, Thomas, Chorister, 188
Cartwright, Thomas, Vicar Choral, lxxvii.,
lxxviii., lxxxii., lxxxiii., lxxxviii., 9 (n),
31, 32, 34, 40-51, 170
Carucate, Robert, 108
Chamberlen, or Chambyrlen, Richard,
Chantry Priest, 36, 37, 43, 185, 186
Chambers, Alice, 93, 94
Charles I., x.
Charles II., lxvii.
Chaterton, or Chaderton, Edmund, Canon
Residentiary, 13, 14, 40, 146, 147, 148,
150, 155, 157, 159, 160, 162, 163, 166,
168
Chaundler, or Chawnedeler, Thomas, Pre-
bendary, 48, 148, 149, 157
Chesterfield, Richard of, lix.
Chicheley, Archbishop, xiii.
Childe, Alice, 118
Childe, Henry, 118
Childe, John, 118
Childe, Robert, 118
Childe, Simon, 118
Clarburgh, or Clairburgh, or Clayburgh,
William, 153, 155, 159, 167
Clayton, Robert, 57
Clayton, William, Prebendary, 148, 158
Clerk, John, 136
Clerk, Stephen, Vicar Choral, lxxxii., 5,
10, 20, 21, 23, 24, 28, 29, 155 (n), 170
Clerk, Thomas, Vicar of Bledworth, 5
Clerk, William, 136
Cliffon, Hugh, 117
Cliffon, Thomas, 134
Cliffon, William, Prebendary, 158
Clyton, Gervase, Prebendary, 112, 115 (n),
148
Clyton, Robert, Prebendary, 156
Cocks, Dr., Bishop-designate of South-
well, xcvii.
Colles, or Colyn, or Goland, Robert, 93,
94, 95, 173
Colson, John, Chantry Priest, 179, 185
Colyn, Martin, Prebendary, 151, 158
Cook, Jane, lxxxiii., 22, 26
Cook, John, 28, 29
Cook, Robert, Clerk of the Church, 52
Cook, Thomas, 53
Cooper, Cecil, 202 (n)
Cooper, Thomas, 202 (n)

- Corbridge, Thomas de, xxxix., xlv., liv., lviii., 212
 Cotom, Robert, 105
 Coton, John, 133
 Cowper, Helen, 63, 71, 83
 Cowper, Henry, 88
 Cowper, Margerie, 118
 Cowper, Richard, 118 (Will)
 Cowper, Thomas, 63, 66, 71
 Cowper, William, Chantry Commissioner, xix.
 Cowper, William, Master of Wollaton Grammar School, 13
 Cranmer, Thomas, Archbishop of Canterbury, xi., xxv., xcix.
 Crashawe, Thomas, Master of Southwell Grammar School, lxxi.
 Crichlawe, John, 87
 Cromwell, Thomas, lxxviii., lxxiii., xcix.
 Crophill, John, Canon, 178 (n)
 Crowder, Robert, Thurbuler, 188, 189
 Custans, or Custance, William, Chantry Priest, lxxxiii., xciv., 22, 96 (will)
 Cuthbert, Chorister, 189

 Dallis, or Dalby, Thomas, Prebendary, 151, 152, 156
 Danvers, John, Prebendary and Chancellor, xlii., 9, 29, 30, 31, 52, 149, 157
 Davison, John, Chantry Priest, 120, 121
 Davison, Thomas, Chantry Priest, 121, 171, 187
 Daweson, William, 139
 Day, or Dey, Robert, 146, 147
 Dean, Richard, Prebendary, 154, 156
 De Dottis, Francis, Prebendary, 152, 157
 Descoo, John, 145
 Deyne, R., Chaplain, 147
 Dodge, Mrs. Richard, 84
 Doget, John, Dec. D. Prebendary, 147, 149, 159, 168
 Donyngton, Thomas, Dec. B. Prebendary, 153, 158
 Downes, Geoffrey, Prebendary, 154, 156 (n), 158
 Dragley, William, Canon Residentiary, 87, 89, 91, 122, 151, 159, 163, 164, 165, 167, 186
 Dryng, Isabella, 19, 20
 Drynge, Agnes, 88
 Drynge, Jane, 126
 Dudley, George, Prebendary, 151, 160
 Duffield, John, Canon, 181

 Dunn, or Dunne, or Dune, Thomas, Chantry Priest, Vicar of Morton, 92, 93, 119, 133, 142, 180
 Dunstan, Archbishop of Canterbury, xiii., xx., xxiv.
 Dygbye, Roland, 115
 Dykons, Jenet, 121
 Dykson, Ralph, Vicar Choral, 171
 Dyson, Robert, Vicar Choral and Churchwarden, 10, 24, 42, 43, 47, 54, 56, 58, 59, 60, 62, 65, 68, 99, 103, 106, 111, 149, 166, 175, 186, 188

 Eadwy, King, xix., xx., xxxii.
 Eagetrie, King's brother, xx.
 Edenstowe, Robert de, xlvi.
 Edgar, King, ix., xix., xx., xxiv.
 Edward the Confessor, xxxi.
 Edward I., xxix.
 Edward II., xxxii.
 Edward III., xii., xiv., xxxi., xxxii., lxvii., lxviii., lxix.
 Edward IV., xciii.
 Edward VI., xiv., lxvi., lxxi., xcix.
 Edwards, Thomas, Prebendary, 152, 160
 Edwinstow, Henry de, 215, 216
 Egleston, Thomas, Chantry Priest, 183
 Eleson, Thomas, 139
 Elizabeth, Queen, lxxi., xcvi.
 Ellis, Robert, 86
 Elliswate, Christopher, 58
 Ellyngthorpe, Agnes, 85
 Ellys, Laurence, 57
 Ellys, William, 97
 Elot, R., 148
 Elott, Thomas, 103
 Elton, William, Chorister, 86, 189
 Elys, Lucy, 59, 60
 Elys, Richard, 59, 61
 Enkersell (*see* Yunkersoll)
 Erkyll (*see* Uryll)
 Ethelwold, Bishop of Winchester, xxiv.
 Evans, Henry, Chorister, 189
 Eyyry (*see* Yoman)
 Eyton, Alexander, Chorister, 188
 Eyton, Cecilia, 176
 Eyton, or Eton, Henry, 99, 176

 Farrer, or Farror, Edmund, Vicar Choral, lxxxiv., 81, 85, 86, 173
 Farror, Dr., 122
 Fentham, Thomas, 187
 Feribie, William de, 216
 Feron, Avicia, 103

Ferrers, Edmund, Vicar Choral, 173
 Fitzherbert, John, Prebendary, xix., 150, 159
 Fitzherbert, R., 150
 Fitzherbert, Thomas, Dec. D. Canon Residentiary, 70, 76, 77, 82, 83, 84, 151, 153, 155, 166, 177, 186
 Fitzherbert, Fychherbert, Fytzherbord, or Fytzherbert, William, D.D., Canon Residentiary, lxxxv., lxxxvi., 55, 56, 58, 59, 61, 63, 65, 68, 70, 77, 82, 83, 149, 150, 151, 159, 166 (n), 177, 186, 187
 Fletcher, Richard, Prebendary, 13, 146, 147, 158
 Fortescue, Sir John, Chancellor of the Exchequer, lxxi.
 Foster, Margaret, 88
 Foster, William, 88
 Fotchott, or Fotott or Fotot, Thomas, 100, 103
 Frank, or Franks, Robert, Prebendary 148, 149, 155
 Frankysh, Henry, Vicar Choral, 53, 171, 174, 177
 Fraunces, Elizabeth, 17
 Fraunces, John, Vicar of Oxtun, 16
 Freend, Richard, Chauntry Priest, 182
 Frengeras, Priest, 191
 Fryth, or Frytth, John, Vicar Choral, lxxxiv., 80
 Fuller, Hugh, Prebendary, 149
 Fychet, William, 114

 Gamel, Grimson, 191
 Gamel, Orm-son, 191
 Gamel, son of Swartecol, 191
 Gaston, John, 72
 Gee, Richard, Chauntry Priest, 121
 Gibbonson, or Gybonson, or Gymboson, Henry, 86, 90, 93, 94, 175, 186
 Giffard, Walter, Archbishop, 201 (n), 203 (n)
 Gilbert, the Chanter, xxxix.
 Gilbie, John, 144
 Girard, Archbishop, 178 (n), 191
 Godlay, William, 100
 Goldeyng, or Goldyng, Richard, Vicar Choral, 58, 75, 77, 170
 Goldsmyth, Jane, 113
 Goldthorp, Richard, Vicar of North Muskham, 99 (Will)
 Goldwell, Bishop of Norwich, lxxxix.
 Gotham, Thomas, Chorister, 188
 Grandon, Thomas, 114

Gree, or Gre, Thomas, Vicar Choral, lxxviii., 48, 150, 151, 156, 173
 Gree, H., Deacon, 187
 Gregory, John, Vicar Choral, lxxviii., lxxx., lxxxiii., lxxxix., 10, 22, 23, 24, 25, 32, 34, 35, 36, 42, 44, 47, 49, 50, 166, 170, 174
 Gregson, Joan, 98
 Gregson, John, 98
 Greenfield, Archbishop of York, xlv. lxxii., 190
 Grene, John, 89
 Grene, William, Vicar of Rolleston, 103 (Will), 152
 Grenley, John, 139
 Greve, Christopher, 140
 Greve, Elizabeth, 140
 Greve, Richard, 139 (Will)
 Greve, Robert, 140
 Grey, Walter, Archbishop, xvi., xxxi., xxxvi., xxxvii., xlv., liii., lxxviii., 163 (n), 164 (n), 201, 202, 203, 204
 Grove, Elizabeth, 137
 Grynston, Robert, Prebendary, 149, 151, 155
 Gunthorpe, William, Canon, 183
 Gurnell, Richard, Deacon, 45, 46, 188
 Gurnell, Thomas, Vicar Choral, lxxv., lxxix., 1, 2, 3, 4, 6, 7, 8, 9, 10, 11, 28, 103, 172, 216 (n)
 Gyls, John, 103
 Gyls, Robert, 103
 Gyls, Thomas, Chaplain of North Muskham, 102 (Will)
 Gyls, William, 103
 Gynkersoll (*see* Ynkersoll)

 Hall, or Haul, Francis, Chauntry Priest lxi., 144, 181
 Hall, Jane, 134
 Hall, John, 134
 Hall, Robert, 133 (Will)
 Hall, Robert, jun., 134
 Hall, Roger, 134
 Hall, William, Robert's father, 134
 Hall, William, 134
 Halswelle, Nicholas, Prebendary, 149, 150, 154
 Hamerton, Thomas, 121
 Haneson, John, 112
 Harcold, Agnes, lxxx., 31
 Harcourt, Robert, Master of Newark Grammar School, 52

- Hardewik, John, 88
 Hardewik, Thomas, Bailiff, 88
 Harding, or Hardyng, John, Canon Resi-
 dentary, 7, 8, 10, 11, 149, 156
 Harding, Robert, Chantry Priest, 147
 151, 152, 153, 179, 180
 Hardmeyte, Thomas, 14
 Harlynge, Arthur, 138
 Harold, King, xxi., xxiii.
 Harrison, or Herryson, Richard, Clerk, 56
 Harrison, Richard, Chantry Priest, lxiii.,
 179, 181 (n)
 Harthyll, Richard, 105
 Hatton, John, Prebendary and Canon of
 York, 151, 152, 166
 Haxe, Thomas, Prebendary, lxiii., 101,
 168, 184
 Hayward, Thomas, 114
 Heb, Chantry Priest, 52
 Hefeld, Thomas, 104
 Helias (*see* Byland)
 Hemsell, Margaret, 108
 Hemsell, William, 108
 Henderson, Robert, Vicar of Bekyngham, 134
 Henry I., xii., xv., xx., xxix., xxxi.,
 xxxix., lxvii., lxviii.
 Henry II., xxiii., xxvii., xxx.
 Henry III., xix., xxxi., lxvii., lxviii.
 Henry IV., lxix.
 Henry VI., lix.
 Henry VII., xciii.
 Henry VIII., x., xiv., xviii., xxii., xxv.,
 xxxv., xli., lv., lxviii., lxxi.-lxxiii.,
 lxxxviii., lxxxix., xcvi.-xcix.
 Herbert, Prebendary, xxxix.
 Hewett, Thomas, Prebendary, 159
 Higdon, Brian, Dean of York, 120
 Higdon, Randolph, 164
 Hobson, John, Rector of South Wheatley,
 101 (Will)
 Hobson, Richard, 102
 Hobson, Robert, 102
 Hobson, Stephen, Deacon, 186
 Hobson, William, 102
 Hogsone, Milo, Chorister, 187, 188
 Holyngworth, Thomas, 114
 Horneby, Henry, Prebendary, 149, 157,
 176 (n)
 Horsley, Thomas, Prebendary, 154, 159
 Howden, Agnes, 141
 Huddersall, or Othersale, John, Vicar
 Choral, 31, 34, 36, 171
 Hugate, Thomas de, Vicar-Choral of
 Beverley, xxxii.
 Hugh, the Chanter, xxi., xxiii.
 Hugh, Dean of Southwell, xxxv.-xxxvii.
 Hugh de Welles, lxii.
 Hull, William, Vicar of Cawnton, 15, 17
 Humfray (*see* Umfrey)
 Hunt, Edmund, Chantry Priest, xcv., 142
 (Will)
 Hunt, Edward, 143
 Hunt, Elizabeth, 143, 144
 Hunt, Henry, 143
 Hunt, Joan, 143
 Hunt, John, 143
 Hunt, Richard, 141
 Hunt, Thomas, 141
 Hunt, Thomas, Gentleman, 171 (n)
 Husse, Mark, Prebendary, 150, 160
 Hyll, Agnes, 91
 Hyll, John, Chantry Priest and Vicar
 Choral, lxxxiii., 25, 26, 42, 49, 111, 112,
 114, 117, 168, 174, 184
 Hyll, Ralph, 80
 Hyll, Richard, Chorister, 189
 Hynde, William, Chantry Priest, 86, 183
 Ingelarde, T., 151
 Ingham, (*see* Yngham)
 Jaksone, Alice, 112
 Jaksone, Helen, 112
 Jaksone, Robert, 111 (Will), 153
 Jaksone, Thomas, Chorister, 188, 189
 Jaksone, William, 112
 James I., xxxv., lxix., lxxi.
 John, King, lxii.
 John, Archbishop (*see* Romaine)
 Johnson, Christopher, 151
 Johnson, William, 140
 Keale, John, Prebendary, 153, 154, 160
 Kechyn, John, 141, 142
 Kechyn, N., Chorister, 189
 Kechyn, Richard, 141
 Keele, Keyle, Keell or Keyll, William,
 Vicar Choral, lxxviii., 32, 42, 50, 114
 (Will), 170, 174
 Keilway, Robert, Endowed Schools Com-
 missioner, Edward VI., xcvi.
 Kemp, Cardinal, Archbishop of York, lix.,
 47, 53
 Kendall, Kendale, or Kendell, John, Vicar
 Choral lxxx., lxxxi., 31, 32, 33, 34, 35,
 36, 39, 42, 48, 50, 51, 151, 170, 171
 Kepeas, Agnes, 139
 Kepeas, Dorothy, 138 (Will)

Kepeas, Richard, 138
 Ketton, John, Chorister, afterwards
 Chantry Priest, 57, 188
 King, or Kyng, Oliver, Prebendary, 148,
 149, 154
 Kinsius, Archbishop of York, xxi.
 Kingston, or Kyngeston, Edmund, Chantry
 Priest, 82, 117, 138, 142, 145
 Kingston, Edmund, Chantry Priest, 183
 Kingston, William, 140
 Kirke, or Kyrk or Kyrke, John, Vicar
 Choral, 53, 112
 Kirke, John, of Bekynham, 139
 Kirke, William, Chantry Priest, 183
 Knoll, John, 115
 Knoll, Richard, 115 (Will)
 Knolles, Henry, 105
 Knolles, John, 106
 Knolles, Knoll or Knowle, or Nicholas,
 Chantry Priest, lxxxiii., 12, 13, 22,
 23, 26, 27, 28, 29, 35, 37, 43, 47, 51,
 52, 105 (Will), 175, 180, 181, 182, 185
 Knolles, Roger, 105
 Koo, Alice, 130
 Kynalton, Thomas, 57
 Kyrkby, or Kyrkbye, Thomas, Church-
 warden and Vicar Choral, 67, 87, 166,
 167, 172, 188
 Lache, John, 85
 Lacy, Lasey, or Lasey, John, Prebendary,
 lxxxiii., 24, 149, 160, 175 (n)
 Lacy, Thomas, Master of Nottingham
 Grammar School, 13, 31
 Lamley, Thomas, 14, 114
 Lanfranc, Archbishop of Canterbury, xiii.,
 xxiv.
 Langforde, or Langforthe, William, 153,
 155
 Langreth, Richard, Prebendary, 157
 Langton, Robert, Prebendary, 152, 156
 Laurence (*see* Bothe)
 Lawe, Thomas, 87
 Layn, or Layne, Robert, Chantry Priest,
 lxxix., 33, 35, 37, 40, 43, 52, 101, 108,
 175, 181, 183
 Lednam, or Ledenam, Thomas, Vicar
 Choral, lxxxii., 6, 10, 21, 23, 24, 171
 Lee, Agnes, 97
 Lee, Edward, Archbishop of York, lii., 145
 Lee, James, 140
 Lee, John, Chapter Clerk, lix., lxx., 145
 Leeke, Alexander, 84
 Leeke, John, 84

Leeke, Thomas, 84, 85
 Legard, Agnes, 17
 Lemayng, John, Chantry Priest, lxxxviii.,
 42
 Lentall, Nicholas, Prebendary, 153, 156
 Levers, Richard, Vicar Choral, 85, 86,
 173
 Lexington, Robert de, Canon, xxxi.,
 xxxv., xxxvi., lxii., 178, 182 (n)
 Leys, William, 61
 Lichfield, Edmund, Prebendary, 147, 159
 Lister, or Littest, or Litster, or Littester,
 Laurence, Chantry Priest, 23, 28, 43,
 48
 Litton, or Elys, John, Chantry Priest,
 175, 180
 Lokay, Isabel, 105
 Longcaschyr, Mrs. Robert, 45
 Longcaschyr, Robert, 45
 Longford, Ralph, Esquire, 57
 Lostoe, Richard, Chorister, 189
 Lunde, J. 152
 Lylye, Agnes, 75, 92
 Lylye, Thomas, 75
 Lyttelton, John, 145
 Mallavey, Pavia, xxvii., 159
 Mallavel, Robert, xxvii., 159
 Marcer, or Mercer, Thomas, Prebendary,
 153, 156
 Margaret, Apothecary's wife, 21
 Markham, Sir John, Chantry Commis-
 sioner, xix.
 Marshall, John, Rector of South Wheatley,
 121, 136, 143, 144, 156
 Marshall, Thomas, Archdeacon of Lincoln,
 160
 Marten, Richard, 89
 Martyn, or Martin, John, Chantry Priest,
 lxxxiv., 61, 62, 72, 81, 178, 182, 186
 Mary, Queen, lxxi., xeviii.
 Massburgh, E., 150
 Mastere, Alice, 14
 Maucelk, Walter, Canon of Southwell,
 Bishop of Carlisle, xxxv.
 Maxe, John, Canon of Southwell, Bishop
 of Elphin, Abbot of Welbeck, 126, 127,
 152, 155
 Meir, Margaret, 126
 Meir, William, 126
 Melton, Thomas, Archbishop of York, xiv.
 Melyson, William, Chantry Priest, 183
 Mere, J., 148

- Mery, John, Vicar Choral, lxxvii., lxxviii.,
 9, 23, 42, 43, 46, 47, 99, 101, 169
 Meryng, Thomas, Esquire, 81
 Meryng, William, Knight, 62, 91
 Meye, Agnes, 14
 Mildmay, Sir Walter, Endowed Schools
 Commissioner, Edward VI., xcvi.
 Molineux, Thomas, 26
 Monte Claro, John de, 215, 216
 Mooke, Margaret, 137
 Mooke, Thomas, 137
 Mora, Henry de, Canon, 180 (n)
 Morton, Hugh de, lxi.
 Morcai, Ligulf sou, 191
 More, Richard, 108
 More, Robert, Chauntry Priest, 92, 185
 More, Thomas, Chauntry Priest, 184
 Morlay, Robert, Chorister, 188
 Mosse, Alexander, Parish Clerk, 88

 Neville, Andrew, 131
 Neville, George, Archbishop, xciii., 147
 Nevyll, George, 130
 Nevyll, Joan, 128
 Nevyll, Robert, xciv., 128 (Will), 131, 132
 Nevyll, Robert, jun., 130
 Nevyll, Thomas, 187
 Newarke, William de, 215
 Newbolde, or Nubolde, John, 85, 86, 89,
 172
 Newton, John, 100, 103
 Nicholas, Pope, xxix., li., lxvi.
 Nicholls, or Nicols, Thomas, Prebendary,
 152, 156
 Nightingale, William, 121
 Nooke, Robert, Prebendary, 152, 153, 156
 Nores, Richard, Chauntry Priest, 180
 Norman, Richard, Vicar Choral, Notary
 Public, Chapter Clerk, lxx., 57, 58, 60,
 62, 65, 67, 68, 150, 166, 172
 Norman, son of Basing, 191
 Norman, Priest, 191
 Normanton, Richard, Parish Vicar, 197,
 199, 200
 Norram, William, Clerk of the Church,
 52
 North, Sir Edward, Chancellor of Aug-
 mentations, xl., lxix.
 Norton, William, Vicar Choral, lxxxii.,
 lxxxiii., 9, 19, 20, 21, 23, 25, 27, 28
 Nothorne, Agnes, 90
 Notyngham, Henry de, Canon, 182
 Nycholson, George, 114 (Will)
 Nycholson, Katherine, 114

 Nykks, or Nikke, Richard, Prebendary,
 Bishop of Norwich, ex., 149, 160

 Odessell, Henry, 114
 Odo, Archbishop, xix.
 Olyver, John, Prebendary, 153, 158
 Ootch, George, 126
 Orston, Seth, 56, 74, 75
 Orston, Thomas, 57, 99, 112, 147, 148,
 149
 Osbert, Sheriff, xxx., 191
 Oseytel, Archbishop of York, xix., xx.,
 xxxii.
 Osmund, Bishop of Salisbury, xliii., xlv.
 Oswald, Archbishop of York, xix., xx.
 Othersale (*see* Huddersall)
 Oxtou, Robert, Canon, 185

 Paice, Richard, Prebendary, lii., 151, 152,
 156
 Palet, Emmolt, 140
 Palmer, Joan, 124
 Palmer, John, of Barnby, 125
 Palmer, John, of Southwell, 120, 124,
 125, 145
 Palmer, Margaret, 124
 Palmer, Nicholas, Chorister, Deacon, 92,
 189
 Palmer, Thomas, Chauntry Priest, 92,
 142, 180
 Palmer, William, Chorister, 189
 Parker, Baptiste, 138
 Parker, Helen, 138
 Parker, John, 138
 Parker, Robert, 138
 Parker, Thomas, 137 (Will)
 Parnell, Agnes, 101
 Patye, Ralph, 130
 Paulinus, Archbishop of York, xvii.
 Pawson, N. Chorister, 189
 Peel, Sir R., xcix.
 Peese, Henry, 137
 Penkith, Penwith, Penkyth, or Penketh,
 Richard, Vicar Choral, lxxviii., lxxxiv.,
 lxxxviii., 24, 25, 28, 29, 42, 51, 55, 75,
 79, 104, 111, 173
 Penyngton, Geoffrey, Chauntry Priest,
 28, 29
 Penyrith, Peynreth, Pentreth, Pendereth
 or Penreth, Robert, Chauntry Priest,
 lxxvi., lxxxv., 50, 51, 53, 101, 106, 108
 Pepper, John, 133
 Pepper, Robert, 132 (Will)
 Pepper, Thomas, 133

Pepper, William, 133
 Pernam, Andrew, Deacon, 186
 Pernam, John, Chauntry Priest, 181
 Peter de Valognes, 191
 Philip, King, lxxi., xcviii.
 Philipott, John, 126
 Pinibus, John de, 216
 Plats, Agnes, 93, 94, 95
 Porter, John, Prebendary, 158
 Porvesse, Robert, Chorister, 189
 Potter, Isabella, 69
 Powtrell, Nicholas, Chauntry Commis-
 sioner, xix.
 Poy, William, Chorister, 188
 Pule, Richard, 102
 Pursglove, Bishop, xiii.
 Pygge, Thomas, 126
 Pygott, Richard, Prebendary, 152, 159
 Pypys, Laurence, Chauntry Priest, Vicar
 Choral, probably Song-Schoolmaster, 67,
 173
 Pyrwett, or Prowet, Alexander, Preben-
 dary, 146, 147, 156

 Queringham, Agnes, 5

 Rampton, Nigel de, 159
 Rampton, Pavia de, 159
 Randolph le Meschin, 191
 Ratcliffe, or Radcliff, George, 110 (Will),
 148
 Ratcliffe, Marcia, 110
 Ratcliffe, Richard, Prebendary, 150, 153,
 159
 Rawald, J., Prebendary, 147
 Rawlande, or Rawlands, William, Chaun-
 try Priest, 92, 183
 Raynald, John, Prebendary, 149, 154, 159
 Rede, William, Prebendary, 156
 Reds, Alice, 109
 Reds, Margaret, 109
 Reds, Richard, 109 (Will)
 Reds, William, 109
 Richard II., lx., lxxviii.
 Richard of Cornwall, 202
 Ridding, George, Bishop of Southwell, x.
 Ridell, Geoffrey, 190 (n)
 Robynson, Edmund, Chauntry Priest, 183
 Robynson, Thomas, 164
 Rochill, or Rochell, Robert, Chauntry
 Priest, 36, 43, 53, 114
 Roger of Bishopsbridge, Archbishop,
 xxviii., 209

Rolleston, Benedict de,
 Rolleston, Henry de, 201
 Rolleston, John of, Vicar Choral of
 Beverley, xxxii.
 Rolliston, Richard, 126
 Romaine, John le, Archbishop, xvi., xxvii.,
 xlv., xlvii., 155, 156, 210
 Roper, or Rooper, Richard, Vicar Choral,
 Churchwarden, Parish Vicar of South-
 well, lxxxiii., 3, 4, 10, 24, 30, 44, 46, 99,
 100, 104, 109, 110 (Will), 148, 149, 166,
 168, 169, 172, 176 (n)
 Rotherfield, William of, 202 (n)
 Rotherham, Thomas, Archbishop of York,
 xiii., 70
 Rothwell, R., 151
 Row, Alice, of Hallam, 14

 Saddeler (*see* Chambers).
 Salven, or Salwyne, Robert, Vicar Choral,
 xcvii., 142, 170
 Sammysbury, or Samsbury, Richard,
 Chorister, afterwards Park-keeper, 62,
 187, 188
 Samson, John, 87
 Sandale, John de, 215, 216
 Sandale, Robert de, 216
 Sandys, Edwin, Archbishop of York, lxix.
 Sanford, Brian, Prebendary, 149, 152, 155
 Sare, or Sawyer, Christopher, Chauntry
 Priest, 142, 185
 Savage, George, Prebendary, 151, 154
 Savage, Thomas, Archbishop, 70 (n)
 Savarick, Bishop of Wells, lxii.
 Sawer, Robert, Deacon, 187
 Saxey, William, Prebendary, 154
 Saynton, Agnes, lxxix., lxxx., lxxxii.,
 lxxxvii., 17, 18, 21, 23, 31, 37, 42, 98 (n)
 Saynton, Christina, lxxx., lxxxii., lxxxvii.,
 18, 35, 37, 97
 Saynton, John, 124
 Schaleress, Nicholas, 57
 Schaw, William, Chauntry Priest, Vicar
 Choral, 53, 54, 55, 173
 Scothorne, William, 118
 Scott, John, Vicar Choral, 171
 Scrimshire (Will.), lxi.
 Seffrid II., Bishop of Chichester, lvii.
 Selby, Thomas, 117
 Serlo, 202
 Sewall de Boville, Archbishop of York,
 xxxvi.
 Shepherdson, Agnes, 14

- Shipton, or Schipton, Thomas, Chauntry Priest, 51, 52, 101
 Shirburn, or Shyrburn, or Schyrburn, William, Vicar Choral, 9, 13, 23, 27, 146, 171, 172
 Skayff, Robert, Notary Public, Chapter Clerk, lxx., 3, 4, 44, 54, 56, 58, 166, 169
 Skelton, William, Prebendary, 149, 150, 157
 Skevyngton, Mr., 120
 Sle, Alice, 103
 Sle, John, 103
 Sledmer, or Sledmyr, Richard, Vicar Choral, 9, 22, 23, 34, 36, 42, 43, 44, 47, 48, 53, 169
 Smyth, Jane, xc., xci.
 Smyth, John, xc.
 Smyth, Ralph, Chauntry Priest, 179, 184
 Smyth, Richard, 89
 Smyth, Richard, Vicar Choral, Churchwarden, lxxviii., 24, 27, 42, 50, 58, 59, 60, 62, 65, 68, 111, 149, 166, 170, 171, 186, 188
 Smyth, Thomas, 103
 Spaffolde, Thomas, 134
 Spure, William, 139
 Stafforth, John, 101
 St. Albans, Thomas de, 215
 Standyn, William, 118
 Stanedge, Mrs. William, 83, 84
 Stanley, or Staneley, Edward, Chauntry Priest, 180
 Stanley, James, Prebendary, 148, 155
 Stanton, Antony, 131
 Stedman, Richard, Vicar Choral, 85, 86, 119
 Steill, or Stele, Thomas-Deacon, afterwards Chauntry Priest, lxxiv., 74, 80, 81, 82, 83, 84, 86, 180, 186
 Stephen (*see* Clerk)
 Stephen, Cardinal, Canon of Southwell, xli.
 Stirton, Isabella, 98
 Stirton, John, 97, 98
 Stoke, or Stok, John or Thomas, 149, 157
 Stokeley, or Stukeley, Robert, Vicar Choral, 59, 60, 61, 66, 67, 72, 106, 109, 172
 Stoll, Thomas, 112
 Stobull, Adam, Chorister, 187, 188
 Stubbs, Edward, Chorister, 189
 Style, Jane, 87
 Sudburye, Emmott, 140
 Sudburye, N., 172
 Suthwell, John, Prebendary, 148, 154
 Sutton, Alicia de, lxxi.
 Sutton, John, Prebendary, 160
 Sutton, Oliver, Bishop of Lincoln, lxxii., 179 (n)
 Sutton, Richard, Canon of Southwell, lx., lxi., 179, 180 (n), 181 (n)
 Sutton, Robert de, lxxii.
 Sutton, William, Chauntry Priest, 179, 189
 Swayn, Matilda, 37
 Swayn, Thomas, 37
 Symon, Warden of Commons, liii.
 Symonds, William, Prebendary, 150, 151, 154, 156
 Tailior, Richard, Vicar of Oxtou, 118
 Talbot, William, D.D., Canon Residentiary, 53, 51, 53, 58, 58, 59, 60, 61, 62, 105, 106, 107, 111, 148, 150, 159, 166
 Temple, Agnes, 116, 117
 Tenaunte, Stephen, Prebendary, 157
 Terrold, or Toralde, John, Canon Residentiary, 1, 160
 Thirkyll, or Thyrcyll, Richard, a servant, 56, 57
 Thomas, a servant, 113
 Thomas, Warden of Commons, liii.
 Thomas de Corbridge (*see* Corbridge).
 Thomas I., Archbishop of York, xv., xvi., xxi., xxiv., xlv.
 Thomas II., Archbishop of York, xv., xvi., xxiv., xxvii.
 Thomas, Archbishop, de Melton (*see* Melton)
 Thomkynson, Richard, 84
 Thornell, or Thorneyll, Hugh, 134
 Thornell, Robert, 124
 Thorneton, Thomas, 121
 Thornton, John, Vicar of Oxtou, 15
 Thurstan, Archbishop of York, xxvii., xxix., xxxix., 154, 155
 Thurstan, Turmot-son, 191
 Tollar, Agnes, 124
 Tomyew, Richard, Prebendary, 153, 154, 159
 Topcliffe, Richard, Vicar Choral, 174
 Torte, Matthew, Vicar Choral, xxvii., 175
 Tram, John, Prebendary, 155
 Trapps, John, Vicar Choral, 172
 Trentham, Cicily, 141
 Trentham, William, 141

Trotter, Hugh, Prebendary, 158
 Tykhyll, or Tykhill, or Tykell, or Tykkell,
 Thomas, Chantry Priest, lxxxiii., 5, 22,
 26, 33, 35, 36, 43, 48, 51, 76, 97, 101,
 109, 117, 175, 176, 178, 180, 181
 Tyllyng, Thomas, 100, 103
 Ulvet, Forno-son, 192
 Umfrey, John, Vicar Choral, 92, 174
 Unwyn, John, 131
 Urban IV., Pope
 Urkyll, or Erkyll, Thomas, Vicar Choral,
 2, 3, 4, 10, 30, 44, 46, 53, 54, 56, 58, 99,
 100, 148, 166, 168, 169
 Urswicke, Christopher, Prebendary, 151,
 152, 158
 Uttreth, Alwin-son, 191
 Uttreth, Turkhillson, 191
 Uttyng, William, 82
 Vavasour, Henry, Prebendary, 181
 Vavasour, Robert, 138
 Verdon, Edward, 151
 Vessy, George, 91
 Vessey, John, 139
 Vincent, or Vyncent, George, Organist,
 Vicar Choral, lxxxiv., lxxxv., lxxxviii.,
 74, 80, 85, 86, 87, 172, 173, 188
 Vry (*see* Yoman)
 Wad, Johanna, 57, 109
 Waddington, William, 198 (n)
 Walbank, Robert, 89
 Walbank, Mrs. Robert, 89
 Walkelin, Bishop of Winchester, xxiv.
 Walker, Christopher, Vicar Choral, lv.,
 91, 92, 95, 137, 167, 170
 Walker, Nicholas, Vicar Choral, 172
 Walpole, Sir Robert, lxxii.
 Walter, John, 118
 Walter (*see* Grey)
 Walton, Nicholas, Vicar Choral, lxxxix.,
 83, 94, 170, 173
 Walton, Richard, 57
 Walton, Robert, Chantry Priest, 121
 Warde, Robert, 141
 Warde, Thomas, Chantry Priest, 183
 Waretyr, Walter, Prebendary, 149
 Warkworth, John, Prebendary, 147, 150,
 160
 Warner, Isabel, xc.
 Warsopp, John, Vicar Choral, lxxxiii.,
 lxxxvii., 5, 6, 10, 17, 18, 19, 22, 23, 25,
 27, 28, 98 (Will), 161, 166

Warsopp, William, 45, 99, 114
 Warsopp, Mrs. William, 45
 Warter, Edmund, Prebendary, 24, 155
 Wartyr, William, 112
 Waryn, W., 14
 Watson, John, Prebendary, 152, 153, 159
 Watson, William, Prebendary, 76, 151, 158
 Watts, William, 141
 Webster, Robert, Vicar Choral, 10, 23, 24,
 42, 47, 49, 99
 Westbie, Thomas, 151, 153, 159, 167
 Whitworth, Leonard, 88
 Whyte, Thomas, Prebendary, 146, 147, 157
 Wilkens, William, 130
 Wilkins, Richard, Chorister, 189
 Wilkinson, Richard, 130
 Willa, John, 89
 Willebert (*see* Gilbert)
 William, Dean of Chichester, lxii.
 William, the Treasurer, xxxix, 202
 William, Ulf-son, 191
 Williamson, John, Prebendary, 160
 Willyams, Henry, Prebendary, 153, 156
 Wilson, Wylson, or Wyllson, John,
 Chantry Priest, lxxxiv., 66, 69, 73, 76,
 81, 184, 189
 Wilson, Thomas, Vicar Choral, 90, 103,
 118, 171, 172
 Wiott, or Wiatt, Richard, Prebendary, 82,
 84, 85, 151, 158, 166, 184
 Witeside, John, 130
 Witton, Matthew, Prebendary, 153, 155
 Wodhouse, Thomas, Vicar Choral, lxxxiv.,
 80, 172
 Wollson, Thomas, 58
 Wolsey, Thomas, Archbishop of York, ix.,
 li., lii.
 Worsley, Alice, 108
 Worsley, Ellen, 108
 Worsley, Emma, 108
 Worsley, Joan, 108
 Worsley, Laurence, 108
 Worsley, Richard, Chantry Priest, xcv.,
 43, 51, 106 (Will), 185
 Worsley, Robert, 108
 Worseley, Thomas
 Werseley, William, LL.D., Canon Resi-
 dentary, 7, 10, 11, 12, 13, 14, 16, 17, 18,
 19, 20, 21, 26, 29, 32, 40, 41, 44, 46, 150,
 158, 161, 162, 163, 166, 168
 Wortlay, Thomas, 100
 Wraby, John, Canon Residentary, 1, 2, 3,
 4, 5, 7, 10, 11, 13, 16, 147, 157, 161, 162,
 163, 166

- Wright, Henry, Deacon, 187
 Wright, John, 105, 111
 Wright, Laurence, Deacon, 187
 Wright, Thomas, Deacon, 187
 Wright, or Wryght, William, Chauntry
 Priest, lxxxiv., 80, 180, 181
 Wydyngton, William, Bailiff of Southwell,
 180
 Wygmore, John, Prebendary, 149, 150,
 156, 160
 Wygfall, William, 53
 Wyght, William, 149
 Wykeham, William of, Canon of South-
 well, Bishop of Winchester, i., xcii., 12(n)
 Wylkynson, Edmund, 114
 Wylkynson, John, Prebendary, 152, 153,
 167
 Wymbish, or Wymbussch, Thomas, Pre-
 bendary, 155
 Wymendesolde, William, 117
 Wynneswold, Leonard, Chorister, 188
 Wynter, Thomas, Prebendary, 152, 153,
 158, 160
 Wynton, Robert de, 202
 Wyseman, John, Chauntry Commissioner,
 xix.
 Wytton, John, 102
- Wyvell, John, Vicar of North Leverton,
 xcv., 120 (Will)
 Wyvell, John, 120, 121, 122, 123
 Wyvell, Robert, 121
 Wyvell, Thomas, 120, 121
 Wyvell, William, 121, 122, 123
- Yerburgh, Vicar Choral, 10
 Ynham, or Ingham, John, Vicar Choral,
 71, 76, 173, 186, 188, 189
 Ynkersoll, Helen, 141
 Ynkersoll, Henry, 141
 Ynkersoll, Isabel, 141
 Ynkersoll, James, 141
 Ynkersoll, John, 141
 Ynkersoll, Richard, 141
 Ynkersoll, Enkersell, or Gynkersell, Wil-
 liam, Chauntry Priest, xciv., 92, 140
 (Will), 182
 Yoman, Margaret, lxxxiv., 69, 72, 80
 Yoman, or Evyry, or Vry, Robert, 57, 61,
 66, 68, 69
 Yong, or Young, or Yonge, William,
 Chauntry Priest, 61, 66, 67, 68, 75, 76,
 181
- Zebbe, xix.

REPORT OF THE COUNCIL
OF
THE CAMDEN SOCIETY.

READ AT THE GENERAL MEETING

ON THE 2D MAY, 1890.

The Council of the Camden Society elected on May 2, 1889, regret the loss by death of the following members:—

F. W. COSENS, Esq., F.S.A.

WILLIAM GILBERT, Esq.

EDWARD HAILSTONE, Esq., F.S.A.

G. W. NICHOLL, Esq.

JOHN WELD, Esq.

They also have to report the following accessions to the Society:—

NEWBERRY LIBRARY, CHICAGO, U.S.

FACULTY OF PROCURATORS' LIBRARY, GLASGOW.

UNIVERSITY OF CALIFORNIA.

THE CONSTITUTIONAL CLUB.

REV. C. W. PENNY.

The books for the year 1889-90 have been—

1. Memoirs relating to the Lord Torrington. Edited by JOHN KNOX LAUGHTON, M.A., R.N.

2. Essex Papers. Vol. I. Edited by OSMUND AIRY, Esq.

The first of these volumes has been for some time in the hands of the members, and the other, which will be issued immediately, contains a

THE CAMDEN SOCIETY

READ AT THE GENERAL MEETING

ON THE 20 MAY, 1890.

The Council of the Camden Society elected on May 2, 1889, regret the loss by death of the following members:—

F. W. CORNELL, Esq., F.R.S.
WILLIAM GILBERT, Esq.
HOWARD HARRISON, Esq., F.R.S.
G. W. NICHOLS, Esq.
JOHN WILSON, Esq.

They also have to report the following accessions to the Society:—

NEWBERRY LIBRARY, CHICAGO, U.S.
FACULTY OF PROSECUTORS' LIBRARY, GLASGOW.
UNIVERSITY OF CALIFORNIA.
THE CONSTITUTIONAL CLUB.
REV. C. W. PENNY.

The books for the year 1889-90 have been—

1. Memoirs relating to the last forty years. Edited by JOHN HENRY JACOBSON, M.A., F.R.S.
2. Essex Papers. Vol. I. Edited by G. ARTHUR JONES, Esq.
The list of these volumes has been for some time in the hands of the members, and the copy which will be issued immediately contains a

considerable amount of interesting matter relating to the Court of Charles II. and to the government of Ireland in his reign.

In the coming year the Council propose to issue three volumes—

1. Visitations of the Collegiate Church of Southwell. To be edited by A. F. LEACH, Esq.

2. The Clarke Papers. Vol. I. To be edited by C. H. FIRTH, Esq.

3. The Accounts of Henry, Earl of Derby (afterwards Henry IV.), during his travels abroad. To be edited by Miss LUCY TOULMIN SMITH. With the co-operation of the Historical Society of East and West Prussia.

The first of these, relating to visitations of a different character from those given in Dr. Jessopp's book, adds to our knowledge of the condition of monastic and religious life in England in the period immediately preceding the Reformation.

The second takes us behind the scenes of the Army Council in 1647 and 1648. It contains some new letters and many speeches of Cromwell himself, and altogether does more to throw light on his character than any book published since the appearance of Carlyle's memorable work.

The third illustrates the mode in which a wealthy Prince travelled in distant regions, towards the end of the 14th century, and affords valuable material for the biography of an English King before he came to the throne. It is, moreover, a contribution of some importance to the history of chivalry.

SAMUEL RAWSON GARDINER, *Director*.

JAMES GAIRDNER, *Secretary*.

considerable amount of interesting matter relating to the Council of Charles II. and to the government of Ireland in his reign.

In the coming year the Council propose to issue their volume—

1. Visitation of the Collegiate Church of Southwell. To be edited by A. T. Leach, Esq.
2. The Charter of Henry I. To be edited by E. H. Leach, Esq.
3. The Account of Henry I. of Derby (afterwards Henry IV.), during his travels abroad. To be edited by Mrs. Leach, Esq.
4. The Account of the Historical Society of East and West London.

The first of these, relating to visitations of a different character from those given in Dr. Janssen's book, adds to our knowledge of the condition of monastic and religious life in England in the period immediately preceding the Reformation.

The second takes as behind the scenes of the Army Council in 1817 and 1818. It contains some new letters and many speeches of Cromwell himself, and altogether does more to throw light on his character than any book published since the appearance of Carlyle's memorable work.

The third illustrates the mode in which a wealthy Prince travelled in distant regions towards the end of the 17th century, and affords valuable material for the biography of an English King before he came to the throne. It is moreover a contribution of some importance to the history of civility.

SAMUEL RAWSON GARDNER, Director.
JAMES GARDNER, Secretary.

Camden _____ Society.

And we further report that the following is an Abstract of the Receipts and Expenditure during the period we have mentioned :—

By Balance
 Jonathan Esq. Burlington.
£335 14 7
 Messrs. Co. Frankfurt.
 Franklin Bartlett, Esq. 101, Nassau Street, New York.
 Wayne E. Baxter, Esq. P. O. Box 100, Portland, Me.
 Chester Street.
 William Daboll, Esq. Rice, Hall.
 April 24, 1890.
 GUY PYM.
 JOHN W. H.

GUY PYM.
JOHN W. HALES.

1890.

Camden



Society,

FOR THE

PUBLICATION OF

Early Historical and Literary Remains.

The Members marked (c.) have compounded for their Subscriptions.

President.

THE RIGHT HON. THE EARL OF CRAWFORD, LL.D.,
F.R.S., &c.

- (c.) Right Hon. Lord Acton, Aldenham Park, Bridgenorth, Salop.
- G. H. Adshead, Esq. Fern Villas, 94, Bolton Road, Pendleton, Manchester.
- (c.) Right Hon. Earl Amherst, Montreal, Sevenoaks, Kent.
- Lindsey M. Aspland, Esq. LL.D. 4, Elm Court, Temple.

Jonathan E. Backhouse, Esq. Darlington.

Messrs. J. Baer and Co. Frankfort.

Franklin Bartlett, Esq. 161, Nassau Street, New York.

Wynne E. Baxter, Esq. F.R.G.S. 9, Laurence Pountney Hill, Cannon Street.

William Bethell, Esq. Rise, Hull.

Society



Cambridge

Cambridge Historical and Literary Society

The members named (c) have contributed to this collection.

Present

The Right Hon. The EARL OF CHAWMONT, M.P.

F.R.S., &c.

(c) Right Hon. Lord Arthur, Alderman Earl, Bridgwater, Salop.
 G. H. Abbott, Esq. Iron Works, 94, Cotton Road, Tinsley,
 ton, Manchester.

(c) Right Hon. Karl Anderson, Member, Government, East
 Lindsey, St. Asaph, Esq. L.L.B. & Hon. Court, Tyngh.

Jonathan H. Beckhouse, Esq. Darlington

Messrs. J. Hart and Co. F.R.S., &c.

Franklin Smith, Esq. 101, Nassau Street, New York.

Wm. H. Baxter, Esq. F.R.S., & Esq. in Tyngh, Hill.

Gannon Street

William Bell, Esq. Hill.

- (c.) John Birkbeck, Esq. Anley House, Settle, Yorkshire.
 William H. Bliss, Esq. 13, Via Gregoriana, Rome.
 William Jerdone Braikenridge, Esq. 16, Royal Crescent,
 Bath.
 Henry Thomas Brown, Esq. Roodeye House, Chester.
 Rev. W. E. Buckley, Middleton Cheney Rectory, Banbury.
 Professor Montagu Burrows, Oxford.
- Frederick Caldwell, Esq. 4, Hanover Terrace, Regent's Park.
 (c.) H. H. Smith Carington, Esq. Stanley Grove, Oxford Road,
 Manchester.
 Rev. Henry A. Cartwright, M.A. Whitestaunton Rectory,
 Chard, Somerset.
 James J. Cartwright, Esq. M.A. F.S.A. (*Treasurer*), Public
 Record Office, London.
 S. J. Chadwick, Esq. Lyndhurst, Oxford Road, Dewsbury.
 (c.) E. B. Chancellor, Esq. The Retreat, Richmond.
 Thomas Chorlton, Esq. 32, Brasenose Street, Manchester.
 Right Hon. Lord Coleridge, 1, Sussex Gardens, Bayswater.
 Robert Humphrey Cooke, Esq. F.R.C.S. 73, Church Street,
 Stoke Newington.
 His Honour Judge Cooke, M.A. Q.C. 42, Wimpole Street, W.
 (c.) Right Hon. George Cubitt, M.P. 123, St. George's Square,
 Pimlico.
- Thomas M. Dalton, Esq. "Pareora," Guildford, Surrey.
 R. S. Longworth Dames, Esq. 21, Herbert Street, Dublin.
 Francis Robert Davies, Esq. Hawthorn, Blackrock, Dublin.
 Rev. J. Silvester Davies, M.A. F.S.A. St. James's Vicarage,
 Enfield Highway.
 (c.) Right Hon. the Earl of Derby, K.G. 23, St. James's Square.
 Miss J. A. L. De Vaynes, 6, West Cliff Mansions, Ramsgate.
 His Grace the Duke of Devonshire, K.G. D.C.L. 78, Piccadilly.
 Right Hon. Sir C. Wentworth Dilke, Bart. 76, Sloane Street.

- (c) John Birkbeck Esq. Anley House, South Yorkshire.
 William H. Biles Esq. 18, 71a Grosvenor House.
 William Jackson Birkbeck Esq. 16, Royal Crescent,
 Bath.
 Henry Thomas Brown Esq. Hawksley House, Chester.
 Hon. W. E. Butler, M.P. 18, Grosvenor House, London.
 Professor Montagu Burton, Oxford.

- Frederick Caldwell Esq. 4, Manservant Terrace, Regent Park.
 (c) R. H. Smith Carrington Esq. Stanley Grove, Oxford Road,
 Manchester.
 Hon. Henry A. Carrington, M.A. Whittemore House,
 Grand, Somerset.
 James J. Carrington Esq. M.A. F.S.A. (Venerable), Tulse,
 Bristol Green, London.
 R. J. Chubb Esq. 1, Park Road, Oxford Road, Liverpool.
 (c) E. R. Chubb Esq. 1, The Arcade, Richmond.
 Thomas Chubb Esq. 25, Brunswick Street, Manchester.
 Right Hon. Lord Colchester, 1, Grosvenor Gardens, Grosvenor.
 Robert Humphrey Cooke Esq. F.R.S. 25, Church Street,
 Stoke Newington.
 His Honour Judge Cooke, M.A. 6, 12, Wimpole Street, W.
 (c) Right Hon. George Colby, M.P. 123, St. George's Square,
 London.

- Thomas M. Dalton Esq. "Falcon," Gillingham, Dorset.
 E. S. Langworthy Dalton Esq. 21, Market Street, Dublin.
 Francis Robert Dalton Esq. 1, New Street, Dublin.
 Hon. J. Spencer Dalton, M.A. F.R.S. 21, St. James's Street,
 Dublin.
 (c) Right Hon. the Earl of Dalrymple, M.P. 22, St. James's Square.
 Miss J. A. L. De Vere Esq. 4, West Hill, London.
 His Grace the Duke of Devonshire, K.G. 1, 10, 11, 12, Piccadilly.
 Right Hon. Sir C. W. Despard Esq. Bart. 70, Bloomsbury Street.

- C. E. Doble, Esq. 8, Winchester Road, Oxford.
 James E. Doyle, Esq. 38, Dorset Square, N.W.
 (c.) Sir William R. Drake, F.S.A. 12, Prince's Gardens, S.W.

Rev. Joseph Woodfall Ebsworth, M.A. F.S.A. Molash Vicarage, Ashford, Kent.

- John Evans, Esq. F.R.S. F.S.A. Nash Mills, Hemel Hempstead.
 (c.) John Leman Ewen, Esq. Southwold, Wangford, Suffolk.

- (c.) Right Hon. Lord Viscount Falmouth, 2, St. James's Square.
 (c.) Sir Walter R. Farquhar, Bart. 18, King Street, St. James's.
 Chas. Harding Firth, Esq. M.A. 33, Norham Road, Oxford.
 (c.) John Lewis Ffytche, Esq. Thorpe Hall, Louth.
 (c.) Rev. William Fletcher, D.D. The Vicarage, Ulceby, Lincoln.
 (c.) Thomas William Fletcher, Esq. F.R.S. F.S.A. Lawneswood House, Stourbridge.
 Cyril Dudley Fortescue, Esq. Boconnoc, Lostwithiel, Cornwall.
 Francis F. Fox, Esq. Yate House, Chipping Sodbury, co. Gloucester.
 J. J. Freeman, Esq. 2, Poets' Corner, S.W.
 (c.) Frederick J. Furnivall, Esq. M.A. LL.D. 3, St. George's Square, Primrose Hill, N.W.

James Gairdner, Esq. (*Secretary*), Public Record Office, London.

Rev. Robert B. Gardiner, 3, Gliddon Road, West Kensington, W.

S. Rawson Gardiner, Esq. M.A. LL.D. (*Director*), South View, Widmore Road, Bromley, Kent.

Rev. Francis Aidan Gasquet, St. Gregory's College, Downside, Bath.

Henry H. Gibbs, Esq. 15, Bishopsgate Street, E.C.

(c) Sir William H. Drake, F.R.S., 12, Prince's Gardens, S.W.
 James E. Doyle, Esq., 38, Dover Square, N.W.
 G. E. Doble, Esq., 8, Winchester Road, Oxford.

(c) John Doonan Esq., 12, Southview, Weymouth, Dorset.
 John Evans, Esq., F.R.S., 2, Ash-Mill, Huddersfield.
 Mrs. Joseph Woodell Edwards, M.A., F.R.S., 1, Mabel Place,
 10, Ashford, Kent.

(c) Thomas William Fletcher, Esq., F.R.S., F.R.S.A., 1, Grosvenor
 Gardens, London.
 (c) Harry William Fletcher, B.D., The Vicarage, Leeds, London.
 (c) John Lewis Fletcher, Esq., 1, The Hall, Leeds.
 (c) Clara Harding Fitch, Esq., M.A., 23, Victoria Road, London.
 (c) Sir Walter H. Fitch, Bart., 18, King Street, St. James's.
 (c) Right Hon. Lord Fyfe, 2, St. James's Palace.
 (c) Frederick A. Gervais, Esq., M.A., 11, St. George's
 Square, London Hill, N.W.
 J. J. Freeman, Esq., 2, Park, Corner, E.W.
 Francis F. Fox, Esq., 1, The House, Clipping, London.
 Cyril Duffell Fox, Esq., 1, Beaumont, London, Clipping, London.
 (c) Thomas William Fletcher, Esq., F.R.S., F.R.S.A., 1, Grosvenor
 Gardens, London.

Henry H. Gibbs, Esq., 15, Bishopsgate Street, E.C.
 Rev. Francis Allen Gladstone, St. George's College, Down,
 New, Victoria Road, London, Kent.
 S. Henson Gladstone, Esq., M.A., 11, D. (London), South
 Kensington, W.
 Rev. Robert B. Gladstone, 2, Gifford Road, West Ham,
 London.
 James Gladstone, Esq. (Secretary), 1, Little Wood, Gifford,
 London.

- William Bulkeley Glasse, Esq. Q.C. Chettle, Blandford.
 (c.) Henry Gough, Esq. Sanderoff, Redhill, Surrey.
 E. Leigh Grange, Esq. M.A. LL.M. Lansdowne House, Great
 Grimsby.
 Benjamin Wyatt Greenfield, Esq. 4, Cranbury Terrace,
 Southampton.

- Professor John W. Hales, M.A. 1, Oppidan's Road, Primrose
 Hill, N.W.
 William Douglas Hamilton, Esq. F.S.A. Public Record Office,
 London.
 (c.) Joseph Alfred Hardeastle, Esq. 54, Queen's Gate Terrace, S.W.
 (c.) Rev. Herbert Hill, M.A. The Master's Lodge, Lord Leycester's
 Hospital, Warwick.
 Rev. William Hunt, 24, Phillimore Gardens, Campden Hill, W.
 J. Hyde, Esq. 11, Halley Street, Limehouse, E.

- (c.) Rev. L. W. Jeffray, Wynlass Beck, Windermere.
 Rev. Augustus Jessopp, D.D. Scarning Rectory, East Dere-
 ham, Norfolk.
 James Jones, Esq. Stoneleigh, Rosset, near Wrexham.
 (c.) Joseph Jones, Esq. Abberley Hall, Stourport, Worcestershire.

William Kelly, Esq. F.S.A. Ivy Lodge, Alexandra Road,
 Leicester.

W. N. Lawson, Esq. 6, Stone Buildings, Lincoln's Inn, W.C.
 F. de M. Leathes, Esq. 17, Tavistock Place, W.C.

William Bullock Glass, Esq. O.C. Chichester, Hants.
 (c) Henry Gough, Esq. Sandhurst, Hants. Surrey.
 E. Leigh Grange, Esq. M.A. 11. M. 1. Sandhurst House, Great
 Grimsby.
 Benjamin Wyatt Greenfield, Esq. 4, Cranbury Terrace,
 Southampton.

Professor John W. Hales, M.A. 1, Ophelia's Head, Frinton
 Hill, N.W.
 William Douglas Hamilton, Esq. F.R.A. Public Record Office,
 London.
 (c) Joseph Alfred Harcourt, Esq. 41, Queen's Gate Terrace, S.W.
 (c) Rev. Herbert Hill, M.A. The Master's Lodge, Lord Ligonier's
 Hospital, Warwick.
 Rev. William Hunt, 24, Phillimore Gardens, Campden Hill, W.
 J. Hyde, Esq. 11, Halsey Street, Linsdown, N.

(c) Rev. J. W. Jeffrey, Wyntons Beck, Wintbourne.
 Rev. Augustus Jessop, B.D. Scarning Rectory, East Dere-
 ham, Norfolk.
 James Jones, Esq. Stoneleigh, Bournemouth, near Weymouth.
 (c) Joseph Jones, Esq. Abbey Hall, Stourport, Warringtonshire.

William Kelly, Esq. F.R.A. 17, Lodge, Alchester Road,
 Linsdown.

W. N. Jackson, Esq. 4, Stone Buildings, Lincoln's Inn, W.C.
 F. de M. Jephson, Esq. 14, Victoria Place, W.C.

- (c.) F. Kyffin Lenthall, Esq. F.S.A. Bessels Leigh Manor,
Abingdon, Berks.
D. Lewis, Esq. Arundel, Sussex.
Rev. Henry Richards Luard, D.D. 4, St. Peter's Terrace,
Cambridge.

- (c.) David Mackinlay, Esq. 6, Great Western Terrace, Hillhead,
Glasgow.
D. J. MacLagan, Esq. 6, North St. David Street, Edinburgh.
Sir John Maclean, F.S.A. Glasbury House, Richmond Hill,
Clifton, Bristol.
Alex. Macmillan, Esq. F.S.A. 29, Bedford Street, Covent
Garden, W.C.
Robert Malcomson, Esq. Bennekerry Lodge, Carlow, Ireland.
W. T. Marriott, Esq. Sandal Grange, Wakefield.
W. J. Mercer, Esq. 12, Marine Terrace, Margate.
W. J. C. Moens, Esq. F.S.A. Tweed, near Lymington.
Henry Morley, Esq. LL.D. Carisbrooke, I. of Wight.
Stuart A. Moore, Esq. F.S.A. 6, King's Bench Walk, Inner
Temple, E.C.
Jerom Murch, Esq. Cranwells, Bath.

- Robert Cradock. Nichols, Esq. F.S.A. F.R.G.S. 5, Sussex
Place, Hyde Park.
Francis Morgan Nichols, Esq. M.A. F.S.A. Lawford Hall,
Manningtree, Essex.
Martinus Nihjoff, Esq. The Hague.
Most Honourable the Marquis of Northampton, K.G., Castle
Ashby, Northampton.
Messrs. Nutt and Co. 270, Strand.

(c) E. Kiffin Lenthall, Esq. F.S.A. House 14th May,
Abington, Dorset.
D. Lark, Esq. Abington, Dorset.
Rev. Henry Richards, Esq. D.D. & St. John's Terrace,
Cambridge.

(c) David Macdonald, Esq. 6, Great Western Terrace, Hillhead,
Glasgow.
D. J. Macgregor, Esq. 6, North St. David Street, Edinburgh.
Sir John Macdonald, F.S.A. Glasgow House, Richmond Hill,
Glasgow, Scotland.
Alex. Macmillan, Esq. F.S.A. 22, Bedford Street, Covent
Garden, W.C.
Robert Macmillan, Esq. Bankers, 14, Colton, London.
W. T. Martin, Esq. 12, St. James's Place, London.
W. J. Martin, Esq. 12, St. James's Terrace, Glasgow.
W. J. G. Moore, Esq. F.S.A. 1, York, near Kensington.
Henry Morley, Esq. M.D. 1, Grosvenor, 1 of W.C.
Edward A. Mowbray, Esq. F.S.A. 8, King's Bench Walk, Inner
Temple, E.C.
Jas. Murch, Esq. Grosvenor, W.C.

Robert Charles Nicholas, Esq. F.S.A. 11, G.E. & Essex
Place, Hyde Park.
Fitzroy Morgan Nicholas, Esq. M.A. F.S.A. 1, Portland Hall,
Mansington, Essex.
Maurice Nisbet, Esq. The Hague.
Mrs. Montagu de Montagu of Northampton, E.C. 4, Castle
Aldin, Northampton.
Messrs. Nutt and Co. 210, Strand.

- Richard Oliverson, Esq. 37, Gloucester Square, Hyde Park.
 (c.) Rev. John Owen, East Anstey Rectory, North Devon.
 (c.) Right Rev. the Lord Bishop of Oxford, Cuddesdon Palace,
 Wheatley.

- Rev. Feilding Palmer, M.A. Eastcliffe, Chepstow.
 (c.) Anthony Parkin, Esq. Sharrow Bay, Penrith.
 R. J. H. Parkinson, Esq. Ravendale Hall, Grimsby.
 Rev. C. W. Penny, Wellington College, Berks.
 Rev. William Poole, M.A., Hentlands, near Ross.
 Right Hon. the Earl of Powis, LL.D. 45, Berkeley Square.
 (c.) Osmond de Beauvoir Priaulx, Esq. 8, Cavendish Square.
 S. E. Bouverie Pusey, Esq. Farringdon, Berks.
 Guy Pym, Esq. 35, Cranley Gardens, S.W.

- James Rae, Esq. 32, Phillimore Gardens, Kensington.
 Mrs. E. S. Reed, Hassness, Cockermouth.
 Henry Reeve, Esq. C.B. F.S.A. 62, Rutland Gate.
 Professor H. R. Reichel, University College, Bangor.
 Walter Charles Renshaw, Esq. Q.C. 5, Stone Buildings,
 Lincoln's Inn.
 (c.) Ralph Richardson, Esq. M.D. 10, Roland Gardens, South
 Kensington.
 Robert Rigby, Esq. The Grove, Lawton, Stoke-upon Trent.
 The Most Hon. the Marquess of Ripon, K.G. D.C.L. F.R.S.
 1, Carlton Gardens, S.W.
 (c.) Right Hon. the Earl of Rosebery, Lansdowne House, Berkeley
 Square.
 Joseph Carne Ross, Esq. Shian Lodge, Penzance.

Thomas Bush Saunders, Esq. M.A. Priory, Bradford-on-
 Avon, Wilts.

- (c) Right Hon. the Lord Bishop of Oxford, Cathedral Palace,
 Whitley.
 (c) Rev. John Owen, East Angles Rectory, North Luffa
 Richard Oliver, Esq. 37, Grosvenor Square, Hyde Park

- (c) Rev. F. B. Palmer, M.A. Exeter College, Oxford.
 (c) Anthony Parkin, Esq. Sharnock Hall, Poulton.
 R. J. H. Parkman, Esq. Havant Park, Havant.
 Rev. C. W. Perry, Wellington College, Berkshire.
 Rev. William Price, M.A. Henbury, near Ross.
 Right Hon. the Lord of Powis, LL.D. 45, Grosvenor Square.
 (c) General de Beauvoir Trenchard, Esq. 8, Grosvenor Square.
 S. E. Bourne, Esq. East Linton, Yorkshire.
 Guy Pym, Esq. 55, Cranley Gardens, S.W.

- James Rice, Esq. 33, Wilton Road, Kensington.
 Mrs. J. S. Rice, Haslemere, Godalming.
 Henry Rogers, Esq. C.B. F.R.S. 52, Bedford Gate.
 Professor H. R. Riebel, University College, London.
 Walter Charles Robinson, Esq. 40, 5, Essex Buildings,
 Lincoln's Inn.
 (c) Ralph Richardson, Esq. M.D. 10, Roland Gardens, South
 Kensington.
 Robert Riepy, Esq. The Grove, Easton, Southampton Town.
 The Most Hon. the Marquess of Ripon, K.G. D.C.L. F.R.S.
 1, Carlton Gardens, S.W.
 (c) Right Hon. the Earl of Rothesay, Lansdowne House, Bathwick,
 Bath.
 Joseph Cunniff, Esq. 31, St. John's Lodge, Richmond.

Thomas Ross, Esq. M.A. Trinity, Bathwick-on-Avon, Wilt.

- S. R. Scargill-Bird, Esq. F.S.A. Public Record Office,
London.
R. M. Short, Esq. Imperial Villa, Great Malvern.
(c.) Edward Simpson, Esq. Walton, Wakefield.
(c.) Rev. William Sparrow Simpson, D.D. F.S.A. 9, Amen
Court, E.C.
Rev. W. P. Smith, 4, Christ's Church Road, Winchester.
William Smythe, Esq. Methven Castle, Perth.
R. B. Stewart, Esq. 11, Crown Terrace, Dowanhill, Glasgow.
John Sykes, Esq. M.D. Doneaster.
Messrs. Henry Stevens and Son, 115, St. Martin's Lane, W.C.

Percy M. Thornton, Esq. Battersea Rise, Clapham Junction.
Miss Adelaide Thrupp, Merrow House, near Guildford.
Geo. Montgomery Traherne, Esq. Coedriglan, Cardiff.
K. I. Trübner, Esq. Strasburg.

- (c.) Sir Harry Verney, Bart. M.P. Claydon, Bucks.
Right Hon. the Earl of Verulam, F.R.G.S. Gorhambury,
St. Albans.

- (c.) Henry Wagner, Esq. F.S.A. 13, Half Moon Street, Piccadilly.
Edward Walmsley, Esq. 25, Abingdon Street, Westminster.
Charles Walton, Esq. 22, Newington Butts, S.E.
(c.) Henry O. Wakeman, Esq. All Souls College, Oxford.
(c.) Right Hon. the Earl of Warwick, 1, Stable Yard, St. James's.

MEMBERS OF THE CAMDEN SOCIETY.

- S. H. Stangor-Hill, Esq. F.R.S. Public Record Office,
London.
R. M. Short, Esq. Imperial Villa, Great Malvern.
(c) Edward Simpson, Esq. Wotton, Walsley.
(c) Rev. William Sparrow Simpson, D.D. F.R.S. & Amen
Court, N.C.
Rev. W. P. Smith, & Christ's Church, Great Winchester.
William Smythe, Esq. Methven Castle, Perth.
R. B. Stewart, Esq. 11, Crown Terrace, Roseville, Glasgow.
John Styles, Esq. M.D. Banstead.
Messrs. Henry Stevens and Son, 112, St. Martin's Lane, W.C.

- Percy M. Thornton, Esq. Hatherly Hill, Clapham Junction.
Miss Adelaide Thorpe, Merton House, near Clapham.
Geo. Montgomery Thorne, Esq. Goringham, Cambrid.
H. I. Thorne, Esq. Sturbridge.

- (c) Sir Harry Verney, Bart. M.P. Clarendon, Bucks.
Right Hon. the Earl of Verulam, F.R.S. Grosvenor,
St. Albans.

- (c) Henry Weston, Esq. F.R.S. 12, Hatfield Street, Finsbury.
Edward W. Wainwright, Esq. 22, Abingdon Street, Westminster.
Charles Watson, Esq. 22, Newington Road, S.E.
(c) Henry O. Watson, Esq. 44, North Colindale, Colindale.
(c) Right Hon. the Earl of Warwick, 1, Rutland Yard, St. James's.

Eugene R. Wethey, Esq. 31, Queen's Road, Manningham,
Bradford, Yorkshire.

Richard Henry Wood, Esq. F.S.A. Penrhos House, Rugby.

Sir Albert W. Woods, Garter King of Arms, F.S.A. 69, St.

George's Road, Pimlico.

Henry Workman, Esq. Great Hampton, Evesham.

Albany University.

Belfast, Queen's College.

Birmingham Library.

Free Library.

Boston Public Free Library.

Bradford Subscription Library.

Bristol Museum and Library (Bishop's

Collection).

Cambridge, Christ's College.

King's College.

St. Catherine's College.

St. John's College.

Trinity College.

Canterbury, Dean and Chapter Library.

Chatterham Permanent Library.

Dublin, King's Inns Library.

National Library of Ireland.

Royal Irish Academy.

Durham University.

Edinburgh New College.

University.

Library of the Writers to the Signet.

Exeter, Devon and Exeter Institution.

Faculty of Procurators' Library.

Glasgow, Mitchell Library.

University Library.

Hull Subscription Library.

Leeds Library.

Public Libraries.

Leicester Free Library.

Lincoln, Dean and Chapter.

Liverpool Free Library.

London.

Antiquarian Club.

Bank of England.

Battersea Public Libraries.

City of London (Guildhall).

Constitutional Club.

Gray's Inn.

House of Commons.

Inns of Court.

Lambeth Library.

Law Institution.

Lincoln's Inn.

London Institution.

London Library.

London University.

Middle Temple.

National Liberal Club.

National Portrait Gallery.

New University Club.

Oxford and Cambridge Club.

Reform Club.

Royal Asiatic Society.

Royal Institution.

St. Paul's Cathedral Library.

Science and Art Department.

South Kensington.

St. George's Library.

Manchester, Chesham's Library.

Free Library.

Queen's College.

Westminster-Town, History and Philo-

sophical Society.

Eugene H. Waller, Esq. 21, Queen's Road, Manchester,
Bradford, Yorkshire.
Richard Henry Wood, Esq. F.S.A. Poulton House, Louth.
Sir Albert W. Wood, Bart. King of Arms, F.S.A. 61, St.
George's Road, London.
Henry Workman, Esq. Great Hampton, Kent.

LIBRARIES.

Aberdeen University.
 Belfast, Queen's College.
 Birmingham Library.
 Free Library.
 Bolton Public Free Library.
 Bradford Subscription Library.
 Bristol Museum and Library (Bishop's
 College).
 Cambridge, Christ's College.
 King's College
 St. Catharine's College.
 St. John's College.
 Trinity College.
 Canterbury, Dean and Chapter Library.
 Cheltenham Permanent Library.
 Dublin, King's Inns Library.
 National Library of Ireland.
 Royal Irish Academy.
 Durham University.
 Edinburgh New College.
 University.
 Library of the Writers to the Signet.
 Exeter, Devon and Exeter Institution.
 Faculty of Procurators' Library.
 Glasgow, Mitchell Library.
 University Library.
 Hull Subscription Library.
 Leeds Library.
 Public Libraries.
 Leicester Free Library.
 Lincoln, Dean and Chapter.
 Liverpool Free Library.

London:—

Athenæum Club.
 Bank of England.
 Battersea Public Libraries.
 City of London (Guildhall).
 Constitutional Club.
 Gray's Inn.
 House of Commons.
 Inner Temple.
 Lambeth Library.
 Law Institution.
 Lincoln's Inn.
 London Institution.
 London Library.
 London University.
 Middle Temple.
 National Liberal Club.
 National Portrait Gallery.
 New University Club.
 Oxford and Cambridge Club.
 Reform Club.
 Royal Historical Society
 Royal Institution.
 St. Paul's Cathedral Library.
 Science and Art Department,
 South Kensington.
 Sion College Library.
 Manchester, Chetham's Library.
 Free Library.
 Owen's College.
 Newcastle-on-Tyne Literary and Phi-
 losophical Society.

LIBRARIES

LONDON—

Anatomical Club
 Bank of England
 Bezae Library
 City of London (Museum)
 Continental Club
 Gray's Inn
 House of Commons
 Inner Temple
 Jewish Library
 Law Institution
 Lincoln's Inn
 London Institution
 London Library
 London University
 Middle Temple
 National Library Club
 National Portrait Gallery
 New University Club
 Oriental and General Club
 Reform Club
 Royal Historical Society
 Royal Institution
 St. Paul's Cathedral Library
 Science and Art Department
 South Kensington
 East College Library
 Manchester, Graham's Library
 New Library
 Queen's College
 Newcastle-on-Tyne Library and the
 Geological Society

Aberdeen University
 Belfast, Queen's College
 Birmingham Library
 Free Library
 Bolton Public Free Library
 Bradford Suburban Library
 Bristol Museum and Library (Clippesley
 College)
 Cambridge, Christ's College
 King's College
 St. Catherine's College
 St. John's College
 Trinity College
 Canterbury, Dean and Chapter Library
 Chesham Permanent Library
 Dublin, King's Inns Library
 National Library of Ireland
 Royal Irish Academy
 Durham University
 Edinburgh New College
 University
 Library of the Western Isles
 Exeter, Devon and Exeter Institution
 Faculty of Divinity Library
 Glasgow, Mitchell Library
 University Library
 Hull Suburban Library
 Leeds Library
 Public Libraries
 Leicester Free Library
 Lincoln, Dean and Chapter
 Liverpool Free Library

Norwich, Dean and Chapter Library.
 Norfolk and Norwich Library.
 Nottingham Free Public Libraries.
 Oxford, All Souls College.
 Exeter College.
 Magdalen College.
 Merton College.
 Queen's College.
 St. John's College.
 Union Society.

Preston Library (Dr. Shepherd's).
 Rochdale Free Public Library.
 Rugby, Temple Reading Room.
 St. Andrew's University.
 Sheffield Free Library.
 Stonyhurst College.
 Warwick, Warwickshire Natural History and Archæological Society.
 Windsor, Royal Library.

Adelaide Public Library.
 Baltimore Peabody Institute.
 Enoch Pratt Library.
 Berlin, Bibliothek des Deutschen Reichstages.
 Royal Library.
 Bethlehem, South, Penn. U.S.A.
 Lehigh University.
 Boston (U.S.) Athenæum.
 Free Library.
 Breslau University Library.
 California University.
 Chicago Public Library.
 Newberry Library.
 Copenhagen Royal Library.
 Cornell University.
 Göttingen University.
 Greifswald University.
 Halle, König. Universitäts Bibliothek.
 Hamburg City Library.
 Heidelberg University.
 Königsberg Royal Library.

Massachusetts, Harvard College.
 Wellesley College.
 Melbourne Public Library.
 Michigan University.
 Hoyt Public Library.
 Munich Royal Library.
 New York, Astor Library.
 Brooklyn Library.
 Long Island Historical Club.
 State Library.
 Young Men's Christian Association.
 Paris, National Library.
 Philadelphia Library Company.
 St. Louis Mercantile Library.
 Sydney Free Library.
 Tübingen University Library.
 Vienna Imperial Library.
 University Library.
 Washington, Congress Library.
 Yale College.



